The WATCH TOWER and Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

God's children appreciate the fact that his Word is a "light unto their feet, and a lantern unto their pathway." To the divine Word and providence they look for guidance, instruction and comfort. They believe the Word of God and rely upon it, and thus walk by faith. They view current events in the light of divine prophecy. For several years Bible students have been expecting a great international war, followed by revolution and anarchy. (1 Kings 19:11-13) They expect the great ecclesiastical systems, conceived in sin, born in iniquity and operated in fraud and deceit, to be swept away with a great besom of destruction. (Revelation 18:5-21) They have looked for the governments of earth, built upon false and unrighteous foundations, to crumble away amidst a great storm of human passion. (Psalm 18:7-19; Jeremiah 25:8-38) They have expected a dark night just preceding the ushering in of the glorious kingdom of Messiah. (Isaiah 21:11, 12) They expect these things because the Bible says so. God's Word is true.

For the encouragement of his followers, the great Master said, "When these things begin to come to pass, then look up and lift up your heads, for your deliverance draweth nigh." (Luke 21:28) "Be patient, therefore, brethren"; the kingdom of Messiah is at the door.

EXPECTATIONS BEING REALIZED

Current events confirm our expectations. The new year dawns amidst great strife, turmoil and bloodshed. For nearly two and one-half years a mighty conflict has raged amongst the European nations, and the storm of destruction continues unabated. In that time more than a dozen kingdoms and nations have been involved; and upwards of thirty millions of men, armed with the most deadly weapons known to modern science, have engaged in wholesale destruction of human life and property. Approximately seven millions of men have been killed, and many more millions are insane or nervous wrecks by reason of the indescribable experiences through which they have passed.

Jehovah, through his Prophet, foretold the coming of this great storm, describing it as a "great and strong wind which rent the mountains and brake in pieces the rocks before the Lord." The Bible deals largely in symbols. "Wind" is a symbol of war; "mountains," a symbol of kingdoms or governments, and "rocks" a symbol of the solid or more stable parts of the governments. In this picture, therefore, the rocks would very fitly represent the financial strongholds of the governments. When the financial strength of a government is gone, the government itself is practically gone.

It is apparent to all observing ones that the warring nations are on the verge of bankruptcy. For the purpose of procuring money with which to conduct the war, the belligerents have borrowed fabulous amounts, for which they have issued bonds, treasury notes and other promises to pay. The amount of bonded indebtedness of the warring nations is now so enormous that there is not enough money in all the earth to pay the interest on that indebtedness. How then, will it ever be possible to pay the principal?

Great Britain and her Allies have borrowed heavily from Americans through the instrumentality of certain American financiers. These nations are desperately attempting to negotiate other loans through the same channels. As an evidence of the desperation to which these nations are driven, we cite the recent attempt of Great Britain to borrow from American investors one billion dollars upon unsecured treasury notes, which have no basis for issue and are strictly fiat money. Some time prior to this attempt, the British government obtained credits in the United States to the amount of $1,100,000,000. About one-half of this amount was obtained upon unsecured paper, and was taken largely by munition manufacturers and other large creditors who expected to make enough profit out of the sale of munitions to cover any loss that might occur.

About the first of December last, the President of the United States became aware of the attempt of the British government, through its American agents, to sell to American investors a billion dollars of flat credits, designated as "short time treasury notes." Foreseeing the uncertainty of the payment of such notes, President Wilson and the Federal Reserve board exposed this dangerous scheme by warning American investors against the purchase of these. Discussing this question editorially, one of the leading American dailies recently said:

> "When the British government came back for more credit and wanted a real loan in Wall Street, then Wall Street was not so certain of the value of the treasury notes. It wanted security in the shape of American stocks and bonds, and insisted upon having it.
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> "The British government has no American stocks and bonds and not a great deal of gold to spare. After having taken care of Wall Street's preferred loans, still it wants more American money on credit. So certain English agents among American bankers attempted to persuade American investors, through American banks, to buy one billion dollars of unsecured treasury notes, when Wall Street was unwilling to lend half that amount against a year ago without additional collateral American security.
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> "It is probable that these Anglo-American bankers, whose prestige is very great, would have carried this disastrous scheme through without a hitch had not the President and the Federal Reserve Board interferred with their warning.
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> "These notes are unsecured, and are subject to the hazard of defeat in war, of national bankruptcy through prolongation of war, and of repudiation in case of social revolution after war.
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> "They have no gold basis; for the British government has already outstanding more of their promises to pay—more of this fiat money, in fact, than all the gold that has been produced since the Christian era began could redeem.
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> "There is not gold enough in all the countries of Europe combined to pay ten cents on the dollar of the paper fiat treasury notes that have already been issued by Great Britain."

Financiers everywhere are trembling, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26) All these things that we see are but the beginning of greater sorrows. The end shall be "a time of trouble such as was not since the beginning of the world."

Each warring nation has hoped for victory, but it has not come. Discouraged and dismayed at the utter failure to deal a crushing blow, the rulers of some of the nations have impressed their strongest men, that mightier efforts might be put forth. In desperation, government officials have resigned their positions; and others have been asked to take their places.

The British ministry recently fell; and a new ministry, organized with David Lloyd George as Premier, is now threatened by those who favor peace. In November last a new ruler ascended the throne in Austria; a new cabinet was organized, and within one month that cabinet has fallen.

CRY FOR PEACE—GREATER SORROWS TO FOLLOW

Germany desires peace and proposes terms. It is believed that all the ruling nations desire peace; but some of these nations, particularly the British, are too proud to make peace yet. But may we not expect peace among the nations at an early date? We are not inclined to that opinion. The nations must be further weakened. It may be expected, however, that the warring nations will agree upon some sort of peace terms in the not far distant future. But such a peace will not be a lasting one; it will be merely temporary.

It may be expected that politicians will from henceforth have much to say about peace; that the ministers of the nominal church systems, who have been advising their respective nations to war against other nations, contrary to the Word of God, will also say "Peace"; that people in general, unaware of God's purposes, will say "Peace" and will believe that safety has come to them. There will be, doubtless, a short period of peace; but it will be merely a lull before a greater convulsion. We base our conclusion upon the Scriptures. These clearly indicate that there will be a great earthquake (symbolic of revolution)—"an earthquake such as was not since men were upon the earth, so mighty an earthquake and so great."—Revelation 16:18.

St. Paul, writing of the "day of the Lord," which he declared would come upon the earth as a thief in the night, said: "For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape."—1 Thessalonians 5:3.

REVOLUTION CERTAIN

Corroborative of this, the Lord in 1 Kings 19:11 describes the second stage of the trouble on the earth in these words: "And after the wind an earthquake." This picture is symbolic of revolution. Having faith in God's Word, let us look about us and see whether there is any evidence that this mighty earthquake is near at hand. The Apostle assured the watchers that they would not need to be in ignorance respecting that day, saying: "Ye brethren, are not in darkness, that that day should overtake you as a thief."

Revolution is the result of discontent on the part of the governed, and a determination on their part to be no longer subject to the rule of constituted authority. Before the war the people of Europe were greatly burdened with taxation. The increase of national indebtedness, resulting from the war, is now so great that the burden of annual taxation must be increased more than 400% in order to raise the interest on the debt. Seven millions of Europe's able-bodied, wealth-producing men have perished on the battle-field. The earning capacity of those surviving is less than prior to the war, because of their weakened physical condition, even if after the war there be sufficient employment for them to earn money. The war has so impoverished the nations engaged in the conflict that they cannot further issue bonds to rebuild the destroyed property. Hence the opportunity for earning money by daily labor is greatly reduced.

In addition to this, while the men have been at the front, women have been installed in the positions held by men prior to the war. To put the women out in order to give the men the positions would be an injustice to the women, and would cause trouble from that source. If the women are permitted to hold the positions and perform the work, there will be a large army of unemployed men. These unavoidable conditions will produce increased discontent. Add to this the scarcity of food supply, the increased cost of living and the lack of opportunity to procure food in a legitimate way, and the ultimate result will be a great army of starving men, women and children.

Naturally, such an army of unemployed discontents will ask, "Why do we find ourselves in this miserable condition? Have not our comrades given up their lives for our country? Have we not suffered great loss for the same cause, and are we not now entitled to food and shelter? If war is responsible for this miserable condition, why should we have gone to war at all? Who sent us to war?" Of necessity the answer must be that they went to war at the behest of the kings, and rulers; that the clergy of the various nations have long advised these kings and rulers that they were ruling by Divine right, and that therefore they were justified in whatsoever course they might take; and that the same clergy class have urged the people to go to war. Hence the political and ecclesiastical element will be held responsible by the common people for their miserable condition.

Bloodshed becomes commonplace in time. The shedding of blood upon the battle-field month after month develops the disposition in men to shed more blood under different circumstances. The conditions that led up to the French Revolution exist among many nations today. A small act at that time stared the "earthquake"; so now but little will be required to provoke a world-wide revolution. Once started, it cannot be stopped until the fire of anarchy, begun by the revolution, has burned itself out.

STATESMEN EXPECT REVOLUTION

Statesmen and worldly-wise men see that revolution is unavoidable. Max Nordau, one of the greatest of modern scientists, in recent months published an article calling attention to the conditions in European countries and stating that revolution is certain to follow in every country now engaged in the war.

About September 1, 1916, the *London Times* published an article from the pen of Lord Beresford in which he stated the following:

> "We began the war with two great assets—the fleet and our wealth. The second asset is being squandered by millions without business supervision or adequate return. We shall soon be bankrupt if this goes on."

A few weeks after Earl Loreburn, in the House of Lords, warned Parliament and the nation of the tremendous revolution which will result if the European conflict is prolonged. He said, "Unless the collective common sense of mankind prevails before the worst comes, Europe will be little better than a wilderness peopled by old men, women and children. It is no exaggeration to say that if the war continues indefinitely revolution or anarchy may well follow."

In the House of Commons Andrew Bonar Law, Secretary for the Colonies, recently said that England had to risk bankruptcy to bring the war to a successful conclusion, and that the situation was extremely dangerous. He further said: "The moment the country cannot raise indefinite loans—and if the war lasts long enough that moment will come—the country will have to find other means for carrying on the war.

Sir George Paish, the ablest financial authority in England, in a recent public address, said:

> "England is carrying the financial burden of the war. The adverse trade balance, if we include what we have done for our Allies, is already between three billion and three billion, five hundred million, to balance which we have succeeded in borrowing about two hundred and fifty million, our moiety of the American loan.
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> "If we go on spending money as we are now, we shall see another break in American exchange, accompanied by a break in Canadian, Argentine, Australian and Indian exchanges. This probably will mean the suspension of specie payments, and we shall have to tell the world that we are unable to pay our debts."

AMERICAN UNREST

Suspension of specie payment by European governments would produce the greatest financial panic the world has ever known, and would especially affect the United States, thereby increasing the discontent here.

The Lord Jesus, describing the condition through which the world is now passing, said that the wars would be followed by "great earthquakes (revolution) in divers places and famines and pestilences." (Luke 21:11.) A glance at the present situation is convincing that the world is rapidly advancing toward famine and pestilence.

Broken, bleeding, starving Europe is frantically grasping for food in American markets. Exportation of food stuffs has been so great, and the supply in America reduced to such an alarming degree, that Congress is considering the placing of an embargo upon all food supplies. Congressman Fitzgerald is quoted as recently saying:

> "I favor an embargo on food stuffs. The embargo should be imposed for purely domestic reasons: the prices of food stuffs have reached levels that are bringing widespread distress to the country. Many thousands of our people are suffering from the lack of the necessities of life. Wholesale prices in many commodities are less abroad today than they were a year ago; and here the retail prices have advanced alarmingly."

The Los Angeles Tribune editorially says:

> "We venture the prediction that unless radical action is taken to prevent the exportation of food stuffs, now proceeding at a rate that presently will strip the country

its supplies, the early months of the coming year will ehold bread riots in American cities."

rom the *St. Louis Star* we quote:

"The food production in America in the year past has een greatly reduced from that of former years, as will be bserved by noting the following figures: There is a falling f in the corn production of 374,000,000 bushels. Wheat less by 504,000,000 bushels. Oats show a loss of 300,-00,000 bushels. The potato crop is short 70,000,000 ushels. Apples are short 9,000,000 bushels. Sweet pota-es, beans, tomatoes, cabbage and everything in the vege-ble line are also short crops, so that both in fresh and nned vegetables there is comparative shortage of supply."

In parts of the United States there is now an unhealthy sperity prevailing. Many factories engaged in the produc- of war munitions are paying increased wages, which en- the workingmen in a measure to meet the increased cost iving. Even a temporary peace will stop the manufacture var munitions, resulting in a great number of unemployed America and greatly reduced wages for those who are em-ed. But the cost of living will not be reduced. If the of living is governed in a measure by the law of supply demand, it could not be expected that prices will be lower; the supply is decreasing.

January 1, 1917, marks the day for the opening of the t legal battle in the United States Supreme Court be-en the Railway companies and the Railway employes over eight-hour law. Should the court sustain the law, which ardly probable, government ownership of railways would e likely result. Such a victory for a portion of the labor ent would encourage other labor organizations to demand onal legislation in their behalf; and the failure to get it ld add more fuel for the flame. If the railway employes defeated in their legal battle, a nation-wide strike is almost ain.

The evidence points strongly to the fact that the world ow nearing the great earthquake, the great revolution, e followed shortly by the fire of anarchy. In symbolic uage the Prophet of the Lord described it as follows: he (Jehovah) commandeth and raiseth the stormy wind at trouble), which lifteth up the waves thereof. They nt up to the heaven (higher ruling powers), they go down e depths (the lowest stratum of society); their soul (the being of the government) is melted because of trouble; reel to and fro, and stagger like a drunken man, and at their wits' end. Then they cry unto the Lord in their ble, and he bringeth them out of their distresses. He eth the storm a calm, so that the waves thereof are still." salm 107:25-29.

Thus the Lord describes the passing away of the present r, preparatory to the establishment of the kingdom of teousness under the Prince of Peace.

WARNING TO THE CHURCH

The great "hour of temptation" (Revelation 3:10) is upon world. Selfishness, discontent, insubordination, refusing e subject to the constituted authority or order of things, he great temptation or trial upon the world that is leading ight to revolution and anarchy. "There hath no tempta- taken you but such as is common to man." (1 Corinthians 13) In other phrase the Apostle says, "The temptation has come to the world comes to all, including the church. same great trial that is upon the world, the church must e in contact with."

Is it possible that the spirit of revolution will try the rch? We repeat our definition of revolution—"discontent, bordination, a determination not to be subject to the con-ited order of things." The Lord Jesus is the Master of harvest, and is present directing the work thereof. For y years during the harvest he has had one special servant he world to give out "meat in due season to the house- of faith." The Great Master, through his chosen servant, ituted the order of things amongst the harvest workers; a disposition persistently to refuse to conform to that ituted arrangement would ultimately lead to disaster.

While it is indeed gratifying to note the spirit of loyalty ifested by the friends from every part of the land, yet as nter upon the year 1917, which will of necessity be fraught great trials, we deem it proper to call the attention of other to the dangers that may be lurking in the way. ll we continue faithfully to recognize and to partake of that at in due season" provided for us by the Lord through his e and faithful servant," and strictly conform ourselves he order which the Lord has instituted for the proclaiming he kingdom message? Or shall we take a contrary course? ll we keep in mind that "in unity there is strength," and be governed thereby? Or shall we pursue an opposite course, and disregard the Lord's appointed way? Shall we walk in humility before the Lord and continue earnestly to seek divine wisdom and more of his Spirit? Or shall we be self-willed?

These are some of the questions that must come to the church; for they involve the principles in the temptation that is now upon the world. These words are not written to discourage, but for the purpose of helping each one of us to keep before his mind the true situation which we are facing. "He who is for us is greater than all that can be against us."

We deem it appropriate, therefore, to call attention here to the final warning and admonition given to the church by that "faithful and wise servant," published in the November 1, 1916, WATCH TOWER. This warning from Brother Russell seems to indicate that after his decease special trials would come to the church. Since his death his words appear even more striking and appropriate than while he was among us. We quote them as follows:

> "So far as we are able to judge, the same conditions prevail today among Bible Students, which the Apostle pointed out to the elders of the church at Ephesus when he charged them, saying, 'Take, therefore, heed unto yourselves and to all the flock over which the holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own' (Son).—Acts 20:28. Diaglott.
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> "St. Paul's prophecy came true: 'After my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore, watch, and remember that by the space of three years I ceased not to warn everyone night and day with tears; and now, brethren, I commend you to God and to the word of his grace."

We commend a careful rereading of that entire article, entitled "The Hour of Temptation."—Z. '16, P. 327.

In this connection we suggest to the various Ecclesias that a wise and prudent course to pursue is to refrain from giving information to anyone requesting it as to the names and addresses of the members of your class and similar information as to the character of meetings, etc., unless such information be requested by our Society for reasons assigned.

Notwithstanding the fact that we may expect such trials, thanks be to God that his grace is sufficient for every time of need, and will be abundantly supplied to all who faithfully follow in the Master's footsteps and loyally obey his Word. Courage, then, brethren! Hear the Lord again speaking to his own, through St. Peter, "Wherefore, gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1:13.

We believe that there is yet much work to do before all comprising the kingdom class are gathered into the garner of the Lord and the kingdom is set up. This seems to be particularly true with reference to the United States, which has been especially favored of the Lord in his harvest work.

PASTORAL WORK

The pastoral work is opening wider fields of service for the sisters and for many of the brethren. This work was begun and conducted more particularly under the supervision of Brother Russell as Pastor. Since he was Pastor over many of the congregations, it was quite appropriate to designate it "Pastoral Work." While the name may not seem so appropriate since his passing away, yet for want of a better name the Society will continue the work under that title. Our dear Brother Sturgeon will have the oversight of that department at the Brooklyn office. All communications concerning the same should be addressed:

WATCH TOWER BIBLE AND TRACT SOCIETY,
Pastoral Department,
13 Hicks St., Brooklyn, N. Y.

It is the desire of the Society to co-operate with the classes everywhere in furthering this work. We recommend that it be organized in all the cities and towns, and that each one who has some ability and opportunity have some part in the work. The Society will appreciate reports from time to time from the lieutenant in charge of the work at each place.

SMITING JORDAN

Time and again our attention has been called to the fact that the Jordan must be smitten. We understand the "Jordan" to represent people, and the "smiting" to symbolize that which will divide or separate the people, and the message of the kingdom to be the instrument with which the smiting will be

done. We cannot, of course, be sure how this smiting or division will take place; but we venture here a suggestion which it may be well to consider. At least, the suggestion may stimulate us to greater sobriety of mind, watchfulness and zeal for the Lord's cause.

We may not hope to improve our method of advertising and thereby draw out greater crowds to hear the message. The message itself cannot be improved upon. We cannot hope to have greater ability with which to present the truth. We may not be supplied with any unusual amount of money with which to spread the kingdom message. Then how may the smiting be done?

We answer, A great change may take place in the minds of the people. "Man's extremity is God's opportunity." "A broken and contrite heart, O God, thou wilt not despise." (Psalm 51:17) "I will look even to him that is poor and of a contrite spirit and trembleth at my Word." (Isaiah 66:2) Nominal Christendom—Catholic and Protestant—numbers her members by the millions. She is proud and says, "I am rich and have need of nothing." Evidently there are quite a number in these nominal systems who love the Lord, but who because of weakness of faith and pride of heart are held in bondage to the systems. But when the great "earthquake" becomes evident to all, when the people become thoroughly convinced from evidence aside from the Bible that all earthly institutions are doomed to complete and utter destruction, when their pride is humbled, and when they become of a broken and contrite spirit, may we not expect this to work such a change of mind that many will seek to know the real reason for prevailing conditions?

If so, then such will learn that the nominal preachers throughout the land have been deceiving the people; that Pastor Russell for more than forty years has been telling the people the truth when he called attention to the approaching storm, earthquake and fire. They will then recognize that the real servant of the Lord was among them, and that they heard him not. They will realize that the vicious assaults made upon him by nominal preachers were without any justification, and were made really to cast sand into the eyes of the people and blind them to the truth. Then may we not expect many of these to hear the message of the kingdom gladly? If so, then will be the time for every consecrated child of God to grasp the sword of the Spirit and go forth to "smite."

Clearly, Brother Russell had a purpose in sending out the V. D. M. questions to all the church. Those who are able to give clear and proper answers to those questions manifest that they have a sufficient knowledge of the truth to give to any one who may ask an outline of God's plan. All who have this knowledge, who have the Spirit of the Lord, and who possess a zeal for his cause, will gladly avail themselves of the opportunity.

HOW TO PARTICIPATE IN THE SMITING

Are you prepared, dear brethren? Have you put on the whole Armor of God? Then in due time may all who th have on this Armor go forth like the faithful little band Gideon and participate in the "smiting" by giving the lig from the divine Word!

It is not to be expected that all in the nominal syste who claim to love the Lord, will hear the message. Th who do hear and believe the truth will say, "Thank God, th is hope for the salvation of mankind!" And they will rejoi Others will take an opposite view; and hence there will a division.

The smiting of the Jordan—the dividing of the people—a the separation of the antitypical Elijah and Elisha clas are two different things. THE WATCH TOWER has repeate pointed out this fact. It was the chariot of fire that se rated Elijah from Elisha. The chariot of fire seems to r resent severe trials and persecutions. Zeal for the Lord a for the message of his kingdom will bring upon the faith ones such persecution and fiery trials as would separate th from those having less zeal. Then the picture seems to indic that the Elijah class will be taken up—changed in the gr whirlwind of anarchy, indicating that some of the Lord's t saints may suffer some special persecution.

"GO YE AFTER HIM AND SMITE"

What Bible Student is he who thoroughly appreciates divine plan and yet doubts that Brother Russell was the "m clothed with linen with the writer's inkhorn by his side," scribed in Ezekiel 9:2? He has finished his course, comple the work given him to do; and truly could he say, as sta in the 11th verse, "I have done as thou hast commanded m In the 5th verse of this chapter we read, "And to the oth he said in mine hearing, go ye after him through the city smite," etc. It has been suggested that the five mentioned Luke 16:28 refer to a class. Is it not also reasonable to s gest that the five others, mentioned in Ezekiel 9, refer to al the true followers of the Master who will gladly take up message of the kingdom, and with it "smite" the people, t accomplishing the work that is left for the remaining m bers of the church to perform?

We merely offer this suggestion, dear friends, that it m stimulate our faith and zeal. Who knows but that 1917 m be the greatest year yet for activity in the service of our Ki Truly we are living in a fearful and wonderful time! "W manner of persons ought we to be in all holy conversation godliness!" Let us not become disturbed or excited; but, st ing to appreciate the importance of the time in which we living and the wonderful opportunities that are set before let us be of sober mind, and watch and pray, that we ma enabled to take advantage of every opportunity that co to glorify the great King of kings!

CHRIST COMING—AND COMING TO CHRIST

[Except the paragraphs printed below, this article was a reprint of that entitled "The Heavenly Jerusalem," published in i of June 1, 1905, which please see.]

DECEMBER 31.—Revelation 22:6-14.

"The spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he will, let him take of the water of life freely."—Verse 17. R. V.

"THE SPIRIT AND THE BRIDE SAY—COME"

Our Golden Text is the inspired statement respecting that glorious time and its blessed message. There will be a bride then; but there is no bride now. The church is an espoused virgin; but the marriage of the Lamb is still deferred. (2 Cor. 11:2) The last members of his church must complete their course, must pass their final examination and enter into glory with him, before the marriage can be consummated.

After the marriage of the Lamb, not only will there be the holy city, representing the church in her official or governing capacity under Christ her Head, but there will also be the blessed work of the church—the calling of the world's attention to the river of the water of life, to the leaves of healing, to the fruits of the Spirit. Then the Spirit, the power of God, will co-operate with the message then promulgated; and the result undoubtedly will be that all the world shall hear, and that all who love righteousness and hate iniquity will return to life everlasting. It will require the entire Millen age for the delivery of the message to every creature and mankind to avail themselves of the privileges then affo to whosoever will.

Nowhere do the Scriptures speak of the river of the w of life as existing now—during this Gospel age. There is n and there can be none until the heavenly city descends above, for the river must flow from the midst of it, from throne. Describing the condition of the Lord's saints at present time very differently, the Master declares that t who are his have in them a well of water springing up into eternal. (John 4:14) We know what this means. We k in what sense each individual of the church has receive the holy Spirit, and has in himself a fountain of grace truth for his refreshment. But there is no river of the w of life to which he could go or to which he could invite o to go.

"BATTLE IN ECCLESIASTICAL HEAVENS"

We now have a good stock of "A Great Battle in the Ecclesiastical Heavens," by Brother Rutherford. In view of the fact that Brother Russell's death has stimulated some of his enemies to renewed attacks, in hope of injuring the work of the Society and weakening the cause of the truth, this seems a propitious time to offset the influence such attacks create.

While much injury often recoils upon those resorting to such methods—in one instance recently, three men went ward to their minister and informed him of their displea over his remarks and of their intention never to retu the church—it is our privilege to help those not so ab see the real object of these attacks.

Orders for the above booklet will be filled at $2.00 pe for a limited time. When ordering, please mention "Ba

JESUS THE LIFE AND LIGHT OF MEN

[This article was a reprint of that entitled, "The Life and Light of Men," published in issue of December 15, 1904, which please see.]

"THE SPIRITS OF JUST MEN MADE PERFECT"

[This article was a reprint of that published in issue of August 15, 1913, which please see.]

"FROM GLORY UNTO GLORY"

2 Corinthians 3:18.

[This poem was a reprint of that which appeared in issue of January, 1891, which please see.]

SOME LETTERS OF INTEREST

A VOICE FROM LONDON

EAR BRETHREN:—

Loving greetings in our Heavenly Father's name! At a eeting of the London Tabernacle Congregation, it was unanimously agreed to send you a cable message and also a letter f loving sympathy.

The news of our beloved Pastor's death came as a great ock to us. We realize more clearly than hitherto how much e owe to him, and how much occasion we have to praise the ord on his behalf.

In a special sense he was Pastor both to the New York emple and the London Tabernacle congregation. Both were o very near his heart that we feel specially drawn to one nother.

Our hearts go out to you especially, dear Brethren, because he closeness of your association with our dear Brother will ause you to feel the break more keenly than others who have ot been so privileged.

We thank our dear Father for sparing Brother Russell to us o long. For forty years his faithful ministry has testified is courage, zeal and love. He has been a constant stimulus to s—a wonderful copy of God's dear Son!

Whether there be much work to be done by the Church in esh, or little, we prize highly the privilege of bearing the recious vessels left in our charge, and of feeding the Lord's ear sheep. Our chief concern must be to watch and pray that e may be ready and, whilst pressing on with all diligence, ur eyes will be fixed on heaven yet more earnestly, looking or a happy reunion. Pray for us, as we will continue to do or you.

With sincere sympathy and fond love in the Lord to you,
Your brethren and fellow-servants,

LONDON TABERNACLE CONGREGATION.

WILL CONTINUE IN THAT WHICH HE BEGAN

EAR BRETHREN:—

Greetings in the name of the Lord! Mercy unto you; grace, eace and love be multiplied unto you.

We take this opportunity of expressing our appreciation of ur dear Pastor's labor of love, our implicit confidence in his urity and integrity, his sterling qualities, and our determinaion to continue in that which he began.

While recognizing our exceeding great loss, we rejoice that ur dear brother has passed beyond into his reward, to the inheritance of the saints in light. We feel sure that he is now ith our dear Lord, crowned; having ceased from his labors, ut his works continuing.

Words would fail us to express the spiritual help, comfort nd encouragement we have received from the Lord's hand hrough this faithful servant.

Having before us his noble example of self-sacrifice—laying own his strength and life in our interest and service—of aith, love, loyalty and cheerful and unmurmuring endurance of ersecution and misrepresentation—we are resolved that, by he Lord's assisting grace, we shall endeavor more faithfully o walk humbly in our dear Redeemer's footsteps, daily striving to grow up into him, and to develop the fruit of the Spirit —love.

We desire to continue our co-operation with the Bethel amily in the harvest work, in harmony with our dear Pastor's abors, and pray the Lord's richest blessing upon all participating, to the honor and praise of our glorious Head and our eavenly Father.

HAMILTON CHURCH—*Ont.*

"HE WHO HATH LED WILL LEAD"

DEAR FRIENDS AT BETHEL:—

Together with representatives of the Thayer, Mo., Class, we held a memorial service in memory of our dear Brother Russell and his faithful services toward us all.

At this meeting I was requested to extend the love and sympathy of both classes in this hour of trial, which we realize comes especially hard upon those of his immediate family, although we are glad to feel that we are all of one family, because we share one another's joys and sorrows. "Blest be the tie that binds."

The friends here wish to assure you that their love, co-operation and support in every way possible will continue just the same as heretofore. While we feel keenly our great loss in the death of one to whom we were so deeply indebted every-way, yet we rejoice with him! Our hearts are made glad by the thought that his days of pain and weariness are over; that he has entered into the joys of the Lord. We are praying that divine guidance, wisdom and courage may be given you for the great responsibilities resting upon you, trusting that "he who hath led will lead us still."

MAMMOTH SPRINGS CHURCH.—*Ark.*

MORE AND MORE DETERMINED TO PRESS ON

DEAR BRETHREN IN CHRIST:—

Love and greetings in the name of our dear Redeemer! We desire to thank you for the visit of our dear Pilgrim Brother Thorn. How the Lord blessed our fellowship together, and how our pure minds were stirred up by way of remembrance!

Instead of our Pastor's death slackening our zeal, it has wonderfully increased it, and we are more determined to press on, cheerfully and patiently doing with our might what our hands find to do. We want to work while it is called day, for a dark night is coming.

We can't properly express our appreciation of the dear messengers of the truth whom you send to us—those who are developed in the fruits and graces of the holy Spirit. They are doing a wonderful work, ministering to the saints. Please send us one as often as possible.

We are still praying the Lord's rich blessing upon you, that he may continue to bless your efforts and labors of love.

Yours in His glad service, FT. SMITH ECCLESIA.—*Ark.*

MORE DETERMINED THAN EVER

DEAR BRETHREN:—

Enclosed you will find ——— for my Good-Hopes for the last half of 1916. And, dearly Beloved, I wish to say that I have received a great blessing from the Lord for my Good Hopes offerings of the past year. I know the amount is small, but I feel sure it is precious in His sight. I hope to do even better, if I can. Truly our hearts are willing; and God looketh upon the heart. One of our Good-Hopes for next year is that we continue to serve the Lord faithfully, either on this side the veil or on the other side. We hope soon to see him face to face.

I wish to assure you of my love and interest in you. Since our Pastor's change, I am more determined to continue to follow him as he followed the Lord. As I delighted to follow him while he was here, I now expect to follow him on until I shall see him in the kingdom glory.

I sometimes think how you brethren must miss the presence of our dear Brother; but then I know that the kingdom is becoming more and more real to you. My prayers ascend for you. With much love, I am

Your fellow-servant, ALEXANDER LOWE.—*Pa.*

FINISHED HIS COURSE TRIUMPHANTLY

DEAR BRETHREN IN THE LORD:—

We were deeply affected by the sudden, unexpected death of God's faithful servant. Particularly do we mourn his loss because of the love, sympathy and help he has at all times so freely given us. We realize now more than ever how completely he laid down his life for the brethren. But while we mourn our loss we rejoice in the thought that he has finished his course triumphantly and gone to his eternal reward.

We wish to assure you of the love and loyalty of all the brethren here, of their earnest desire and intention of co-operating with the Society in carrying on the kingdom work so lovingly begun by our Pastor and so untiringly continued by him until his death, thus setting such an inspiring example.

Our consecration, too, is unto death; we would not have it otherwise. So, dear Brethren, you have our prayers, supplemented by our best efforts in holding high the banner of Truth until the work is finished; whether the time for its accomplishment lies in the early future, as we hope, or is deferred for "yet a little while longer."

ST. LOUIS ECCLESIA.—*Mo.*

A VOICE FROM ABROAD

DEAR BRETHREN:—

We cannot say much; our hearts are full; but we sympathize with you in the loss (pro tem.) of our Beloved Brother Russell. We, too, feel keenly that the Lord has seen fit to remove from us our brother-friend.

How glad we are that he has ever urged us to rest in the Lord and in him only! And how glad we are of his repeated warnings against pride, selfishness and wolves! Through his unique faithfulness, thank God, we have been aided in putting on and utilizing the whole armor of God.

We trust that we, with you, may remain faithful and courageous to the end, and that you may individually and collectively be enabled to enter into such parts of the readjusted work as will bring honor to our God, to his truth and permanent blessings to yourselves.

Yours in his love. F. GUARD AND FAMILY.—*Eng.*

CONTINUED DEEP INTEREST AND COOPERATION

BELOVED BRETHREN:—

Deepest sympathy in the mutual loss of our dearly beloved Pastor! We realize with sorrow our great loss in the passing over of "that wise and faithful servant"; but we sorrow not as others, realizing that while he has ceased from his earthly labors, his work follows with him.

"Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." We desire to assure you of our continued deep interest and co-operation with you in the furtherance of the Lord's work during the remaining time that the Lord may permit us to continue to serve him in the flesh. Your servants in the Lord,

SPRINGFIELD ECCLESIA.—*Mass.*

FAITHFULNESS IN LITTLE THINGS

DEAR SIRS:—

I do not know the persons doing your work here—distributing literature; but whoever they are, the papers are not placed as they should be to get results. I find them on doorsteps, in yards and on the sidewalks; not one-fourth appear to get into the homes. I should like to have a trial, and would guarantee to do the work thoroughly and satisfactorily.

———.

["He that is faithful in that which is least is faithful also in much." We believe that the greatly increased cost of paper will be one of the aids to greater care in the distribution of the BIBLE STUDENTS MONTHLY—that every paper may reach the hands of a reader. No doubt our Lord would be very careful in putting out literature, that there be no waste; and we believe he would be pleased to have his brethren endeavor to exercise equal care.]

STAND TOGETHER AS GOOD SOLDIERS

DEAR BRETHREN IN CHRIST:—

Christian greetings to you in the name of our dear Redeemer and Advocate! Keenly do we feel the loss of him who so faithfully laid down his life for the brethren, and who with untiring devotion to the service of the Lord, provided that which is "meat in due season for the household of faith"; and though he has "gone before," he ever liveth in the memory of those to whom he has been a lasting benefactor.

We sorrow not as those who have no hope, but rejoice inasmuch as he has ceased from his labors and has entered into the joys of our Lord. We assure you of our faithful support in the work.

Yours in the service of our Redeemer,

WHEELING CHURCH.—*W. Va.*

CONFIDENCE IN THE SOCIETY

DEAR BRETHREN IN CHRIST:—

We have confidence in your abilities. As you have bee so long in close contact with our Pastor you will have under standing necessary to finish the proposed services, accordin as the Lord has directed him, and we shall do all in our powe to uphold your hands.

We express our hearts when we tell you that we sha the more fervently love you in your desire to continue in th service of the "Glad Tidings," even unto death. You have ou daily prayers and sympathetic interest in this dark "Hour c Temptation." "Our fears, our hopes, our aims are one—ou comforts and our cares." ABILENE ECCLESIA—*Kan.*

WILL HELP "HOLD UP THE HANDS"

DEAR SAINTS IN THE BETHEL HOME:—

As a Class, and also as individuals, we realize that in th death of our Beloved Pastor we have lost that "faithful an wise steward," who laid down his life so faithfully in th Lord's cause, even unto death. His faithfulness has been th means of giving us more determination than ever to continu in the work which he loved so very much, and we assure yo that the Allentown Ecclesia is anxious to "hold up the hands of those upon whom the work of the Society falls, and to assis in every way possible to carry on the work, until "the nigh cometh wherein no man can work."

ALLENTOWN ECCLESIA.—*Pa.*

DEAR FRIENDS:—

Five hundred Memorial Numbers of THE WATCH TOWE are desired, for which please find remittance covering amoun

A. M. ZIMMERMAN.—*Pa.*

TRUTH-HUNGRY ONES AMONG THE SOLDIERS

DEAR BRETHREN:—

We are sure you are remembering us in your prayers a we are continually bearing your names in our petitions t the heavenly Father. The work of showing the DRAMA to th soldiers on the Mexican Border is a wonderful privilege, an is surely having the Lord's blessing! Dear brother (Gen. Hall is being used of the Lord very wonderfully, and we a glad to co-operate. Many of the officers take very kindly t the DRAMA, and evince considerable interest, and the soldie are very eager for it.

At the close of one finale talk twenty-eight written que tions were handed in, and several told the speaker it was th first real appeal that came home to their hearts to indu them to surrender all to the Lord.

Our living in the tents and "roughing it" with the soldie brings us into close contact with them and gives us ma privileges of service. There are indeed truth-hungry on among them!

In personal conversation with two military prisoners, o told how he had heard several of our "pilgrims." Often so one mentions a mother, sister, father or brother in the trut We desire a further interest in your prayers. I am so gl our dear Pastor offered me this precious privilege of servi before he was called home!

Your brother by his grace. WALTER H. BUNDY.

MOURN NOT AS THOSE WHO HAVE NO HOPE

DEAR BRETHREN:—

We of Vernon, B. C., Ecclesia wish to express our deepe love and heartfelt sympathy for all at the Brooklyn Tabernac who mourn the passing of our beloved Pastor Russell. B although our hearts are sore, we do not mourn as do other for we know our brother has entered a glorious reward, ha ing "borne the cross, despising the shame," and we rejoice th his course of "suffering" is finished, his crown won.

We pray that the Father's richest blessing may rest up all who are taking up the work in Pastor Russell's stead, a that our great High Priest, our Lord Jesus Christ, will so come forth in his garments of beauty to bless his people.

Yours in His love, VERNON ECCLESIA.—*B. C.*

WORLD HAS LOST A REAL FRIEND

MY DEAR MR.:———:—

This is to thank you for the two copies of THE WATC TOWER containing an account of the career, so illustrous, t life, so full, sweet, wholesome and truly good, of that mu beloved Pastor Russell, whom I learned to admire and lo in the brief time I was his guest on two occasions only a f days before his death. The whole world has lost a real frien How I wish he could have been spared another span of li that he might continue to teach us meekness and love!

I have many friends who will be much interested in Past Russell and his teachings, and if you can favor me with half dozen or more copies of the above issue, I will ta

sure in seeing that they get them. With all best wishes g to remain
ours very sincerely, CLARENCE E. SPAYD.—*Brooklyn.*

DEEM IT A PRIVILEGE TO COOPERATE

R BRETHREN IN CHRIST:—

On this, the occasion of the passing beyond the veil of our ved Pastor, we desire to assure you of our resolution to inue, by the grace of the Lord, faithful even unto death. deem it the highest possible privilege at the present time e allowed to co-operate with you in the further spreading ie glad tidings of the kingdom.

We are rejoiced to know that the work of THE WATCH ER BIBLE AND TRACT SOCIETY will continue. Our prayers shall ascend daily to the Throne of Heavenly Grace on your behalf. KAMSACK ECCLESIA.—*Sask., Can.*

EAGER TO COOPERATE FULLY

DEARLY BELOVED BRETHREN:—

We are real anxious to let you at Headquarters know of our earnest desire to co-operate fully with you in the harvest work yet remaining. The class voted unanimously on this question.

We seem to be so much nearer now to one another—more oneness in mind and spirit. We are so glad for this! We thank our heavenly Father. Express to us at any time even your smallest desires. COLUMBUS ECCLESIA.—*Ohio.*

BATTERING DOWN THE WALLS OF HELL

What Say the Scriptures About Hell" (Hz), WATCH ER form, is 5c per copy, or 2c each in lots of 50 or more. WATCH TOWER continues to be in great demand. It treats y text in which is found the word hell and dispels the fear which many entertain respecting the erroneous doctrine of eternal torment, while pointing out the punishment set forth in the Scriptures for the incorrigible, namely, "The wages of sin is death; but the gift of God is eternal life through Christ."

. XXXVIII BROOKLYN, N. Y., JANUARY 15, 1917 No. 2

GOD'S SPECIAL GIFT TO HIS CHILDREN

ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?'"—Luke 11:13.

Comparatively few have realized the value of this heavenly of the holy Spirit, and few have possessed it. The be- ng of the holy Spirit, which first came on Pentecost to e who were to constitute the church, is necessary in order we may become children of God. One cannot become ristian by the mere study of the Bible. Indeed, we must gotten of the holy Spirit before we shall be able to under- l the Bible, to apprehend the deep things of God. The tting of the holy Spirit is something that we cannot ain, something that nobody can explain. If God had ed us to understand this miracle of grace, doubtless he d have made it sufficiently plain in the Bible.

But we know from the testimony of the Word, corroborated ur own experience, that there is a begetting of the Spirit, pernatural start of a new life in those who consecrate selves to God. In referring to this beginning of the new re, the Lord uses a figure of speech, illustrating the mat- by something that is well known to the human family. know that it is not a mental power in man that begets man life, but that it requires a direct impartation of the t of life originally received from the Creator, before an vidual life can begin. And so it is with the spiritual l of God. There must be a direct impartation of the Spirit to start the new heavenly life.

We are not to think of this start as being something great arge in amount; for as a matter of fact, the beginning ie new life is small. But it must be there. The Christian not be able to point back to anything like an electric ge as the beginning of his Christian life. A few people made such claims, but we think this is a mere hallucina- of the mind. God used a special outward manifestation he begetting of the Lord Jesus with the holy Spirit, in r that John the Baptist might make a declaration of what aw in the case of the first member of the church, and we might know. There was also an outward demonstra- at Pentecost, and in the case of Cornelius and his ly, the first Gentiles to be received into the church. But were for a very special purpose, as heretofore shown. espects all the others of God's family, we are inducted the body of Christ, which is the church, without any ard manifestation. But when we have met the conditions, o not doubt our acceptance. We receive it all by faith ie Lord's Word.

NECESSITY OF FEEDING UPON THE WORD

his begetting of the holy Spirit, then, which has a small ning, shortly after manifests itself as the new creature ; just as the germ of life in the human being must be must gradually grow, develop and become stronger, and manifest its individual life. It the new creature does eed upon the Word of the Lord, it will grow weak and , and eventually will die. We have known some who been for twenty years consecrated to the Lord, and who till babes in Christ, because they have been stunted in development through insufficient or improper feeding and ise.

od did not wait for us to come voluntarily into his family. Indeed, no man can come unless he has been invited by the Lord. Whoever has received the Word of truth intelligently, and is drawn by it, has an invitation. If he responds during his "acceptable time," if he accepts Jesus as his ransom and presents himself fully to God, he is begotten of the holy Spirit. Then he is to grow through "eating" the truth, through studying the truth, through applying it to his own life. We should store our minds with the Scriptures, so that in each of our experiences these Words of Life will be there to give us in increased measure the Spirit of the truth, that we may grow strong in the Lord as the various trials of life come to us, and thus we may be sustained by the Spirit of the truth.

WHO MAY PRAY FOR THE HOLY SPIRIT

With the thought of the primary work of the holy Spirit in mind—namely, the work of spirit-begetting—let us now consider our text. Our Lord had been suggesting to his disciples the thought that a good parent, if asked for a fish, would not give his child a serpent, or if asked for bread, would not give a stone. Jesus would have his disciples consider how they would act as parents, so that they might the better realize what God's attitude would be toward any whom he received into his family as his children. Then the words of our text followed: 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him!" That is to say, if you who are imperfect, who have largely lost the likeness of God as a race, still so realize the responsibility of parents to their children that you would not do your children harm when they come to you for something good, much more would the heavenly Father not do harm to his children, but good, when they come to him for a blessing.

Then our Lord Jesus specifies the particular blessing for which we should ask—God's holy Spirit—not using vain repetition, as do the Gentiles, those who are not the Lord's true children, and who are not instructed to pray to Jehovah. With many, the prayers go up in a merely mechanical way, as by machinery—in some nations by literal machinery. The Chinese have a praying-wheel which they turn around and around, and thus repeat the prayers. They are shrewd enough to know that thus they can say the prayer more often than with the lips. Such is not the kind of prayer that the Lord will receive.

God's children have instructions from his Word on this subject of prayer. They are to come to the Father according to these instructions, not doubting his love, his wisdom, and his power. They are to come with full confidence in him as their Father, asking for the things for which he has bidden them to pray. Their trust in him should be so absolute that they would know that he is ever seeking their very highest blessing, that all his instructions and leadings are to this end, and that he withholds nothing that would be for their good.

But before any one can come to God in the sense here referred to, he must take the definite step of becoming a child of God. The world are not children of God; for that relationship was lost when Adam became disobedient. By dis-

obedience he was cut off from sonship, from fellowship with the heavenly Father. He lost the spirit of God—the mind, or disposition, of the Lord—which all beings created in the image of the heavenly Father possess by nature, so long as they retain that image unblemished. After his fall Adam became imperfect in all his powers; and this imperfection increased until death fully claimed him.

Thus all of Adam's posterity, through hereditary imperfection, have gone further and further from God, being alienated "by wicked works." But God has made provision by which eventually all who desire may come back into relationship to him as children. His provision is our Lord Jesus Christ, and the work he will do for mankind. During the Gospel age our Lord has been doing one part of the work, that some may come immediately into relationship with God and enjoy all the favors of being his sons. Another part of his work our Lord will do during the age to follow this—the Millennial age—when all the world, every son and daughter of Adam, will be permitted and assisted to regain this lost sonship, if they will. It is for the benefit of mankind that the church class is being called out now, in advance of the world's blessing. God is fully content with the arrangement which he has made. He has no desire to urge anybody to come into the enjoyment of his present and special blessing. He desires, on the contrary, that none shall come except those who really have the heart desire for his favor and fellowship.

GOD NOT PINING OVER THE WORLD

So far as the Gospel age is concerned, God has purposely made the way an especially narrow one, in order that he might during this age make a selection of very earnest followers of Jesus, who would have his mind, his spirit, his disposition. During the next age he will do away with the narrowness of the way, and there will be a great highway cast up. However, there will still be tests upon the people, conditions of attaining relationship to God. God does not purpose at any time to be in relationship with those who do not wish to be in relationship with him.

We should by no means have the thought that God is grieving because all mankind are not praying and going to church. Nothing of the kind! God's happiness is not dependent upon man or man's doings. The Almighty has not a particle of anxious concern about those who are not now in relationship with him. He is not calling all the world at this time. He merely concerns himself for those who desire to avail themselves of his present arrangement, that they may be his children, with all their interests provided for.

The child of the Lord is instructed to ask for the blessings which the Lord has for him. The Lord wishes His children to make a formal request for the blessings they need, in order that they may realize their need of the gift. Whoever does not realize his need would be little blessed by receiving from the Lord. Our heavenly Father desires that we should fully feel, desire, crave, what he has to give, before it comes to us, that his gift may prove of real and lasting benefit.

The Scriptures have limited us in regard to the things for which we may ask. We may ask for nothing contrary to God's will. To do so would show that we are not in accord with the heavenly Father. The very terms and conditions of our being received as his children were that our wills should be fully submitted to his will. If, then, we ask for things for which he has not told us to ask, and which he does not wish to give us, our course proves that we have a will in opposition to his or that we have not studied to know what is his will. And if we have not studied to know his will, it shows carelessness and a lack of loyalty to the Lord. To ask favor at his hands when we are not seeking to know what he would have us do, and hence are not doing it, would be presumption. So we should be very careful to note what our Father is pleased to give us, that we may ask the things pleasing in his sight.

GOD'S PATIENCE WITH "BABES"

But the Lord is very merciful with "babes in Christ"—those who have partaken only of "the milk of the Word," and not of the "strong meat," and hence would not know the things to ask for. He is patient with them, sympathetic, and in such cases takes the will, the heart intention, instead of the words. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, for he maketh intercession for the saints according to the will of God." (Romans 8:26, 27) That is, God accepts our minds, if we are wishing for right things in our hearts. If the holy Spirit, the holy mind to which we are begotten, longs for the Lord's spiritual blessings, God will give us those things, and not the things we ma asking for with our lips.

We have known of some good Christian people, since heart though poorly instructed, who would pray fervently God would baptize them "with the Holy Ghost and with —not appreciating the meaning of their words, not seeing a baptism of fire would have a destructive influence and w be injurious to them. Those who thus pray do not unders John the Baptist's words, do not realize that it was the obedient and unfaithful Israelites who were to receive baptism of fire, while the faithful would receive the bap of the holy Spirit, at Pentecost. But the Lord mercifull cepts the minds, the hearts, of these his children, and not they say.

The Lord indicates that his true children may always confident of receiving what is for their highest good. We to realize that the Lord knows far better than we do wha need. The Master taught us to pray, "Give us this day daily bread!" There is no intimation of what kind it w be, whether the food was to be little or much, very plai not so plain, whether it would be what was pleasing to palate or otherwise. We are merely to ask him to giv what is best in order to our greatest benefit as new creat If this means suffering in the flesh or the impoverishmer the human body, well and good, for this body is consecr to death, and we are glad to lay it down according to Lord's choice for us.

But there is one thing for which we may pray and be that in so doing we are asking in harmony with God's and that is, the holy Spirit. But even here many do not r know what they ask; for there has been a great misconcep as to what the holy Spirit is. Many of God's people sadly confused. They think that the holy Spirit is a pe who will personally come into them, and into perhaps mil of others. This subject has been greatly beclouded. We only beginning to get out of the fog. We need to study Word more and not be too confident as to our own concep

"HOLY SPIRIT" A BROAD TERM

In asking for more of the holy Spirit as Christians are asking for more of the mind of the Lord, the dispos of the Lord. The term "holy Spirit" has a broad signific It means the power or influence or energy of God; it means the mind or disposition of God. We know that has an invisible power that he exercises. Holy men o spoke and wrote as they were moved by the holy Spirit holy power of the Lord, God's energy or influence. God given his sons an enlightenment of mind, a supernatural i ination, which throws a light upon the Scriptures of th Testament and the New Testament. Thus we gain a conception of the purposes and the mind of the Lord, which the holy Spirit of God has placed in his Word.

Now since the holy Spirit placed the light in the Wo God, it is there for a purpose. That purpose is that ea hearts might know how to find the Lord and might feed the Word, and by feeding upon it might become partake the holy mind, disposition of God. Those Christians neglect the Word of God do not receive from it this holy S this holy mind, and the heavenly light becomes dim. those who feed upon the promises of God, the instructio God, appropriating these to themselves, become strong i Lord and in the power of his might. They receive mor more of this holy Spirit which God has put in his It is his Spirit, his truth, the divine power exercised th him. So the Christian receives God's Spirit in the ser receiving the divine begetting and illumination, in the of receiving holy power, energy, and in the sense of rec the holy disposition of the Lord.

MEASURE OF THE HOLY SPIRIT VARIOUSLY INCREA

This Spirit of God may be increased in us by other than by the direct reading of the Scriptures. For ins some children of God, guided by his holy Spirit, the Spi the truth, may write some beautiful hymn, and into this may incorporate so much of the truth of the Scriptur much of its spirit, that the mere singing of that hymn, reading of it, may give us an additional measure of the of God. It is none the less the Lord's Spirit, though transferred from the printed page into the individual lif is the coming of the truth and its spirit and power in heart and life that constitutes the light.

As the child of the Lord receives individually the Sp the truth, in that same proportion he becomes a burnin shining light. As the holy Spirit is from the Fathe through the Son, so this holy Spirit is in the church, and from them upon the world. But the world comprehen the light. Sometimes they think it is hypocrisy—som

ne thing, sometimes another. But no matter. It is ours to ow forth the praises of God. And some few will hear, and ill take knowledge that we have been with Jesus and learned f him. Thus they may be led to God.

While this holy Spirit proceeds from the Word of God and om the lives of God's children, it does not come to them ithout divine assistance in the matter. For instance, while udying the Word of God, we may be in touch with the iritual channel of heavenly communion—namely, prayer; by hich the child of God may tell the Father of his feelings, ntiments, etc., even as God through the Bible tells his chil-en his sentiments. Thus we receive an increase of the holy pirit through the act of prayer. In our appeals for forgive-ess, etc., we are reviving in our minds the Spirit of God; nd this holy Spirit comes to us more richly as a further mfort and assistance in the good way. We call to mind the ivine assurance, "Like as a father pitieth his children, so ne Lord pitieth them that reverence him"; and so we come to ne throne of heavenly grace to obtain mercy and find grace help in every time of need. As therefore the needy one mes, he receives more of the holy Spirit.

There is still another means by which the heavenly Father ives his children of his holy Spirit, and that is through his rovidences. While we know not, of ourselves, the things we ould ask for as we ought, we know from his Word that e may always ask for more of his holy Spirit and the fruits nd graces thereof. But we may not at first realize how ese can best be cultivated in our hearts. We have the in-truction in the Bible that we are to put on meekness, self-ntrol, gentleness, patience, long-suffering, brotherly kindness. et while we know this, there is something more that we need —experiences in life which will bring these things before our minds so that they may be better appreciated by us and we may get more of the holy Spirit out of these injunctions of Holy Writ. For instance, we shall have special trials, and thus learn what real patience is, and why we should exercise patience. And so with meekness. The Lord may permit us to stumble into some trial by which we may be led to see our lack in this respect; and we may come to study more carefully the quality of meekness, to see the holy Spirit of meekness as presented in the Bible. And thus with self-control, gentleness and love.

So God is giving us more of his holy Spirit by bringing the instructions of the Bible forcefully to our attention through painful experiences. These experiences are supervised by the Lord, by his holy Spirit, or power, as a part of the means by which we are to attain the necessary heart and character development—that thus we may be rounded out and become rich in all the heavenly fruits and graces.

"O holy Spirit, Messenger of God,
Come, fill our hearts and minds with rich intent!
Illuminate, instruct, and guide our wills,
That they may with thy mind be fully blent.

"By words divine that point the heavenly way,
By discipline's hard hammer, or by strain
Of heavenly music winged with pleading prayer,
By sunshine bright or dreary days of pain,

'Lead thou us on! This narrow, rugged path
We cannot keep alone; but led by thee,
The way grows luminous and sweet and fair,
Each earthly bond is loosed, and we are free!"

CONVENTION AT PITTSBURGH

ELECTION OF OFFICERS

The Convention of Bible Students at Pittsburgh, January and 7, was a season of blessed fellowship. When the Society gan to make arrangements for the annual election of its ficers, required by the charter to be held at Pittsburgh, on anuary 6, it was thought well to have a convention in con-ection therewith, and a two-days' convention was then ar-anged.

This was the first convention held by the Society since ie death of Brother Russell. As was expected, the spirit anifested by the friends in attendance was excellent, giving ridence that all had been living very near to the Lord. The ttendance on Saturday, the 6th, averaged about 600, and ssions were held in Carnegie Hall, North Side, Pittsburgh. he addresses by Brother Ritchie and Brother Hirsh were uch enjoyed by the friends.

The Sunday meetings were held at the Lyceum Theater, pening at 9:45 a. m., with the Bethel service and followed a praise and testimony meeting. At 11 o'clock there was address by Brother Macmillan, Chairman of the convention; bout a thousand of the friends were in attendance at this me. In the afternoon Brother Rutherford delivered an ad-ress to about 1,500, about 500 of the public being present. xcellent attention was given, and a good proportion of cards ceived from those who had heard the truth for the first me.

The evening address by Brother Van Amburgh was greatly preciated and was followed by a love feast, participated in by bout 500.

THE SOCIETY'S OFFICERS

Saturday was the day specially set apart for the election of ficers to serve the WATCH TOWER BIBLE AND TRACT SOCIETY r the ensuing year. Much interest was centered in this ection by friends throughout the world. Brother Russell had ld the office of President from the organization of the So-ety, in 1884, to the time of his death. Approximately 0,000 votes were represented in person and by proxy. The ssion was opened by Vice-President Brother A. I. Ritchie ith devotional services. He stated that the first work would the appointment of a Committee on rules and regulations. s it would take a little time for the Committee to complete s work, four o'clock in the afternoon was set to hear its port. It was nearly five when the Chairman called the eeting to order. The report of the Committee was read and lopted by the convention.

The next order of business was the nomination and election a President. Brother Pierson, with very appropriate re-arks and expressions of appreciation and love for Brother ussell, stated that he had received word as proxy-holder from iends all over the land to the effect that he cast their votes r Brother J. F. Rutherford for President, and he further ated that he was in full sympathy with this and therefore would place his name in nomination. This was seconded by various brethren from Pittsburgh, Boston, Cleveland, Washington, Pa., New York, and other cities. There being no further nominations, a motion was made that the rule of balloting be suspended, and that the Secretary of the convention be directed to cast the entire vote for Brother J. F. Rutherford. Thereupon the Secretary cast the ballot as directed, and Brother Rutherford was declared the unanimous choice of the convention as President of the Society for the ensuing year.

Nominations for Vice-President were then called for, and Brother A. N. Pierson and Brother A. I. Ritchie were nominated, both nominations being seconded by various brethren. The counting of the ballots showed that Brother Pierson received the larger number of votes. A motion then made the election of Brother Pierson as Vice-President of the Society unanimous.

There was but one nomination for Secretary-Treasurer, and the Chairman was requested to cast the vote of the convention for Brother W. E. Van Amburgh, who was declared elected.

The friends everywhere had prayed earnestly for the Lord's guidance and direction in the matter of the election; and when it was concluded, everyone was content and happy, believing that the Lord had directed their deliberations and answered their prayers. Perfect harmony prevailed amongst all present.

A resolution was passed to the effect that while the President is the Executive Officer and General Manager of the Society's work and affairs, both in America and all foreign countries where the Society has branches, he might appoint an Advisory Committee from time to time to advise and consult with him concerning the conduct of the affairs of the Society. It was understood that this resolution was passed at the suggestion of Brother Rutherford, to the end that the President might have certain ones upon whom he might call at any time for aid and advice in the weightier matters pertaining to the affairs of the Watch Tower Bible and Tract Society.

Following the election Brother Rutherford, addressing the meeting, said in part:

"Dear friends, I cannot let this occasion pass without saying a few words to you. My heart is full to overflowing. You will bear me witness that I have not in any way sought the office of President of this Society. Up to this hour I have not discussed it with any one. I have purposely avoided doing so, believing that the Lord would accomplish his purpose. What has been done here today I feel that the Lord has directed, and I humbly bow to his will. To him alone is due all honor and glory.

"The WATCH TOWER BIBLE AND TRACT SOCIETY is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as his channel through which to make known the glad tidings to many thousands, which glad tidings the whole world

soon shall know. It is a great privilege to be one of its officers. I am mindful of the great responsibility resting upon the one who attempts to fill the office of President. I am especially mindful of my inability to measure up to the full requirements.

"One who follows a great man in office always finds it a more difficult task to fill the office than it was for his predecessor, due largely to the fact that his acts are measured by the high standard set and maintained by the great man who preceded him. Brother Russell was truly a great man, because especially fitted for the use to which the Lord put him. No one can fill his place. While I am fully conscious of this fact, yet I realize that through Christ Jesus who strengtheneth me, I can do all things that it is his will I shall do. I will therefore attempt, by his grace, to continue to make known the glad tidings of Messiah's kingdom, which Brother Russell did as no other man has done since the days of the Apostle Paul. The policies which Brother Russell inaugurated I will attempt to carry forward. Brother Russell was deeply convinced that there is a great work yet to be done; that the Jordan must be smitten; that the people must know of the kingdom message, and that the Lord will use his people to give much of this knowledge to the world before the kingdom is fully established. No doubt there is yet much work for you and for me to do.

"In the performance of the duties of President I shall feel more keenly than ever that I am your servant. It is my desire to serve faithfully. I will need, and therefore ask, your united prayers, deep sympathy and unqualified co-operation. I believe that I shall have such. You will have my prayers and love and sympathy.

"The year past has been a very eventful one. The year opening may be even more eventful. Let us feel therefore not in the least discouraged. He who has thus far led us will continue to lead us. Let us have brave hearts, ready minds and willing hands, trusting implicitly always in the Lord, looking to him for guidance. He will lead us to certain victory. Renewing our covenant with him today, united in the holy bonds of Christian love, may we go forth proclaiming to the world, 'The kingdom of heaven is at hand.' 'He that reapeth receiveth wages.' Let us do our part in the reaping faithfully while the opportunity is here. Be strong, be brave, be loyal! May his blessings be upon you who are here and upon the Lord's children everywhere! Thanks be to God that he has permitted us to be members of such a favored company!"

FIRST DISCIPLES OF THE LORD JESUS

[This article was a reprint of that entitled "We Have Found the Messiah," published in issue of January 1, 1905, which plea see.]

JOHN THE BAPTIST AND JESUS

[This article was a reprint of that entitled "Witnessing for Jesus," published in issue of December 15, 1904, which please see

DESTRUCTION OF THE TWIN MONARCHS

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should n serve sin."—Romans 6:6.

The Apostle Paul in his epistles represents the world as being under an evil reign of Sin and Death. (Romans 5:12, 14, 17, 21; 6:12; 1 Corinthians 15:26.) He presents the matter as though these were Twin Monarchs. Sin and Death have been reigning over the world for six thousand years. Sin binds and fetters mankind, and finally turns them over to Death. Under their blighting reign thousands of millions have gone down into the tomb, mentally, morally and physically degraded.

It is not in our power to destroy these great monarchs. They can be destroyed only by the One who has been given all power. This great One can rescue all mankind from Sin and Death and lift them out of their misery and degradation up to purity and life and happiness. Eventually he will fully destroy these great enemies. Then Sin and Death will be no more.

CALLING OUT THE VOLUNTEER CORPS

During this Gospel age God is calling for a volunteer corps of brave soldiers, who have his Spirit and will fight a good fight against sin—a good fight on the side of truth and righteousness. These are called into this great warfare. Whoever is following Jesus, the great Captain, is a soldier in this special corps of volunteers. These are the chosen band of Gideon. We who have answered the call are expected to show our loyalty to our great Leader and Head.

We must first make a full consecration of our lives to God, in order that we may be begotten of his holy Spirit and become new creatures. It is our love for God and for righteousness that leads us to hate iniquity and to walk in the footsteps of our Leader, Christ Jesus. After having been as aliens adopted into God's family, begotten as sons, as members of the body of Christ, we have a new relationship to him, and any sympathy for sin would be so much of disloyalty to our Captain. Hence we are bound, as true soldiers of the Lord Jesus Christ, our Gideon, to fight a good fight against sin.

Our old man, our human nature, which otherwise would have been made just and perfect in the Millennium, we have surrendered voluntarily to a sacrificial death, just as Jesus surrendered his human nature. This old man of ours is covered by the imputed merit of Jesus Christ. Our Lord says, "Now ye are clean." The Apostle in enumerating the works of the flesh practised by the world, says, "And such were some of you, but ye are washed, ye are sanctified, ye are justified." The new creature is that which is begotten of the holy Spirit and is to develop to completion, and the cre ture that must be killed is the old man. Much of our batt with the giant sin is within. And not only so, but we mu remember that our old man, justified, is our sacrifice. B while we are laying down this sacrifice, consuming it d by day, the merit of Christ's righteousness covers our fles so long as we are loyal to God. And we must keep this sa rifice on the altar until it is completely consumed.

CRUCIFIED WITH CHRIST

Our Lord was crucified in conjunction with the divine a rangement. He did not die a sinner, but he died as the R deemer of men. And so our human nature goes down in death, not as a sinner, but as a justified creature, by Goo arrangement. The Word declares that we are to be dead wi Christ, to suffer with him, to be crucified with him. Th does not mean that our new minds are being crucified. means that as our Lord as a man was crucified as a si offering for the world, so we as his members have died men, sharing in this crucifixion of Christ. We are alrea reckoned dead; but the natural process is now going on, a will not be consummated until these bodies have been actua laid down in death.

So the sufferings of Christ, the crucifixion of Christ, in th larger sense of the word, have been in process all throu this Gospel age. The sufferings being completed, the glory a honor and the change to the divine nature promised to t "more than conquerors" will take place, and the purchase-pr for the world will be applied.

What is the end of this crucifixion of each member of t church with his Lord? The Apostle states it in our te It is in order that the body of sin may be destroyed. Sin o ruled within us. But he has been dethroned. His pow over us has been destroyed. Sin is the great giant that h been ruling the world for six thousand years, in conjuncti with Death. These giants have made a terrible reign of suff ing, but they are about to be vanquished. The church is n suffering with Christ. And if we faithfully suffer with h unto the end, we shall reign with him and bring about t destruction of sin and death, which will be accomplished his Millennial reign.—Romans 5:17; Revelation 3:21; 5:1 20:4-6; Daniel 7:22; Psalm 149:6-9.

"That henceforth we should not serve sin." We as t Lord's people are delivered from this reign of sin. We a no longer under bondage to sin. God counts us as hav passed from death unto life, from sin unto righteousness.

new creatures, and he does not hold us responsible for unintentional weaknesses of our flesh. We are covered the imputation of our Savior's merit. This merit was ited to us for past sins, and also covers us now, as a because of our imperfect bodies. It avails for us as we need and call for it for daily shortcomings. We do serve sin any longer. We are now set free from the one was our taskmaster.

The Son has made us free. He has made us free by faith. shall be made free in the absolute sense when we receive resurrection "change." We read respecting the new age the groaning creation shall then be delivered from the age of corruption [Sin] into the glorious liberty of the of God. (Romans 8:19-22.) The world will be delivered sin and death actually during the thousand years, by flesh being restored to perfection and their minds restored he image of God. But as the church of Christ do not ive this full deliverance now, except by faith, they must e a constant warfare against entrenched foes within as well oes without. This warfare calls for great courage and rmination, in the strength of our great Captain. How many of us will be of the noble "Gideon's band"?

"'Count me the swords that have come.'
'Lord, thousands on thousands are ready.'
'Lo, those are too many! and with them are some
Whose hearts and whose hands are not steady.
He whose soul does not burn,
Let him take up his tent and return.'

"'Count me the swords that remain.'
'Lord, hundreds on hundreds are daring.'
'Those yet are too many for me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink.'

"'Lord, those who remain are but few,
And the hosts of the foe are appalling!
And what can a handful such as we do?'
'When ye hear from beyond my voice calling,
Sound the trump! Hold the light!
Great Midian shall melt in your sight!'"

SOME LETTERS OF INTEREST

WHO WILL BE OUR PASTOR?

The following is a sample of inquiries received by Brother herford since his election as President of the Society, and reply thereto:

R BROTHER RUTHERFORD:—

Greetings in the name of the Lord! Last night we as a ch elected you as our Pastor. Let me inquire, dear her, is this the correct procedure or not?

Reply

R BRETHREN IN CHRIST:—

Since my election as President of the WATCH TOWER BIBLE TRACT SOCIETY, I am advised that your Ecclesia has ed me as its Pastor. I beg to assure you, dear brethren, I very much appreciate this expression of confidence and g-kindness, but I take this occasion to advise you of policy we have adopted.

All of us realize the peculiar relationship that our dear her Russell bore to the church as "that servant." It therefore entirely appropriate that he should be elected Pastor of the various Ecclesias. In view of this, and in rence to his memory, it is my opinion that no one should lected, henceforth, Pastor of any Ecclesia. At a church ing of the Brooklyn and New York congregations, a or was not elected, but a resolution was adopted to the t that the President of the Society, should at all times Chairman of the congregation and of the Board of Elders. t is my opinion, dear brethren, that if we adhere to the r of electing elders and deacons alone, and avoid the ion of pastors, we shall find it more profitable and in ing with the Lord's will. The Lord has long used the ety to aid his people, and we believe he is still using o forward the message of the kingdom. If, therefore, should feel that because I am President of the Society name should be connected with your Ecclesia, then permit o suggest that you might, if you see fit, designate me as nselor, and elect me as such. By this term we would rstand that the church, at any and all times, would free to call upon me for counsel and advice concerning matters. I assure you it is my sincere desire to serve only your Ecclesia, but the church everywhere, in the city of counselor, adviser and helper to the extent the may see fit to use me. I hope this meets with your oval.

Please feel at liberty to write me or call upon me at any for aid, advice or counsel. As you know, I am as- d here by able brethren, who faithfully supported Brother ell, and we shall be glad to aid the friends by answer- questions along doctrinal and other lines. For several s I served as counselor to Brother Russell and other ds, and will be glad to continue in this capacity to the ds generally.

Wishing you one and all increased opportunities for service he Lord's vineyard, and with much love in the Lord, main

our brother and servant by his grace,

J. F. RUTHERFORD.

A VOICE FROM GLASGOW

BRETHREN:—

he Glasgow church desire to convey to the members of Bethel Family at Brooklyn a message of sympathy and in connection with the passing beyond the veil of our ed Pastor, dear Brother Russell.

We held a Memorial Service on Sunday, November 12, when an appropriate witness was given to the Truth, as well as a tribute of respect paid to the memory of the one we all loved so dearly. We know that nothing would have pleased our dear Brother better than to take advantage of such an opportunity for such a purpose; and we trust that some amongst the crowded audience who listened to the discourse given by Brother Tait, the oldest Elder in the Glasgow church, may have had some seeds of truth lodged in their hearts that will bring forth fruit in due time to the praise and glory of God.

The following evening, we arranged for a special Prayer, Praise and Testimony Meeting, so that an opportunity might be afforded for individual expressions of appreciation of the life and work of our dear Pastor and of gratitude to God for his faithful ministry. It was good to listen to the various testimonies. It reminded one of the incident recorded in Acts 9:36, 39, when, at the death of Dorcas, the widows stood by the Apostle Peter, showing the coats and garments which Dorcas had made while she was with them. All felt more deeply than they could express how much they owed to Brother Russell as the channel of God's grace for the spiritual clothing, in the possession of which they were rejoicing that day. Some had but recently come into the light of present truth, never having seen the Pastor's face in the flesh. Others could look back to the time when he first addressed a meeting in Glasgow thirteen years ago. Grief and joy mingled together as we thought, on the one hand, that we should never see him again on this side of the veil, and on the other hand, of the abundant entrance into the kingdom which we believed he had obtained, and a participation in which we all hope to experience very soon.

We all desire to express to you our heart-felt sympathy in our common loss, and to send you as a message the following Scriptures: "Grace be to you, and peace, from God our Father and from the Lord Jesus Christ. Blessed be God even the Father of our Lord Jesus Christ, the Father of Mercies and the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." "For the Father himself loveth you." The latter text was one that Brother Russell used in the last meeting for the brethren that he addressed in Glasgow.

Although our dear brother has been removed from us and we shall miss very much the influence of his noble example and the power of his effective ministry, we have no reason to think otherwise than that the work will go on. We would, therefore, at this time, assure you of our prayers on your behalf and of our hearty co-operation in connection with the arrangements which those left in charge might make from time to time, so that the grand work so nobly begun and carried on by our dear Pastor, under the guidance of our Lord and Head, might be continued, and in his own good time and way completed.

Your brethren and fellow-servants,

GLASGOW CHURCH.—*Scotland.*

AN EXPRESSION OF CONFIDENCE

BELOVED BRETHREN:—

We at Cleveland desire to convey to you our Christian love and sympathy in this dark hour of bereavement at the loss of our beloved Pastor. Surely the death of such a noble

Christian character as our Brother was, one so faithful in laying down his life in the service of the Lord and the brethren, must cause us some sorrow and pain; and yet a sense of joy comes to us as we picture him now in glory, clothed upon with immortality, in the presence of our heavenly Father and our Lord Jesus.

We assure you, brethren, that the death of our dear Brother has not caused us to slacken our zeal in the least in the service of the Lord; but that, on the contrary, we have determined to be more faithful than ever before, so that we too may finish our course with joy and enter upon broader fields of service in ministering to the world the kingdom blessings and joys.

We are pleased to note that Brother Russell had so arranged matters that in case of his death the work would be carried on without interruption. We assure you of our confidence and trust in whatever arrangements Brother Russell has made for furthering the harvest work, believing that our Lord Jesus, the Chief Reaper, had especially chosen our Pastor as his mouth-piece and servant. We will continue as in the past to look to the Lord for his guidance and direction in all our affairs.

We hereby pledge the co-operation and support of the Cleveland brethren to whatever further arrangements for promulgating the glad tidings of the kingdom the Watch Tower Bible and Tract Society may deem to be the Lord's will. We who are of the Cleveland Ecclesia desire to assure you of our resolution to continue faithfully in the service of the Lord by his grace, even unto death, and of our resolution to be ready and willing to assist in any work which has been outlined by our dear Pastor, in which we have the privilege of assisting.

Assuring you of our continued prayers that the Lord will grant you wisdom in connection with the harvest work, we are

Yours in Christian love, CLEVELAND ECCLESIA.—*Ohio.*

LOVING SYMPATHY FROM SWITZERLAND

DEAR BRETHREN IN CHRIST:—

The news of the going home of our tenderly beloved Brother and Pastor C. T. Russell, reached us unexpectedly on the 14th of November. He had once advised us not to be surprised if one day we should hear of his having left this life. How we do sympathize with all the dear friends everywhere—and especially with the dear Bethel family at Brooklyn! The French brethren especially the dear ones of La Chaux-de-Fonds and the Jura, send you their deep condolence, praying that our Lord will give the spirit of love and wisdom to those upon whom the responsibility rests, that the harvest work may continue uninterruptedly, and the "meat in due season" never fail to come through the chosen channel of our Lord—THE WATCH TOWER.

It is a deep loss to us who remain: yet as it was good for the early disciples that the Lord left them, so our Master found it for our good that dear Brother Russell pass before us beyond the veil. We may well believe Revelation 14:13 fulfilled in him!

The writer first knew him in 1890, being then immersed in Bible House Chapel, Allegheny. I was also one of the first to read the STUDIES IN THE SCRIPTURES (then MILLENNIAL DAWN) in German, and to canvass for the same in Pennsylvania and adjoining states.

Next to the Lord it was dear Brother Russell who made it possible for me to become the translator of the STUDIES and most of the other publications into the French, until 1913. He also permitted me to be one of the first to introduce present truth on this continent, especially into Switzerland and France, and to act as his interpreter on several occasions.

May the Lord forever bless his memory!

ADOLPHE WEBER.—*Switzerland.*

PLEDGE OF LOYALTY

Whereas, it has pleased our heavenly Father to call home our dearly beloved Brother and Pastor, Charles T. Russell, from the scene of his earthly toil and labor to that of greater service in the great harvest work in which he was manifestly so faithful; and

Whereas, we believe that the Lord will not scatter, but will "turn his hand [power] upon the little ones," in this dark hour of trial (Zech. 13:7); and

Whereas, it would seem fitting at this time to express our words of encouragement to the brethren of the Bethel family and Brooklyn Tabernacle; therefore, be it

Resolved, that we pledge our continued loyalty to and hearty co-operation with the dear co-laborers at Brooklyn, and also that we extend our deep Christian love to the brothers and sisters of the Bethel family and to all "the sanctified in Christ Jesus" everywhere. Be it further

Resolved, that we wish to assure the dear brethren of our full confidence in them, and that we feel assured that the rangements left by our beloved Pastor for the carrying of the work, will be continued in perfect accord with wishes, which, we believe, were directed by the "Chief Reap our Lord and Head. Be it further

Resolved, that these resolutions be spread upon the r utes of our Ecclesia and that a copy be sent to the W Tower Bible and Tract Society.

QUINCY A. B. S.—*Mas*

A VOICE FROM COSTA RICA

MY DEAR BRETHREN:—

While on a trip visiting the classes in this country, n reached me of the passing away of dear Brother Russell; you know what a mixed experience it is—sorrow and jo joy that he has entered into his reward, and sorrow that must do without him for awhile. Yet with tears I s "Blessed Lord, thy will be done!"

I know what an experience it is for you; yet I only h the sweet Spirit of the Lord, which our brother always m fested among you may continue and that wisdom from ab may be yours in the selection of a president for the W. B. & T. Society.

I am making mention of you in my prayers, and h called upon the classes to this end, to join me in prayer you, that you may continue in the same until we are ca to join the church in glory and meet our dear Pastor ag

Brother Browne, of the office at Kingston, Jamaica, with us. We had a blessed time. He is now at Panama.

Your Brother in the Lord's service,

V. E. SAMUELS.—*Costa Rica*

A MESSAGE FROM EDINBURGH

DEAR BRETHREN:—

Greetings on behalf of the Edinburgh church! We sire to express to you our deepest sympathy in the great we have sustained through the passing beyond the veil our beloved Pastor. We, however, rejoice in the confi assurance that his work here on earth has been comple and that now he has gone to his eternal reward. He we believe, gone to be with and like our dear Redeemer, is now in possession of the crown of life, the prom blessing of our heavenly Father.

Our heart-felt praise and gratitude ascend to him f whom all blessings flow for our dear Brother's long lif self-sacrificing labors in the service of the truth, for glory of God, and for the spiritual interests of his pe We will ever cherish the charm of his great spiritual sonality. His wonderful example of life and work will continue to inspire us all onward toward the goal he reached, that we also may make our calling and election

Our united prayer, dear Brethren, ascends on your half to our loving heavenly Father, that his holy Spirit guide and support you in carrying on the work of the Soc for the comfort and upbuilding of the Lord's people in most holy faith.

With love in the Lord as always,

EDINBURGH ECCLESIA.—*Scotlan*

WEARINESS ENDED AND GLORY BEGUN

MY DEAR BRETHREN:—

Through the newspapers we have learned that our Brother Russell has entered into the Courts of Glory, ha finished his earthly career while traveling from San D Cal., to Kansas City. The news could not be otherwise a shock to us, but, as we contemplated upon the honor glory into which our dear Brother has entered, our so was turned into joy. Our Lord, the great Chief Reape the harvest work, could have kept our dear Brother wit longer had it been necessary; but the time had come fo weariness to end and his glory to begin. And what rejo there must be in heaven now at the passing over of one has been truly great in serving all! There can be no in the minds of the faithful left behind that our dear Br Russell is now a "gem of purest ray serene," in the L Royal Diadem.

May grace sufficient be your portion, and in the wi that cometh from above guide you in the further work remains to be done. With much Christian love, I am

Yours in the Redeemer, E. J. COWARD.—*Barbados, B.*

"A WORD TO THE WISE"

DEAR FRIENDS:—

In a recent trip through the Southwest, covering seven thousand miles and making twenty stops, we obs that in many of the stations there were neatly framed n of religious meetings of the various denominations, Christian Science notices with boxes underneath conta literature. Only at one station did we see any of the I.B

erature, and then it was on a rack mixed up in a disorderly y with Christian Science literature. At one station we w an I. B. S. A. box with no literature.

We know from THE WATCH TOWER that many of the wns have I. B. S. A. classes, and we could not help think- g an opportunity for spreading the truth was being missed not providing notices of meetings and literature with xes to keep it, at every available station. If this suggestion re followed it would provide not only reading matter for e public, but also information regarding places of meeting the benefit of traveling friends.

Yours in the Lord's service, MRS. ELLEN HUNTER.—*Ill.*

CRY FOR LIGHT ANSWERED

AR BRETHREN:—

We regret to hear of our beloved Pastor's passing away; it was one of his sermons in the Winnipeg *Free Press* at started us in the truth. We were sick and tired of what e churches were giving us; so we left them. But we did t leave the Lord. We cried aloud unto him and he heard by sending a little light in that sermon. Then a few nths later, we got the STUDIES IN THE SCRIPTURES; and w we know that we read and understand the Scriptures: t through the wisdom of man, but through the wisdom ich cometh down from above.

We are glad to see that our dear Pastor, whom having t seen yet we loved, has left his house in order, that all ings may continue the same. My wife and I are alone here the truth, yet not alone, as he that is for us is more an all that are against us. We pray that God's richest ssing may continue to rest upon the Bethel home.

Yours in his service, J. H. AND A. M. HOSKIN.—*B. C.*

A VOICE FROM THE COLPORTEUR RANKS

ARLY BELOVED BRETHREN:—

Would like to thank you for your good letter of en- uragement in regard to the colporteur work and the ad- nced price of the books. Thank you for the trial credit so. I go on rejoicing, thankful for this further opportunity telling out the glad tidings.

In about four hours recently I took orders for three full s at the new prices; also orders for three first volumes. his, by the way, was in the follow-up work and quite a tle of the time was spent in explaining the chart to in- ested ones.)

Thanking you so much for your labor of love to the rd, and for the encouragement and help you extend to the co-laborers in the vineyard, I am, "Strong in faith,"

Your sister by His grace, ADELAIDE WOOLGAR.—*Colp.*

AR BRETHREN:—

As announced in THE TOWER regarding extra copies of e Memorial Number, I wish to advise that the Wheeling ss desire one hundred and fifty. Enclosed please find .50 to cover price.

Yours in the service, W. H. SCATTERDAY.

ONE WHO CAN CHASE A THOUSAND

AR BRETHREN:—

Enclosed find Report ending Sept. 30. I am glad to say at of late I find more interest manifested in the truth than er before. Another thing very noticeable is that some ople are becoming less prejudiced and are investigating, d others are becoming so prejudiced that they will not vestigate. One class is talking more favorably of the truth; e other is denouncing it more vehemently.

I have met several of the latter class who would make ings pretty lively for the I. B. S. A. if it were in their wer. I was recently told that I was doing more harm putting out those books and explaining such "devil's doctrines" than all the preachers put together could rectify; and that something ought to be done to stop those people calling themselves Bible Students going around and deceiving people!

It occurred to me that if I, one of the least in the work, am doing so much damage to the devil's cause that all the preachers can't rectify it, what will the end be—soon!

Your fellow-servant in the Master's cause,

WM. R. ERNST.—*Colp.*

A PRIVILEGE TO UPHOLD THE WORK

DEAR BRETHREN IN CHRIST:—

We desire you to know that we have been greatly blessed through our late Pastor's faithfulness. We sympathize with you in our mutual loss; and yet we feel thankful that our Pastor's trials are over, and that he has entered into his reward.

We wish to assure you that we will consider it our duty and privilege to uphold those who endeavor to carry on the work of serving the household of faith, which our Beloved Pastor strove so faithfully to do. We are praying for those upon whom this responsibility will fall.

Your fellow-servants, THE MONTREAL CHURCH.—*Quebec.*

TRUSTING IN HIS GRACE AND WISDOM

DEAR BRETHREN:—

The secretary is instructed to convey to you the assurance of our continued co-operation in the service of our Lord and Master, even unto death.

While our hearts are torn with grief at the loss of our friend and Pastor, we nevertheless bow in humble submission to the will of the Lord, patiently waiting for whatever experience he may have in store for us in the future. Trusting in his grace and wisdom to accomplish in all of us his good pleasure even unto the end, we are praying ever to remain in the favor of our Lord and the light of his Word.

RIVERSIDE ECCLESIA.—*Cal.*

WORK WILL PROCEED WHILE YET DAY

DEAR BRETHREN:—

While we deeply feel the loss of our dear Pastor, we are glad to know he has made ample arrangements for the continuation of the work. Our faith and confidence is in the Lord, who has directed the harvest work thus far, that he will continue to direct it until finished.

We are both glad and willing to continue to co-operate with the Society as the Lord sees best. We pray the Lord's blessing on the Bethel family and on our further efforts in his work, and assure you of our continued love and confidence.

AUBURN CHURCH.—*Ind.*

LONG-FELT REPUGNANCE TO DOCTRINE OF ENDLESS WOE

DEAR FRIENDS:—

I thank you for your letter of Nov. 13 and have read THE TOWER of Dec. 1. I am glad to see the tributes to my old friend, and wish to send them to some who did not know him so well as I. Please send me such number of copies of the issue as convenient for enclosure. Long before I first met Brother Russell I felt the same repugnance to the doctrine of endless human woe that formed the main spring of his study and work, so well outlined in your obituary of him.

Cordially your friend, J. A. STOWE.—*N. J.*

DEAR FRIENDS:—

Please find check enclosed for $5, for which send 100 of Memorial Number of THE WATCH TOWER.

WALTER KITCHEN.—*Pa.*

DEAR BRETHREN:—

Please send 300 Memorial Numbers of THE TOWER to

Your brother in the Lord, E. O. MILLER.—*Ore.*

OL. XXXVIII BROOKLYN, N. Y., FEBRUARY 1, 1917 No. 3

HOW THE CHURCH RENDER JUSTICE AND JUDGMENT

"To do justice and judgment is more acceptable to the Lord than sacrifice."—Proverbs 21:3.

Justice and judgment are two words which are very closely ied in meaning. Justice represents that principle of right- isness, truth, honesty, which is the basis of the divine law; d judgment seems to mean the enforcing of the principle of tice and the giving of rewards or punishments in propor- n as justice would be obeyed or infracted.

All of God's people should, to the best of their ability, e justly. Justice—the Golden Rule—should be the stan- d of life. All those who desire to be pleasing to God should asure with the Golden Rule every act, every word, every ught.

Nothing is said in our text about doing more than jus- e; it states simply what is just, what is right. Judgment ght come in respecting the punishing of ourselves or re- specting our dealings with any one else over whom we properly have control; as, for instance, the parent with the child. If you are a parent, you render judgment to the child for wrong- doing and commend him for well-doing. It is the duty of the parent so to do. A magistrate, also, might have the right to punish for wrong-doing. God would expect these to render judgment—the proper reward or punishment for the well-doing or evil-doing—because that is in their province, in their control.

It is not for each individual to mete out judgment to other individuals; for this would make a kind of anarchy throughout the world, quite out of harmony with the divine law. In society we have laws to which, if any one does another an injustice, the injured one would have the right to appeal for pro-

tection, or to stop the injustice. But we are not to take the law into our own hands. There is this difference, then, between the position of a parent toward his child or a magistrate who represents justice, and other individuals.

Each person, however, may in his own case exercise judgment, for as the Apostle says, "If we judge ourselves, we shall not be judged of the Lord." (1 Corinthians 11:31, 32) In other words, if we have the principle of justice well defined before our minds and find that we have come short of its requirements in act, word or thought, then we should render judgment upon ourselves, should punish ourselves, and require some kind of compensation to be made, so as to impress the matter upon our minds and to accomplish some rectification to the person to whom the injustice has been done, whether intentionally or unintentionally.

WE CANNOT ENRICH THE LORD BY SACRIFICE

Such a course of life is more acceptable to the Lord Jehovah, than sacrifice. The sacrifices which were in the mind of the Wise Man in connection with this proverb were those which were made at that time according to the Mosaic law. Some of them were offerings to the Lord from the flocks or the herds. There were sin offerings, burnt offerings, peace offerings, thank offerings, etc. Now the declaration here is that if any man would live according to these principles of justice and judgment, he would be more pleasing to God, more acceptable to him, than if he should make many of these offerings from his herds and from his flocks.

This declaration might perhaps have been a surprise to some, until they would think of it, when the correctness of the thought could be readily seen. God's love for righteousness is the foundation, the establishment of his throne; and sacrifices without justice preceding and accompanying them are unacceptable in his sight. God has plenty; he needs nothing from us; the giving of a sacrifice on our part would be the doing of something that would neither advantage the Lord nor increase his wealth. It would merely be an expression on our part of our appreciation of his goodness and our desire to show this appreciation.

JUSTICE AND JUDGMENT FIRST—THEN SACRIFICE

We are here shown that God in his greatness and perfection of character appreciates those who exercise the principles of righteousness, the Golden Rule, who seek to have these principles in their heart, mind and conduct and to carry them out in all of life's affairs. Nothing in this text, however, contains the thought that God did not especially appreciate the sacrifice of Jesus or that he does not especially appreciate the sacrifices of those who are walking in the footsteps of Jesus. God did not command these sacrifices of Jesus and his followers, but he intimated that he wished to have a very special class for a very special purpose—to reign over the earth to bless all the families of the earth in due time; and that the persons who would be accounted worthy of this great honor of being God's servants to bless mankind would be those who would not only love and exercise the principle of justice, but have also a large degree of the spirit of sacrifice. The Lord commands justice and judgment; for nothing short of this would be right. But he does not command the sacrificing, for a sacrifice must be a voluntary offering.

The intimation of the text, then, is that in order to offer a sacrifice which would be acceptable to God, pleasing to him, the sacrificer must first of all have the principles of justice and of sound judgment well in mind, and should exemplify them in order that he might become a sacrificer who would be doubly acceptable to God. Thus it is with our Lord and the church. The principle of righteousness, or justice, is paramount. Our Lord Jesus, according to the divine arrangement, was first of all required to demonstrate that he could keep the law. His sacrifice would not be acceptable otherwise. That is exactly what is shown in this text—JUSTICE and JUDGMENT first—then sacrifice.

Herein we see that God's arrangement is working out grandly and beautifully; for our Lord Jesus actually kept the law. "He was holy, harmless, undefiled, separate from sinners," and in every way he fulfilled all the requirements of God's Law; and his having done this made him an acceptable sacrificer. Then he offered the greatest sacrifice imaginable—his own life. He did not offer this sacrifice to men. He did not offer it to Satan, in order to rescue men from his dominion and power. He offered up his life in sacrifice to God, as an expression to the heavenly Father of his full trust in him, and his earnest desire to do the Father's will in everything and at any cost. We read of him, "I came not to do mine own will, but the will of my Father which sent me."

The sacrifice, then, that Jesus laid down was the sacrifice of his will; his human rights, his human life. This influenced him to the extent that he offered no resistance to those w took from him his rights and finally took away his life at C vary. He submitted to these indignities. He did not sacrif himself to the Jews, and his submitting to the Jews did n mean that he was compelled to serve them. All the while t unswerving thought before his mind was, "This is the Fathe will, that I should testify my love, loyalty and obedience him in respect to this matter, and I will submit to everythi that he permits, in order to be pleasing to my Father, in orc to be what he would desire."

Thus the Father's highest wishes and ideals in respect to t future Governor of the world were fully met in our Lo Jesus when he showed his obedience to God's will unto dea even to the death of the cross; "wherefore also God hath higl exalted him, and hath given him a name [Immanuel or Mi siah] which is above every name." And the Father arrang that at Jesus' name and in obedience to him, every knee shou bow, both in heaven and on earth.—Eph. 1:20-23; PH 2:9-11.

OUR EXTREMITY IS GOD'S OPPORTUNITY

As respects ourselves, the Apostle assures us that our Lor course is a grand example for us. He hath set us an exam that we should walk in his steps. (1 Peter 2:21) TI means that as Jesus did, so we should seek to do. Here meet a great difficulty. Our Lord could do perfectly the thin that he wished; but, as the Apostle says, "We cannot do t things that we would." We inquire for the difference, a find that it is this: Our Lord was born in a special manne he had a special, unblemished life, transferred from t heavenly estate; we are members of Adam's fallen race, a therefore are contaminated with the evil environments of s and death which have come down upon the human family f six thousand years. Because of the influence and the effect sin and death working in our mortal bodies, we cannot do t things that we would prefer to do. We find it impossib We would keep God's law perfectly.

We have learned that God's law is that we should do ju tice; and that law we approve. We admire God's justi We wish to do justice and judgment. We should rejoice to s justice and judgment exercised everywhere. We are in f sympathy with, and rejoice in the great arrangement whi God has made. We love his law, even that portion of it whi punishes unrighteousness. We see that his commands are wi loving and good. We appreciate our God and all his ways a we desire to do perfectly those things which are pleasing his sight. But we are unable to do these things perfectly; are unable to keep the Law, therefore we are unable of ou selves to offer any sacrifice that would be acceptable to Go for he enjoins justice and judgment in preference to sacrifi They must come in first; and being unable to render the perfectly, what shall we do?

We find that God has made a merciful arrangement for u and this arrangement is made through Jesus and his sacrifi the benefits of which are also designed to be for the whc world of mankind eventually. When the last member of t Spirit-begotten class shall have passed into death, Jesus w then make application of the merit of his ransom-sacrifice f the whole world. The merit of Jesus, now in the hands justice, he has already embargoed, or mortgaged, as it we in the interest of the church. So, then, his merit is imput now to all those who wish to come up to the requirements God's law; and who wish additionally to follow Jesus in sac fice. To these, according to the Father's plan, Jesus becom the great High Priest and Advocate, their Representative; a to these comes the merit of his sacrifice, already laid dow We therefore are directed to the Lord Jesus as the one throu whom we can come into this blessed relationship with t Father which Jesus had; and he brings us into this relatio ship by making up what we lack in respect to justice a judgment.

Jesus would not make this up to us without our coöper tion; but since we desire his assistance, since this is the sen ment of our hearts, we are accepted on the profession of f consecration to God, to seek to the best of our ability to do h will, to love and practise justice and to exercise judgment our lives. We are accepted in the Beloved. All of our imp fections are covered through the work of Jesus, by an imp tation of his merit. Thus we are enabled to join with Jes our Lord in sacrifice, laying down with him our little all up God's holy altar of sacrifice.

HOW THE CHURCH KEEPS GOD'S LAW

This is not merely a matter of consecration at the b ginning of our Christian lives, but is something that is to pro ress and continue so long as we have life. We are more a more to learn to let justice and judgment have control

ir lives, and more and more we are to bring ourselves into ll accord with the Lord, daily presenting our bodies living crifices, and realizing that these continue to be acceptable ly through Jesus. Thus, as the Apostle says, "The right- usness of the law is fulfilled in us who walk not after the sh, but after the Spirit."—Romans 8:4.

What does St. Paul mean? How can we fulfil God's law? he Apostle evidently refers to us as new creatures. When we resented ourselves to God through Christ Jesus, consecrating ir hearts and lives and agreeing to keep the law to the st of our ability, it was the Father's arrangement that Jesus' erit should complete for us all that we were lacking. We ere then begotten to a new nature, a new life. This is the art of an entirely new being. In God's sight the flesh is now ckoned dead—and in our own sight also. We start as new eatures in Christ, to walk in this new and heavenly way. So ien, as the Apostle says, in us as new creatures the righteous- ss of the law is fulfilled. Every one of us who is a new crea- re is thinking justly, speaking justly and acting justly the very best of his ability. This is the will of the new eature.

As for the flesh, the new creature controls the flesh so far s he is able; and the merit of Jesus, the merit of the sacri- e of Jesus imputed on behalf of these, covers all the blemishes and shortcomings of the flesh that are unintentional. The Father encourages these to come to the throne of heavenly grace to obtain mercy for all such imperfections and blemishes. If any of the transgressions of a child of God should have a measure of wilfulness, he must suffer "stripes" as an expiation, to the extent of the wilfulness; but upon application to the Lord, he will be forgiven all that was not wilful, and be fully reinstated in the Lord's favor. The child of God should earnestly strive, however, to keep so close to the Lord that there will be no measure of wilfulness in his trespass.

This is a class that is offering sacrifice acceptable to God, as well as serving him acceptably. It is not that we do the sacrificing ourselves; for that is the work of the great High Priest. We present ourselves, he receives us, and day by day the sacrificing is under his supervision and is acceptable to the Father through his merit. And so the church of Christ, the body of Christ, is going grandly on in the footsteps of our Lord, reckoned as absolute in justice and judgment, and sacrificing additionally. Eventually, she will be completed through the grace of God and by this arrangement which he has made. Then will come the time for dispensing God's blessings to all mankind, and this class, so especially called, so especially favored, will be highly exalted and honored to this great office with their Lord, next to the Father.

CHRIST JESUS—OUR ILLUSTRIOUS EXAMPLE

Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.''—Hebrews 12:3.

The Apostle's argument in our text is that the Lord's peo- le need to be of good courage, need to remember that they ive enlisted in a war on the side of righteousness and against n, and that the enlistment is for life. The condition of their ceptance by the Lord was to this effect: "Be thou faithful nto death, and I will give thee the crown of life."—Revela- on 2:10.

In the Apostle's day, as in our day, there was a tendency n the part of some to espouse the cause of the Lord and to un faithfully for a while, and then to become discouraged, dis- eartened, and turn away to something else. In a previous hapter the Apostle has pointed out that some of those whom e was addressing had been faithful and courageous for a me, had "endured a great fight of afflictions," and then had ecome as babes, requiring milk, and needed to be taught again y others what were the first principles of the doctrines of hrist. They seemed to have lost their zeal to a large extent, nd to have become discouraged in some way. They were ot alert as servants of the truth, and as servants of the ord, as at first. They had permitted the opposition to wear own greatly their zeal and energy.

In Chapter 11 of this epistle, the Apostle calls attention o the fact that all through the past there had been noble itnesses to God and his cause, to whom the church might ell look as patterns of faithful endurance of opposition, and om whose course they might take encouragement. He cites he case of Abraham and his faith in God's promises. He re- unts many of those who had endured great sufferings and rivations, and were exiles from home—some of whom were ven stoned to death or sawn asunder, etc., "of whom the orld was not worthy." These were to be considered by the hurch of Christ as glorious examples of faithfulness. And ow, in our text, the Apostle brings us down to the grand- st example of faithfulness to God ever known—our Lord Jesus hrist—and says that we should all especially consider him ho endured so much.

The word "consider" is here used in the sense of study, ap- reciate, take knowledge of. The more we study our Lord's ourse in life and realize what it cost him to be faithful to he Father, to the principles of righteousness and truth, the ore we see the exaltation of his character. He loved not his fe. He withheld nothing, in order that he might do the will f the Father. He made no effort to be sensational, that thus e might attract attention to himself; but humbly, quietly, ent about his Father's business.

RELIGIOUS TEACHERS CHRIST'S CHIEF OPPONENTS

Our Lord Jesus was loyal to the principles of righteous- ess as expressed in the law and the prophets. "In his mouth as found no guile"—no deception. No one found in him an ttempt to curry favor with the multitude by saying some- ing that would please the ear, and yet not be true. We find at he was absolutely faithful to God's law. When the atter came up as to how this law should be interpreted, e would give full, plain instruction respecting it, holding othing back. He was loyal to the heavenly Father in that e never claimed that anything he said or did was of him- self, but declared that it all came from the "Father who sent him." He was loyal to the Father and to the truth in everything. This loyalty brought him much of opposition; for when he said that he was the Son of God, of "the Father who sent him," the Jews were angry. "If you, a mere man, make yourself the Son of God," they said, "you are putting yourself on an equality with God. We never claim anything of this kind. We are the children of Abraham." Then they charged that he was fraudulent; whereas he was speaking the plain truth.—John 10:31-39; 8:59.

Thus the opposition to our Lord began—contradiction, as it is called in our text. There was opposition to him in proportion as he presented the truth. As the Jewish leaders began to see that the message Jesus proclaimed was contrary to the one that they had given, or that they had received, antagonism sprang us. He did not make as many disciples as might have been expected, considering that "never man spake like this man." There were only something over five hundred of his followers altogether in the three and one-half years of his ministry. Five hundred seemed a small number amongst the one nation that had been expecting Messiah for over sixteen hundred years!

We inquire, How did the Master receive the opposition, the contradiction of sinners, and who were the sinners? The answer is, he received the contradiction with meekness and self-possession. The sinners were those of the Jewish people who, having a measure of light, were not obedient to that light. The Apostle does not wish us to consider how the Gentiles failed to receive the Lord, for he did not come to the Gentiles. His preaching was simply to the one nation to whom God had especially manifested himself, and for whom were the promises and the first opportunity to become heirs to those promises.

We note that these sinners were chiefly found amongst the learned Jews—the scribes, chief priests, Pharisees and Doctors of the Law. These, having knowledge, having experience, knowing the law, failed to appreciate the spirit of the law, and were out of accord with it. Therefore to that extent they were sinners. The teachings of Jesus manifested this fact and led them to take their side with positiveness. In taking sides against him they were taking sides against much that they recognized and knew to be right.

We perceive that the Master met the attacks of his enemies with gentleness, kindness, yet with logic—not sentencing them to eternal torment—no suggestion of the kind. He knew that they were largely blinded. He said to his disciples, "Blessed are your eyes, for they see, and your ears, for they hear," thus intimating that the great majority of the nation were blind and dull of hearing. They were not in a condition to receive his message, and Jesus know that they would need more experiences before they would be ready. We see that they got these experiences afterwards, in the great time of trouble, which doubtless made many of them think more seriously of what Jesus had said.

The numbers who came to the Lord on the day of Pentecost are to be accounted for by the fact that at this par-

ticular feast, the Feast of Harvest, the most religious Jews, the most honest Jews from all over the world gathered at Jerusalem. On this occasion when the Apostle Peter preached the Gospel, many of these Jews for the first time, perhaps, heard about Jesus in any definite way.

NO COMPROMISE WITH ERROR

The Apostle urges us that as Jesus endured all these things and they did not change his course or purpose, so should we endure steadfastly. He remained loyal to the principles of righteousness; he did not swerve; he did not attempt to come down to meet the demands of the Pharisees and say, "I will put on phylacteries. I will be a Pharisee; and if you will support me, we will get along nicely together." No. He endured their opposition. Let them oppose as much as they would, he would not alter his course from that which was right, loyal to God, loyal to the truth. He would even denounce the Pharisees as a class when necessary, to show them how much in them was hypocrisy, thereby to awaken some to a realization of what they were doing, in order that they might be benefited thereby, and also to show the people that they should not be bound to leaders who were hypocritical.

This was Jesus' course. The Apostle urges us that we should consider him and his course, his patience in dealing with opposition. The opposition that he dealt with led him to death. St. Paul adds, "Ye have not yet resisted unto blood, striving against sin." Jesus did resist unto blood—unto death.

As we consider our Lord, then, and see how faithful he was to every principle of righteousness, even unto death although his faithfulness cost him his life, it should make us very appreciative, very courageous; for we have no such great opposition of sinners as Jesus had. We have indeed some opposition—sometimes in the family, in the home, in the church—wherein we need to stand up for principle, for truth; but our enemies have not the power to give us the persecution that Jesus endured. They have not the power at this time to take our lives for our faithfulness to God.

Considering all this, we may feel that, comparatively speaking, "our lines have fallen to us in pleasant places." We have comparatively little to suffer for righteousness' sake; and we should all the more gladly appreciate our every opportunity for showing forth "the praises of him who hath called us out of darkness into his marvelous light." No matter whether it does or does not bring opposition, we should, in deed, while not courting opposition and persecution, be very ready to receive these and to appreciate them as an indication that we are on God's side; for these we are to expect. The Apostle Paul assures us that "whosoever will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12); and the Master intimates that this persecution will come largely from those who profess to be God's people. If we have more of this to meet later on than we have yet received, let us be strong and courageous, "speaking the truth in love," looking ever to him who is our great Exemplar.

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE

[This article was a reprint of that entitled "Cleansing the Temple," published in issue of January 15, 1908, which please see.]

JESUS THE SAVIOR OF THE WORLD

[This article was a reprint of that entitled "Regeneration and the Kingdom," published in issue of January 15, 1908, which please see.]

JESUS AND THE WOMAN OF SAMARIA

[This article was a reprint of that entitled "Give Me to Drink," published in issue of February 1, 1908, which please see.]

OUR BELOVED DEAD

[In loving memory of our Beloved Pastor, Charles Taze Russell.]

"They laid him there so cold, so still, so silent,
There in the place where oft in days of yore
He loved to speak the message of the kingdom;
To tell the same sweet story o'er and o'er.
That voice is silent, those dear hands are folded,
Dear, restless hands that never would stay still;
The work was pressing, 'twas no time for slackness;
Those hands must be about his Father's will.

"Dear, willing feet—though faltering in their weakness,
Though bruised and bleeding, yet they still held on
Unto the very end, and only halted
When every step of that rough way was done!
Those loving eyes; oh, what an inspiration
To those who fainted 'neath life's heavy load!
So quick to see the likeness of the Master
In each dear saint he met along the road!

"They laid him down among the fragrant flowers;
Ah, who can paint the beauty of that scene!
Death had no victim here; death had no triumph;
This was the coronation of a king.
Around him hung the garlands of his vict'ry,
Beside him was the cross he had laid down,
The dove of peace was brooding softly o'er him,
And at his head was placed the victor's crown.

"It seemed the earth had brought her choicest treasures
And poured them at that faithful servant's feet;
For everywhere the eye could look, were blossoms
Of glorious hues, of fragrance rare and sweet.
The palms waved softly in the scented breezes,
The rose and lily shed their perfume there,
A silent tribute to the power and beauty
Of that rich life, poured out as incense rare.

"Now on the air came softest music stealing,
Like heaven's benediction on that throng;
It seemed to hush the sounds of quiet weeping,
It lifted hearts and carried them along.
It told of thorny paths his feet had traveled,
Of battles fierce with foes on every hand;
Of meek acceptance of the bitter hatred
Brought on him by proclaiming God's great plan.

"It told of sweet, unselfish, patient service,
Of two hands full upon the altar laid;
A pouring out of life itself for others,
In loving, loyal service to his Head.
The way grows steeper, and the feet grow weaker,
He struggles on, the end is just at hand;
The song has changed into a burst of triumph,
He stands a victor on that summit grand!

"The music ceased; and then I saw in vision
The Master standing by the silent dead—
Not weeping, as before the tomb of Lazarus,
But wearing such a look of joy! He said,
'Thy sacrifice was very sweet, beloved,
And very precious in the Father's eyes;
This dear, devoted flesh was freely given,
And thou hast won the grand, immortal prize.'

"Beside Him stood our own beloved Pastor,
In all the splendor of his spirit birth,
Surrounded by those glorious heavenly beings
Who with our Lord had walked upon the earth.
And still they came; it seemed the hosts of heaven
Had met with us beside that silent bier,
And oh, our hearts went out with such a longing,
To greet our own beloved, they seemed so near!

"The vision fades away, and standing o'er him
Those who had toiled beside him long, sweet years,
And gladly shared in all the fiery trials,
Poured out their love for him, mid sobs and tears.
There we, with them, renewed our consecration
To carry on the work he had begun,
To herald forth the Gospel of the kingdom,
Till we should hear the Master's sweet 'Well done!'

"One more fond look on those beloved features,
And then the slow, sad journey was begun;
We thought of all the journeys he had taken,
And now had come the last, the final one!
The setting sun had left a ray of glory,
The evening star was shining overhead,
As in the silent tomb we gently laid him,
And left him there, our own beloved dead."

THE PHOTO-DRAMA OF CREATION

he following letter is one of many inquiries now coming
ie Society in regard to the Mena Film Co. We publish
ogether with our reply thereto, that the friends of the
ı may know our position with respect to the matter in
tion:

———— :—

ast evening our Secretary read a letter from the Brethren
have purchased the PHOTO-DRAMA rights. I would like to
straight on this for my own good, and for the good of
many who will be certain to ask my advice respecting it.
ady we have been asked regarding it. I do not wish to al-
s seem unduly careful, and am trying to watch my heart
closely, so that no wrong suspicions creep in. On the
r hand, I am deeply impressed with the necessity of being
careful to be identified with only those things which are
ion pure," and which have the unqualified approval of
e into whose hands the Lord has now placed the direction
he present efforts and work of the saints.

The thought that any feature of the work is to have in-
sed activity brings a blessing. It did seem strange, how-
, that the various classes should be thus approached to
st in financing a project which has admittedly been thor-
ily commercialized. To the consecrated, the possible divi-
ls on a commercial proposition would be a small induce-
t, indeed, when all that they have is held as a steward-
from the Lord to be used in whatever way the Lord di-
s. It seems to me that the better way would be to turn
any money, that could be spared, to the Society to be
l by them. If the Society wished to assist in financing
matter, then we would understand that to be what the
l would seem to direct.

You can readily see my perplexity. I am not sure if this
oning is sound. I am very well acquainted with some of
e Brethren, and do esteem them highly for their work's
, and love them very dearly as fellow-pilgrims in the
row way. I could see no objection to their securing
ncial assistance for an attractive dividend-paying project
n those who are looking for dividends of this sort, but
vas the matter of using the influence of their connection
ı the work of the harvest as an inducement to influence
ses, and as to what should be my attitude in the matter,
has perplexed me. I have noted the wording and con-
ıction of their letter very carefully. Does the Society,
ıout restriction, approve of this letter? Will you please
e me a little hint? With fervent Christian love I am

Your Brother by His Grace, ———.

Our Reply.

During the year 1914 the PHOTO-DRAMA OF CREATION was
wn free of charge in practically all of the cities of the
ted States. The expense was a heavy tax on the Society
on the local friends. Later Brother Russell undertook
er methods of exhibiting it, that it might be self-sustain-
These were not successful. The available cash has not since been sufficient to exhibit it free, as was done during 1914.

In the latter months of Brother Russell's service he was perplexed as to just what to do with the DRAMA. After his death all these questions came up for determination by the Board of Directors. On taking inventory of the DRAMA parts and on examination of the same the fact was disclosed that a large amount of money would be required to repair and put the DRAMA in proper condition to be used. The Board was perplexed as to what to do.

While thus considering the matter the Board was approached by some brethren who stated that arrangements had been made by them to stage an all-film production showing the divine plan of the ages from creation to restitution, which they expected to put upon a commercial basis. An offer was made to purchase the DRAMA for a money consideration, with the understanding that the DRAMA should be used by the Society until the 31st day of March, and that one outfit should be kept always at The Temple. The Board considered this proposition as a provision the Lord had made for a disposition of the PHOTO-DRAMA and a relief from the perplexing questions.

The Mena Film Company was formed and a contract was made with the Society for the purchase of the Drama, the purchase to be completed February 1, the said Mena Film Company thereby absorbing the DRAMA. At the time of the execution of this contract it was represented to the Board that the Mena Film Company could be financed without difficulty. There was no intimation that money would be solicited from the friends. It is the expressed wish of the brethren named to do nothing that would in any manner interfere with the policy and work of the Society.

That the friends may know the exact position of the Society, we here state that the Society is in no wise interested financially in the Mena Film Company. As all readers of THE WATCH TOWER know, it has at all times been contrary to the policy of the Society to solicit money from any one, either directly or indirectly. We therefore advise the friends everywhere that no one in the service of the Society is authorized to solicit money from the friends or from any one else for the Mena Film Company or for any thing. No one in the employ of the Film Company has any authority from us to call a meeting of any Ecclesia at any place for the purpose of discussing the investment of the Mena Film Company; nor has any Pilgrim brother or anyone else in the sirvice of the Society been authorized to encourage any one, either directly or indirectly, to subscribe money for stock in any company. The Society's position in this matter is entirely neutral. Our thought is that each one should be left to exercise his own will with reference to what he should do with his money. We make this statement in view of the numerous inquiries coming to us as to whether or not the Society is backing the Film Company.

SOME LETTERS OF INTEREST

"WILL TURN MINE HAND UPON THE LITTLE ONES"

THE DEAR ONES IN CHRIST:—

We were so dazed, and our hearts so riven with sorrow
he death of our dear Pastor that it seemed impossible to
te sooner. Nevertheless our prayers have been daily as-
ding to the heavenly Father to give you wisdom, courage
grace in abundance to continue the glorious harvest
k.

How we miss that dear one of whom it can truly be said
t his very presence radiated peace and comfort and joy!
re were none like him. He lived for others, and has left
ind him a "monument of virtue which the storms of time
never destroy." His name and his deeds shine as the
s of heaven!

We picture him now free from all pain, all care, all sor-
, free from the fiery darts of the evil one, resting at last
n his labors, with our blessed Lord and like him, a glorious
g, immortal, divine! Blessed indeed is the memory of our
ved Pastor!

One of the most precious promises now to be fulfilled
see in Zech. 13:7: "I will turn mine hand upon the little
s." "The Lord giveth, and the Lord taketh away; blessed
the name of the Lord!" What a precious gift our dear
tor was to the church! and now that the Lord has taken
from our midst, we know we shall be especially cared for
use of our loss; and that the time is near when, if
hful, we shall see him face to face again in the presence
ur blessed Master.

We take this occasion to assure you of our continued prayers for you and coöperation with you in spreading the Gospel of the kingdom. STIRLING ECCLESIA.—Ont.

ACCEPT THOSE APPOINTED BY HIM

DEAR BRETHREN IN CHRIST:—

THE WATCH TOWER of November 15, having confirmed the news of the death of our Pastor, dear Brother Russell, we are embracing this our first opportunity of sending you our token of sympathy in the loss of our faithful leader.

But our sorrow must give place to an eternity of praise and thanksgiving, to the Great Jehovah and our Lord Jesus Christ, for having enabled our Pastor to finish his course with joy, to come off more than a conqueror, in the good fight of faith, against the powers of darkness, to enter into his Master's glory and to partake of the divine nature.

We note with pleasure the assurance that the publication of THE WATCH TOWER will continue, and thus bring us "meat in due season." We pledged to accept the Committee appointed by him, as his personal representatives, and shall endeavor to coöperate with them as though he were still present.

It is still our privilege to remember you at the throne of heavenly grace, and we shall be mindful of the severe tests of loyalty, humility and love for the brethren, to which the church is likely to be subjected between now and the time of its glorification.

That it may be our mutual endeavor to watch and pray and hope unto the end for the promised reward is the earnest prayer of your yoke-fellows in the school of Christ.

THE BRIDGETOWN CLASS.—*B. W. I.*

NOBLE EXAMPLE OF CHRISTIAN FORTITUDE

DEAR BRETHREN:—

While we grieve in the flesh for the loss of our dear Pastor, counselor and friend, our last earthly court of appeal in all of our difficulties, nevertheless we rejoice in the spirit that he has at last reaped the reward of his labors, and is now with our dear Lord, High-Priest and King, in glory. Hence we desire to place upon record our deep appreciation of his disinterested, devoted labor in behalf of the brethren literally laying down his life in sacrifice for them.

We thank God continually that he provided "that faithful servant" to dispense the meat in due season to "the household of faith"; and that through his ministrations, the eyes of our understanding were opened to a knowledge of Jehovah's glorious character and plan, "calling us with an heavenly calling," not according to our works, but according to his own good pleasure and grace that was given us in Christ Jesus before the world began. We glorify his name, that our beloved Pastor was to us so noble an example of Christian fortitude and loyalty—exemplifying indeed all of the Christian graces and that he is a worthy pattern for us to follow, even as he followed Jesus.

Our sincere prayer is that the saints will continue to grow in grace and love and will be knit more firmly together by the bonds of faith, hope and love.

Yours in the one calling, CINCINNATI ECCLESIA.—Ohio.

GOD'S STONE WITNESS HELPED HER

DEAR BRETHREN:—

Feeling impelled to write you of an experience of mine, I trust you will pardon my taking a few minutes of your valuable time.

A few months ago I consecrated my all to the Lord, as I understood it then, but my real joy and blessing have tarried until now. While I had the assurance of being in the right path, I did not have the sweet peace and joy that I had seen possessed by the friends, in walks of life both above and humbler than my own.

It was while reading about the Pyramid that the picture of our consecration given there showed me in just what position I stood. I had renounced my own will, pictured by the low entrance passage to the Ante-Chamber; "dared not trust the sweetest frame" if I wished to advance, pictured by the small space of the Ante-Chamber before passing the Granite Leaf, but had not bowed entirely to the will of God. In other words, I had not submitted to the heavenly will in everything. I had not passed the Granite Leaf and my feet were not on the solid granite.

But having to pass through a severe trial at that time, and being drawn to the feet of our heavenly Father perhaps by necessity, as well as the desire to be submissive in all things, I have learned something of the joy that comes with complete submission, and sweet communion through the Spirit.

"O sacred union with the Perfect Mind
Transcendent bless, which thou alone canst give;
How blest are they this Pearl of price who find,
And, dead to earth, have learned in thee to live!"

I desire to thank our heavenly Father for the many, many stepping-stones which by divine grace THE WATCH TOWER publications have placed in my path to assist me heavenward.

By His grace, G. S.

LOVE AND COOPERATION IN EVERY WAY

TO THE "STEWARDS OF THE MYSTERIES OF GOD":—

You know of our daily prayers in your behalf, but this is to assure you of our continued loyalty to the cause, and of our love for you and coöperation with you in every possible way, since the death of our beloved Pastor has caused the responsibility to fall upon your shoulders.

It is indeed a joy to know that our dear Pastor was "faithful unto death," and as we now look upon God's plan as being reasonable, the uncertainty of spiritual birth has been removed; therefore we see, with the eye of faith, the reception accorded our pastor, by the "Alpha and Omega," together with all those who have had a part in the first resurrection!

We ask a continued interest in your prayers, that we may be "strong in faith," and that we also may come off "more than conquerors," to meet our Pastor again in the presence of the King. BRISTOL ECCLESIA.—Tenn.

WILL COOPERATE AS HERETOFORE

DEAR BRETHREN AND FELLOW-SERVANTS IN CHRIST:—

We, the undersigned, desire to convey to the members of the Bethel family, our fervent Christian love and heartfelt sympathy in the loss of our dearly beloved Pastor, Brother Russell. We desire also to assure you of our determination to coöperate with you, as heretofore, in the completion of the harvest work. We will continue to remember you at throne of grace, and desire your prayers also.

MARIETTA ECCLESIA.—Ohi

BOW TO A FAULTLESS FATHER'S WILL

Whereas, The sad intelligence has reached us of the p ing under the veil of our dearly Beloved Pastor, Cha T. Russell, we meekly how in submission to a fault Father's will, and pledge our prayers and coöperation in harvest work, knowing that the night when no man can w is fast settling over us.

We also wish to assure you of our confidence, belie that the work entrusted to you will be done in perfect acc with the teachings and wishes of our dear Brother Rus as well as with those of our heavenly Father and our E Brother Jesus. EMERSON CHURCH.—Ne

UNQUALIFIED SUPPORT

DEAR BRETHREN:—

We took a vote on a resolution of loyalty to the WA TOWER BIBLE AND TRACT SOCIETY and it had our unanim and unqualified support, respecting the great work wh was begun long ago.

Those at Brooklyn will be in the lime light, as it w so we pray for you wisdom from on high. Think of stars in our Pastor's crown! Think of the many he tur to righteousness! ARNETT CHURCH.—Okl

EDITOR THOS. E. WATSON'S TRIBUTE TO PASTOR RUSS

MY DEAR MR. ———— :—

Your letter was read with deep appreciation. I thank very much for the friendly expression it contains.

The editorial on Pastor Russell was an unstudied tri to a man who must have possessed much goodness and gr ness to have won so high a place in the hearts of so m estimable people; and the fact that so many grateful let have been written me about it makes me doubly thankful the impulse which prompted me to write.

Very truly yours,

THOS. E. WATSON.—Editor Jeffersonian.—G

LIKES THEM BEYOND EXPECTATION

DEAR SIRS:—

I received my books in good condition, and am m pleased with them; in fact, they are better than I expe them to be.

If you would care to send me about 100 tracts, "Our Lo Return," I would like to place one in every home in town. There are no Bible Students here.

Yours truly, MRS. ADDIE EDWARD

CALLING HIS CHILDREN HOME

DEAR BRETHREN IN CHRIST:—

One by one God is calling his children home, and s he has seen fit to call our beloved Pastor to the gl which eye hath not seen, nor ear heard, neither hath heart of man conceived, we humbly bow in submission.

Assuring you of our loyalty to the cause, our fidelit the truth and our continued coöperation, we are

EVANSVILLE ECCLESIA.—In

WILL REMEMBER THE WORK AS BEFORE

DEAR BRETHREN IN CHRIST:—

Our ecclesia expressed a hearty coöperation with that the cause of the truth may continue to be adva throughout the world; and that the work which yet mains to be accomplished may be fully carried out. this end we will daily remember you at the throne grace, as we have done in the past.

NEW ALBANY CLASS.—In

DESIRE TO REMAIN FAITHFUL

DEAR BRETHREN IN THE LORD:—

We desire to notify you that the class here held ser in memory of our dearly beloved Pastor Russell, which cluded the reading of the sermon which he was to have livered on that day. We wish to coöperate fully with in the remaining work of the harvest. We desire a pil whenever convenient for you to send one as per enclosed and to remain faithful to the end.

TARPON SPRINGS ECCLESIA.—FT

WILL COOPERATE MORE FULLY THAN EVER

DEAR BRETHREN IN CHRIST:—

The Muskegon class join in assuring you of our mu sympathy and Christian love. We are determined also to tinue in the service of the glad tidings, and assure you we will continue to pray for you and to coöperate as in past, or more than we have. God bless you!

Your brethren in the Lord, MUSKEGON CLASS.—Mic

PRAYING WISDOM FOR PROSECUTING THE WORK

AR BRETHREN:—

We wish to assure you of our continued love and loyalty the Lord; and that you will have our support, our prayers l material things as we have ability to give them.

We pray that the wisdom from above may be yours to secute the work of the Lord that remains to be done.

AZTEC ECCLESIA.—New Mex.

LOYAL AS IN THE PAST

BELOVED IN THE ANOINTED:—

We wish to convey to you our deep Christian love, with mingled sorrow. We rejoice to know that the loss of our beloved Pastor is his gain; and with renewed determination we wish to assure you that we shall be loyal to the SOCIETY as in the past. THE DENISON CLASS.—Texas.

DEAR BRETHREN:—

Kindly send me 10 copies of THE WATCH TOWER Memorial Number. H. E. SPEAR.—Mass.

ONE MILLION ALREADY ORDERED

During the past month we have received orders from Ecias for the 1917 Volunteer Literature—"The World on e"—amounting to over one million copies. This number is y large; but many classes have not yet been heard from. This is the second mention we have made that the classes uld take prompt action in advising us of the number they use judiciously for Volunteer purposes. When ordering ase mention B. S. M., Vol, 9, No. 1. Volunteer numbers of S. M. are supplied free, transportation charges collect.

While the presses are running we need to know how many to print. Orders from individuals will be received where there are no classes. In estimating do not figure on more than one copy to each English-speaking home.

The friends will better realize the importance of care in the distribution of the Literature this year when we inform them that at the present cost of paper each million of the B. S. M. amounts to about $3,000.

L. XXXVIII BROOKLYN, N. Y., FEBRUARY 15, 1917 No. 4

VIEWS FROM THE WATCH TOWER

GREAT STRIDES IN TEMPERANCE MOVEMENT

While the church nominal makes little or no effort to cort the errors in her creeds, handed down from a dark and rete past, but exhibits a declining interest in real Bible study l rather encourages every effort to fasten still more firmly on the minds of her supporters the doctrines of Higher ticism and Evolution, nevertheless we cannot observe with ifference her interest in the direction of placing still furr restrictions upon the liquor traffic in the various States l territories of the country. We quote from the Literary gest:

"The past twelve months in the religious world, comments a writer in the New York *Herald*, witnessed a great stride forward in the temperance movement, when four more States went dry at the elections in November, so that now there are twenty-three States in the 'dry' column. In this connection we learn from the report of the Board of Temperance of the Methodist Episcopal Church, that

"'The Territory of Alaska, by a 5 to 3 vote, expressed itself in favor of prohibition on November 7, 1916; but it is necessary that Congress put the policy into effect, as that body reserves the right to legislate on the liquor question for Alaska. Utah, by action of a pledged Legislature, will pass a prohibition law, to become effective August 1, 1917. Florida, also by pledged legislative action, will submit a prohibition amendment to the Constitution to be voted upon in the general elections of 1918.

"'Wyoming has a legislature pledged to prohibition submission, but the details of its action are not determined. New Mexico is expected to vote upon the question in 1918. The Democratic primary of Texas has instructed the Legislature to submit the question to be voted upon July 28, 1917. Minnesota has a substantial dry majority in its Legislature, and will probably go dry in 1918.

"'It is practically assured that Kentucky and Nevada will vote upon prohibition, but the time is not certain. Nevada will almost certainly go dry, and the result in Kentucky cannot be predicted. In Missouri and Indiana strong effort to induce the forthcoming sessions of the Legislature to enact statutory prohibition will be made. Iowa, with statutory prohibition, will, by its Legislature, submit prohibition for the Constitution for the second time, as is required by law before it may be voted upon.'

"In evidence of the growth of church unity, our *Herald* informant points toward the merging of the two great branches of the Methodist church, North and South, and he recalls that last winter commissions of all American Protestant churches met at Garden City, L. I., for the first time, and adopted a general platform on which it recommended that the World Conference on Faith and Order proceed. We are reminded also that Pope Benedict XV. sent a letter to the commissions, assuring them of his deep interest and prayers.'"

THE ONE TRUE CHURCH

We view with increasing interest also the various moves le during the past year in the direction of "Church Unity." But WATCH TOWER readers are not ignorant of what will follow the realization of "Church Unity," which would not be genuine church unity, but a Federation influenced, no doubt, by conditions of a threatening character growing out of the European War, and formed for self-protection and advancement at almost any cost.—Revelation 13:15-17.

The desirability of oneness in the church of Christ is beyond dispute. The impropriety of sectarianism, or division, is after centuries of separation generally conceded. But so recently as twenty-five years ago many still defended the divided condition as being helpful. Invariably they pointed to our Lord's words, "I am the Vine; ye are the branches. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:1-5) It was claimed that the denominations are the branches. But the teaching of the Master here in that his people are related to him in an individual sense, and not as parties, sects or denominations.

St. Paul sets forth the same great truth, declaring that Christ Jesus is the Head of the church which is his body; and that as the human body has many members under the full control of the head, except when diseased, so the church, as members in particular of the body of Christ, are all to be subject to the Lord as their Head. They are to be so connected to their Head, and thus with each other, that when one suffers, all suffer with him, and when one rejoices, all rejoice with him, because they have fellowship in the one Spirit of the Head.

This true church has never been divided. Each member is united with the Lord, the Head, and through him to every other member of his body, which is the church. In this church there has always been maintained one Lord Jesus—one faith, his word of promise—and one baptism, consecration into his death.—2 Timothy 2:11, 12; Ephesians 4:4-6.

"IMAGE OF THE BEAST"—GIVING IT LIFE

Recently there was published in the leading newspapers of the country a dispatch from Washington, D. C., which bears the appearance of great significance to many of our readers. Several copies of this dispatch have been forwarded to us by persons deeply interested in the fulfilment of prophecies respecting Church Federation and in the manner in which the impartation of "life unto the Image of the Beast" will be brought about.—Rev. 13:15.

While later developments will doubtless hurry along the fulfilment of Scripture relating to Babylon's downfall—"in one hour"—God's faithful people, "the wise," will continue to walk in the light of his Word and rejoice in every evidence of its fulfillment, remembering that before Zion travails, she shall bring forth; before her pain comes, she shall be delivered of a man child. (Isaiah 66:7-9) The Head of this man child—Christ Jesus, glorified—was delivered before nominal fleshly Zion's travail eighteen hundred years ago. The body—"the church which is his body"—shall be delivered prior to the collapse of nominal spiritual Zion, toward which we believe Babylon is now fast progressing. We give following a portion of the article referred to:

"Private letters from the Vatican, received by Dr. A. Palmieri of the Library of Congress, a recognized writer on ecclesiastical subjects, announce that Pope Benedict

XV. is about to appoint a commission of four cardinals to renew a movement begun by Pope Leo XIII., and abandoned by Pope Pius X., looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church. A public announcement on the subject from Rome in expected soon.

"Dr. Palmieri said that the new movement, as outlined in his advices, will be directed particularly toward an establishment of the reunion of the Russian church and the Papacy and to a thorough re-examination into the validity of Anglican or Episcopal ordinations, which was settled in the negative in a papal bull 'Apostolica Sedis,' by Pope Leo X. The interest of the pope in the problem of Christian unity is said to have been intensified by the recent progress of the world congress, initiated by the American Episcopal church.

LONGS FOR REUNION

"'The new pope,' said Dr. Palmieri, summarizing the information received from Rome, 'has taken a considerable part in the efforts of neutral nations to establish peace among nations. The Vatican's efforts have been suggested not only by a humanitarian spirit, but by a longing for Christian unity and to end the conflict which long since has divided Christian churches. Efforts of Leo XIII. for carrying out the reunion of Christianity were abruptly stopped by Pius X., who aimed at an inner reform of the Catholic clergy and turned all his energies to the crushing of modernism [Higher Criticism and Evolution].

"'Benedict XV. thinks it is time to renew the policy of Leo XIII., also that a reestablishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a greater number of sects.

"'It seems to the Vatican that the Orthodox Slavs will be very soon called to take a more active part in the life of western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them to avoid evils produced by religious intolerance. The newly planned commission of cardinals will pay attention to yearnings for unity, which from time to time manifest themselves in the Orthodox church, and to cultivate friendly relations with the Anglican church.

WILL REEXAMINE ARGUMENTS

"'One of the most important tasks of the new commission will be a thorough reexamination of the arguments pro and con on the validity of Anglican ordinations. The Bull 'Apostolica Sedis' by Leo X. has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders, and the new commission of cardinals will carefully ponder the reasons set forth by Russian and Anglican divines against the decision of Pope Leo X. The friendship of the Anglican church is appreciated by Rome, for she may be as a link of union between Roman Catholicism and Russian Orthodoxy.'"

"SO MIGHTY AN EARTHQUAKE"

The *New York American* continues to see and boldly proclaim editorially the "Earthquake" of Scripture. We quote as follows:

"What direct effect the President's address will have upon the Governments of Europe we shall soon see. That his high object of universal justice, liberty and permanent peace can be obtained without a more definite and adequate plan and programme we frankly doubt.

"But we suspect that the President was not speaking alone to governments. His notable address is an address to peoples, and we cannot help thinking that no man understands better than Mr. Wilson that this is the true purport of his words.

"It is apparent to thoughtful men that this war, huge as it is, is only the prologue to a greater drama; that when the ruling classes have settled upon terms of peace with one another, they must then settle with the peoples they have so long ruled, and whom they have led or driven into this dreadful massacre.

"Nothing that is still in the future can be more certainly expected to happen than a series of revolutions in the European States which will change the whole face of society; which will probably result in the complete overthrow of ro ties and aristocracies and privileged classes, and out of wh may form a federated, coöperative commonwealth of Europe

"We have said more than once, and we still firmly lieve, that the thrones of aristocracies of Europe are on th swift way to the junk-heap; that the moment the crush pressure of military dictatorships is removed by peace, the peoples of the warring nations are free to discuss w one another the leadership and policies and conditions wh resulted in this gigantic crime against mankind, the fate the old order of government and society in Europe would written in unanimous revolution.

"We do not believe that such an ideal peace concert European governments as the President pictures so brigh can be achieved at a near-at-hand congress, for the very r son that we have no faith in the stability of the pres European governments or the present political and soc systems of Europe.

"This, the most dreadful and destructive of all wars, w in our judgment, usher in revolutions that will succeed b with the sword and with the ballot, and that will cha the whole aspect of Europe and profoundly modify hum society all over the globe.

"Until that time, until the earthquake has spent force, until the architects of ruin have levelled Euro governments and social systems, and the architects of c struction have erected new governments and new social s tems on the destroyed foundations of the old, there can no permanent concert of Powers for the purpose of mainta ing peace or for any other purpose."

THE BURNING BUSH

The child of God needs no demonstration to prove truthfulness of the Bible statement that a "bush bur with fire, and the bush was not consumed"; as, for instan that respecting Moses and the "burning bush" (Exodus 3:1- but the following from the *Scientific American* will be of terest to WATCH TOWER readers:

"One of the most remarkable plants in the world i certainly the so-called Burning Bush, *Dictamnus fraxinella*. This species is native to Western Asia, thoug nowadays commonly to be found in gardens in temperat regions.

"A great many people who grow the plant are quit unaware of its strange habits. As a matter of fact th Dictamnus secretes a fragrant essential oil in great abun dance. This is produced in especially large quantitie by the flower stems, in warm weather volatilizing so tha the air surrounding the plant is impregnated. Furthe this vapor is highly inflammable and, if a naked flame brought near to the plant, the fumes at once take fi with a most singular result. The whole plant is su rounded with crackling shooting flames, reddish in colo and leaving a highly aromatic odor behind them. Th Burning Bush is not injured in any way by the fire; fo the flames do not actually come into contact with th plant itself.

"Several conditions are needful if the experiment wit the Burning Bush is to be a success. Thus it is essenti that the air should be very dry and warm, also tha there should be practically no wind. The best effects a secured only just after the opening of the flowers. It wi be realized that these conditions cannot always be relie upon. A plan has recently been devised by means of whi the inflammable nature of the vapors given out by th Dictamnus may be shown with startling effect.

"A strong plant of the Burning Bush is raised in pot. At the time when the flowers are just reaching pe fection the plant is placed in a glass jar or a shad This is closely covered for some hours before the time the experiment. On removing the cover a light is he over the plant, when there is at once a tremendo outburst of flame. So great is the rush of fire that it wise to keep one's face away from the top of the jar; nasty burn is not by any means out of the questio After an interval of an hour or so with the jar or ca closed up the experiment may be repeated with similar sults.

"In connection with the Dictamnus it is rather markable that the species is common where the incide of Moses and the Burning Bush is said to have occurre

EXEMPTION OF SOCIETY PROPERTY FROM TAXATION

Since there has been so much published by various newspapers concerning the taxation of the Association's property, and our effort to have the same exempt from taxes, we deem it proper that we should here give to the friends a state of the facts.

The laws of the land usually are very just. It is r

arkable that so many righteous laws have been enacted mperfect men. It is quite evident that the law-makers have guided in a large measure by the code of perfect laws ch God gave to Israel through Moses. The law has been ight into disrepute in the minds of many, not because the s are wrong, but because they are ofttimes enforced with- reference to justice.

Under the Membership Corporation Law of the State of York, a corporation created and organized for the pur- of the mental and moral improvement of men and nen, and for religious, charitable, scientific and historical poses is exempt from taxation. This exemption is based n the theory that the corporation is engaged in a work is beneficial to the public in general, and therefore such k should be encouraged.

In 1909 the PEOPLES PULPIT ASSOCIATION was created and anized under the Membership Corporation Act of the State New York, for the purpose of aiding in carrying on the k in which the WATCH TOWER BIBLE AND TRACT SOCIETY been engaged for more than thirty years. The WATCH VER BIBLE AND TRACT SOCIETY is incorporated under the nsylvania laws, but certain legal requirements made it essary to have a New York corporation in order to facilitate work of the Society. Hence the PEOPLES PULPIT ASSOCIA- was organized. Its charter declares that it is organized the purpose of the mental and moral improvement of men women by teaching the Bible and preaching the Gospel word of mouth and through the printed page, and for orical, scientific and benevolent purposes. This corpora- first purchased the Beecher Home on Columbia Heights, eafter, as the harvest work expanded, purchased an ad- ing piece of property, and later constructed on the rear a building, joining the three, thereby making one property, ch is designated as the "Bethel Home."

For some time after the organization of the Corporation Tax Commissioners of the City of New York, upon exam- ion of the property and the uses to which it was being and is now put, readily exempted the property from taxa- ; and for a time it was free from the burden of taxes. er, some of the enemies of our work, seeking to make us the trouble possible, filed a petition before the Commis- ers of Taxes and Assessments of New York City, demand- that the Bethel Home be taxed. Considerable pressure brought to bear on the Commission. A public hearing demanded and had, at which hearing strenuous efforts e made to show that the PEOPLES PULPIT ASSOCIATION is entitled to the benefit of the exemption law. The Com- sioners were divided as to what they should do, and con- led that the matter should be submitted to the courts in er to get a final decision. The Commission therefore as- ed the Bethel Home at the sum of $100,000. Counsel for Association thereupon instituted a proceeding in the Su- ne Court of New York upon a Writ of Certiorari. The poration Counsel, after long delay, filed and returned an wer in the Supreme Court, and the case came on for ring in that Court before Mr. Justice Callaghan on the of January. The issues to be determined by this case olved not only the taxes upon the Bethel Home, but also e upon the New York City Temple; and there was in- ed the aggregate sum of between twenty-five and thirty usand dollars, which the Association would be required to as taxes if the decision should be against it.

The taking of testimony in the case occupied the greater of one week. At the close of the hearing of the testi- y the Corporation Counsel, who appeared on behalf of Tax Commissioners of the City of New York, moved to dis- the case and to leave the assessment standing, upon the und that the PEOPLES PULPIT ASSOCIATION had not shown n the facts that the property was and is used exclusively the purposes for which the corporation was organized, was therefore not entitled to exemption. The Court ruled this motion. Counsel for the city then asked that court permit the filing of a written brief and argument in support of the city's contention, and that the court defer the decision until some future day, that such brief and argument might be considered. Mr. Justice Callaghan thereupon remarked from the bench: "I have not the slightest doubt that this organization comes clearly within the statute; if there were the slightest doubt in my mind I should give you an opportunity to submit briefs. It is shown conclusively that these premises as a whole are devoted to the purposes provided by the statute."

The Court thereupon decided that the PEOPLES PULPIT ASSOCIATION was and is entitled to the benefits of the statute, and that it should be exempt from the payment of taxes upon the real estate involved.

THE EAGLE

The *Brooklyn Daily Eagle*, as is well known by the many readers of THE WATCH TOWER, has for several years unjustly persecuted Pastor Russell and our Society; but we hope that its action was based entirely upon a misapprehension, and that now, since that paper sees the true situation, its attitude may be different. In its issue of January 20, commenting upon the result of this case, the *Brooklyn Daily Eagle* said:

"The People's Pulpit Association, founded in 1909 by the late Pastor Russell, yesterday won its suit for exemption from taxes on the property owned by it at 122-124 Columbia Heights, known as 'Bethel Home,' and valued at $100,000.

"Justice Stephen Callaghan of the Supreme Court, before whom the trial was held during the week, at the conclusion of the testimony yesterday afternoon, announced from the bench, without giving the Assistant Corporation Counsel an opportunity to present briefs on the case for the city, that he was satisfied that the Association was engaged in religious work within the meaning of the statutes and therefore entitled to exemption from taxes.

"'I haven't the slightest doubt that this organization comes clearly within the statute,' Justice Callaghan said; 'If there were the slightest doubt in my mind, I should give you an opportunity to submit briefs. It may not be true that every room in this house is used for the work of disseminating Bible tracts and literature, but it is shown conclusively these premises as a whole are devoted to that purpose.

"'It is not for me or any other judge to say whether or not these men are sincere in their work. For myself, I believe that they are and that their purpose is a righteous one.'

"Mr. Durham tried to bring out the fact that when 124 Columbia Heights was occupied by Henry Ward Beecher taxes were paid upon it, but Justice Callaghan rejected that evidence.

"Joseph F. Rutherford, Pastor Russell's successor as head of the WATCH TOWER SOCIETY, was the last witness. He testified that in 1909 he and four other gentlemen raised $10,000 between them to settle Mrs. Russell's claims for back alimony against the Pastor, and that these five gentlemen continued to subscribe $100 a month to pay alimony to Mrs. Russell from 1909 until the Pastor's death in October, 1916. He declared that not one cent of this alimony came from the treasury of the Society. This arrangement to pay the Pastor's alimony, he said, was made while Pastor Russell was in Europe and was done without the Pastor's knowledge and consent. The money all came from the private resources of the five subscribers, he said. The expenses of Pastor Russell in his libel suit against The Eagle were met in the same way, it was testified."

It is understood that the City will appeal the case to a higher Court. Our counsel, however, feel confident that the higher Court will sustain the position of Mr. Justice Callaghan, and that the tax matter will be definitely settled in favor of our Association.

WHO IS RESPONSIBLE?

The great Master, Christ Jesus, began to promulgate in earth God's message of salvation to mankind. He pointed that the forgiveness of sins and the blessings of life ever- ing could come only to those who accept Jesus as their eemer and who walk in the ways of righteousness in the rence of God. The apostles taught the same doctrine ong as they were upon the earth. The teachings of Jesus the Apostles pointed out that "the wages of sin is h"; that sin is the result of the disobedience of Father m; that this death sentence came upon all men by in- heritance as the offspring of Adam; that God provided redemption through the merit of Christ Jesus' sacrifice; that those in this age who exercise faith in the merit of his sacrifice and who present themselves in full consecration to do the will of God receive the imputed merit of Christ and are accepted by Jehovah as joint-sacrificers with the Lord Jesus; and that if thus continuing faithful unto death they are to be changed in the first resurrection to the divine nature to live and reign with Christ for the blessing of mankind and for the carrying out of the eternal purpose of Jehovah. They

further taught the coming of Messiah's kingdom; that this kingdom would be set up when the church is complete; that the church is the body of Christ and is selected without reference to creed or denomination. Jesus taught his disciples to pray, "Thy kingdom come," well knowing that the establishment of the kingdom would mark the beginning of blessings to the poor, groaning creation.

After the death of the Apostles, false teachers arose and erroneous doctrines were put forth. Contrary to the Scriptures, the clergy was formed, as distinguished from the laity of common people. The clergy began to teach that the wages of sin is purgatorial torment or eternal torment; that the souls of all are immortal; and that death does not mean death, but the beginning of either bliss or torture; that only a comparatively small number would be saved and taken to heaven, and that all the others would be forever damned. They taught the divine right of kings to rule the people, and asserted that this right came to the kings through the ecclesiastical systems. Numerous sects and denominations were organized, and spread these doctrines throughout the earth, each claiming that these teachings are supported by the Bible.

In more modern times teachers of Higher Criticism have arisen in the church nominal, who have repudiated the Bible altogether, denying that any part of it is inspired; and denying that it is God's Word to man, but instead that it was written by men in ancient times who were less capable of writing than the modern clergymen. These and other clergymen calling themselves Evolutionists, teach that the Genesis story of the creation of man a perfect being and of his subsequent sin and fall, and of God's plan for redemption of man through the blood of Christ, is all nonsense and not worthy of the consideration of thoughtful men and women. The church nominal throughout the world for some time has been devoted chiefly to social functions and the teaching of almost everything except the Scriptures. The effect upon the people has been demoralizing to an alarming degree.

ADVANCEMENT IN THINGS MATERIAL—DECLINE IN THINGS SPIRITUAL

We call to mind that the forefathers of America migrated from Europe to New England because they believed the Bible and desired to teach it and to serve God according to the dictates of their own conscience. They taught and followed the Scriptures as best they could. After several hundred years we mark a great advancement in material things and a great decline in things spiritual. The *Boston American*, in its issue of Sunday, January 21, publishes almost a full page concerning the conditions prevailing especially in New Hampshire, under the title, "Grave Moral Decay Threatens Future New Hampshire." We quote from that article as follows:

"Eighteen years ago the Governor of New Hampshire said:

"'The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental and financial, is swift and sure.

"'There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; and there are communities where the dead are laid away without the benison of the name of Christ.'"

Continuing, this article gives many instances of moral pravity, attributing such to the fact that the people have l faith in the Bible and do not hear its teachings.

"THE HIRELING CARETH NOT FOR THE SHEEP"

To whom then does the blame attach for this moral generacy—to the people themselves or to those who h claimed to be their teachers? The clergy have occupied, yet occupy, positions of great influence amongst the peo A repudiation of the Bible by them could have none ot effect than to destroy the faith of the people in the Sc tures. Jehovah foreknew that such a condition would a as we now witness; and he attached the blame therefor the men who claim to preach the Gospel, but who in fact h turned the minds of the people away from his Word. Thro his prophet, he said: "For amongst my [professed] people wicked men; they lay wait as he that setteth a snare; they a trap; they catch men [they set the snares and traps Higher Criticism and Evolution]; as a cage is full of bi so are their houses full of deceit [they have practiced ceit upon the people]; therefore they have become great waxen rich [many of the clergy say, "We are rich in wisdo and none can teach us, not even the prophets and apostles"]; they are waxen fat; they shine; yea, they pass the deeds of the wicked [unnoticed]. . . . . Shall I not v them for these things? saith the Lord; shall not my soul avenged on such a nation as this? A wonderful and horr thing is committed in the land. The prophets [preache preach falsely and the priests bear rule by their means; the people love to have it so." (Jeremiah 5:26-31) Had clergy faithfully performed their duty to teach the pe the sweet message of salvation as spoken by Jesus and apostles, and had pointed them to the coming of Messi kingdom, a different condition would prevail.

The article above referred to is proof of the fact that world now is experiencing what the Lord foretold through Prophet Amos, saying, "Behold, the days come, saith Lord God, that I will send a famine in the land; not a fam of bread, nor a thirst for water, but of the hearing of words of the Lord."—Amos 8:11.

The WATCH TOWER BIBLE AND TRACT SOCIETY was or ized for the very purpose of the mental, moral and spiri improvement of men and women by teaching them the B The PEOPLES PULPIT ASSOCIATION was organized under laws of New York for the same purpose. These two organ tions have been spending hundreds of thousands of dollar enlighten the people; while the majority of the clergy, cl ing to be Christians, devote their time and efforts to the secution of Brother Russell, whom the Lord so wonderf used to make known his message, and all who have assi in making known the glad tidings. On the other hand, lawmakers, who have not pretended to be interested in te ing the Bible, have enacted liberal laws granting to Bible cieties and churches privileges that individuals and other porations do not have.

JESUS HEALS A NOBLEMAN'S SON

[This article was a reprint of that entitled "The Rewards of Faith," published in issue of February 1, 1908, which please

JESUS AT THE POOL OF BETHESDA

[This article was a reprint of that entitled "He Went About Doing Good," published in issue of February 15, 1908, which p see.]

JESUS FEEDS THE FIVE THOUSAND

[This article was a reprint of that entitled "Ever Give Us This Bread," published in issue of February 1, 1905, which p see.]

SOME LETTERS OF INTEREST

30 YEARS OF ASSOCIATION WITH PASTOR RUSSELL

DEAR BRETHREN:—

My heart goes out in love and reverence to the memory of our beloved Pastor Russell, and it is indeed a privilege to give testimony to his services and faithfulness.

I was carefully reared under Christian influence, and thus taught and learned reverence for God and his Christ, with confidence in his Word. However, with maturity came analysis of creeds, and their confusion and blasphemy, misrepresenting the character and plan of the Father of mercies and God of all comfort. This soon led me into agnosticism, in which there is neither chart, compass anchorage. In this state I floundered for some years, finding no rest of heart, naturally became careless and at reckless. Finally, I determined to go direct to the of God and study it; for I retained my faith in God in Jesus as his Son and the Christ, though grasping fundamentals but vaguely, as I now discern. And I wa warded by a growing knowledge, peace and assuranc faith that led me to more earnestly plead at the thro grace for more light and strength to walk in it.

Looking back, we all can discern the leadings and

of our Lord—his overcare—and truly happy it was for that I had come to a place of more knowledge of and t in our heavenly Father and our dear elder Brother—is; for at this period I entered one of the severest als of my life and could only cry out for more light more strength—for more power and faith to endure. his crisis there came to me unheralded in the mail a blue r-bound copy of MILLENNIAL DAWN, and thinking I saw t something of Adventism, which in ignorance I disesed, I promptly threw the book into my waste-paper bas-

Later in the day, and that I might make a seemingly lligent and courteous acknowledgement to the donor, should nake himself known, I rescued the book from the waste-ket and began what I purposed to be a cursory examina- of its contents. Beginning at the dedication, I was at impressed with the assurance that one who could so y quote Scripture as this writer, could surely teach me he Word, and thus I met my brother and fellow-servant, rles T. Russell.

It is no disparagement to my revered father and mother, richly deserve the love, honor and esteem in which I their memory, to say that the influence of Brother sell on and in my life was the most salutary and beneficent had entered it; and after nearly thirty years of vari- and intimate association with him, I can gladly say this ience was but deepened and broadened. His service and owship constantly led to the Lord. With the Apostle l he constantly preached, not himself, but Jesus Christ ord, and himself the servant—bond slave—of the brethren Jesus' sake. To me his life and memory are an inspira- to faithfulness even unto death in following the Lamb thersoever he goeth.

I thank God for Pastor Russell in his life, in his service in his death.

Yours in our Redeemer, W. E. PAGE.

SOME THOUGHTS OF PILGRIM WISDOM

R BRETHREN IN CHRIST:—

I feel I should send you a few lines to tell you how h—yes, how deeply—I appreciate THE TOWER of January My heart overflowed with joy as I read and pondered its ious message. How strong is the evidence that God's is not in any sense shortened! Then the wonderful ilment of his promises to supply all our needs! Marvel- in our eyes is the work of our God!

The masterful treatise of the world-situation ("Views n the Watch Tower"), and the concise, forceful pres- ation of the real conditions as they exist can have but effect upon every truly and fully consecrated heart—to se all such to lift up their heads and rejoice, for surely "day is nigh!" What more convincing evidence could we sibly have than is here given of the final crash, the near roach of the end, the collapse of all earthly governments the immediate setting up of Christ's kingdom for the ging in of peace and righteousness, blessings for all nkind! Surely all the faithful will soon be with the g in Glory! Certainly such a review should stimulate our h and tend to energize us to renewed activity to press ng the narrow way of sacrifice to final victory! And this lls the crown of life.

May God continue to bless your every effort to serve him eptably and further the interests of his cause. No, he not deserted his people, even though it seemed good to to remove our beloved earthly leader, "that servant." , may God bless his memory to the eternal good of all faithful in Christ.

I am daily remembering you and all the dear colaborers Headquarters at the throne of grace. To me the blessed th is more precious than ever. Please bear me up in r prayers. I feel the special need of them. The toils of way are many and sometimes burdensome, strenuous are times, great is the power of the adversary, and continu- are his attempts to "beat our courage down"; but greater ne who is for us; for our armor is divine.

In sincere Christian love to you and all the dear ones at Bethel home, I am

Your brother by his favor, W. M. WISDOM.

A MESSAGE FROM SCOTLAND

AR BRETHREN:—

At the half-yearly business meetings of the class here it been our custom to formally elect Brother Russell as the tor of our class; and, as a token of confidence and es- n, to advise him that such had been done.

The passing hence of our beloved Brother rendered this ossible at our recent business meeting; and instead, we nimously agreed to send you a message of sympathy and ouragement.

The news of the death of our beloved Pastor came to us with mixed effect—sorrow, because we had lost a faithful servant and guide; gladness, because we are confident he has entered into the presence of the Master he loved so much and served so devotedly. He has entered into his rest; surely none deserved it more! His life and work on earth, his example and devotion, will ever continue to be an inspiration and encouragement to all of us.

We desire to let you know that it is our intention as a class to follow faithfully our beloved Pastor's teachings. The truth we have came to us through him, and we recognized him as the one especially appointed of the Lord to feed his flock in this harvest time. The rich store he has left behind will continue to be respected as the Master's message to all who have the hearing ear. We have loved and followed our dear Pastor through evil report and good report these many years; and we desire to follow him still, realizing that if we follow him, even as he followed Christ, we too shall hear that desired "Well done!"

We pray for heavenly wisdom to guide the dear brethren who have been left in charge of the different departments of the work. With much love in the Lord,

Yours in our One Hope, CLASS AT DUNDEE.—Scot.

ELECTION AS PASTOR RESCINDED

The following letter from the Boston Ecclesia, which had elected Brother Rutherford Pastor, will be of interest to WATCH TOWER readers:

DEAR BROTHER RUTHERFORD:—

Although you had not receive official notice from the Boston Ecclesia that you had been elected Pastor, Brother Margeson read to the Ecclesia last night your position in regard to the matter and I am glad to say that it rejoiced our hearts for the stand you have taken.

Immediately the original motion by which you were elected Pastor was rescinded, and availing ourselves of your kind opportunity, you were duly elected Counselor of the Boston Ecclesia by a unanimous vote.

We feel that this experience has drawn us closer to you than before, and we shall continue to pray God that his grace may be sufficient to keep you humble and faithful as you endeavor daily to be pleasing to him in your new duties. With Christian love from the Boston Ecclesia,

Yours in Christ, ALEXANDER OGSTON, Secretary.

"STRONG IN THE LORD"

DEAR BRETHREN:—

Resolved, That we convey unto the brethren at Brooklyn our heartfelt sympathy, love and fellowship in the spirit, in this our mutual loss.

Wherefore, beloved, we wish to renew our Christian allegiance and fellowship to you in whom is reposed, more than in others, the continuance of the harvest work and the further carrying out of our beloved Pastor's wishes. It is further

Resolved, That we encourage you to be "strong in the Lord."

VERMILLION ECCLESIA.—S. Dak.

NOBLEST OF GOD'S CREATURES IN THE FLESH

DEAR BRETHREN IN CHRIST:—

I feel that this is the time to express the deep sympathy I have for yourselves and for all the beloved of the Lord in every place. We have all lost, in one sense, the dearest and noblest of God's creatures that we have known in the flesh! He seemed by his life to revive and make keener our perceptions of what our dear Lord was like. His life was such that it directed us to the "beauty of holiness."

I thank my God for the truth as it is in Jesus, and for the light of his character, as both were revealed to me by his spirit through the instrumentality of our noble and beloved Pastor Russell! I am but fourteen years in the truth, but during that time I have never swerved from the one determination to be a follower of the Lord Jesus. I wish ever to support, to the best of my ability, with the help of the Lord, your efforts to supply our spiritual needs. My prayers shall ever ascend for your guidance and blessing.

We in London have received much comfort and blessing from the ministrations of our beloved Brother Paul Johnson. His coming has helped us at this time to realize that he who has guided us thus far will guide us still. I pray I may strive to fill my own place and work for which I am called, that I may in the age to come, and in the glorious ages to follow, show forth the glory of so great a God, and live in everlasting praise to the Lamb of God, who gave himself a ransom for all.

Your brother in the Anointed,

FRANK E. BARNETT.—London, Eng.

MORE DETERMINED TO FOLLOW HIS WISE COUNSEL

DEAR BRETHREN:—

Our heavenly Father, in his infinite wisdom, has called our beloved Pastor to a higher station. As "that servant" to whom was entrusted the dispensing of "meat in due season for the household of faith," he has done his work well. Surely we shall miss him! but we would not call him back, for we know he is now partaker of the divine nature—joint-heir with our Lord—even better able now than heretofore—associated more closely than ever with our Lord—to assist in directing the harvest work.

Our love for him should make us more determined to follow his wise counsel, even as he was a true follower of the Master. Our prayer is that our heavenly Father will continually watch over those to whom our dear Brother has entrusted the work yet to be done, strengthening them to discharge faithfully their responsibility.

Resolved, That we will render loyal support to the work, as in the past, that when the night shall close around us, "in which no man can work," we may, like our dear Pastor, hear the Master's words: "Well done! Thou hast been faithful over a few things; I will make thee ruler over many! . . . Enter thou into the joy of thy Lord!"

EASTON ECCLESIA.—Pa.

COOPERATING WITH THEIR PASTOR'S INSTRUCTIONS

DEAR BRETHREN:—

We assure you of our love and sympathy, and also of our desire to coöperate with you in any way possible for the furtherance of the work.

The Wichita Ecclesia has been blessed with abundant opportunities for service of late. We have had Pilgrim Brethren, our dear Pastor, and this coming week we are to have the PHOTO-DRAMA in West Wichita, and the following week it is to be repeated on the East Side. Then, too, we are busy with the District work.

It is our great desire to be faithful, and to continue in the work as long as we are permitted to do so, as we know was our dear Pastor's wish.

We assure you of our love and sympathy and also of our desire to coöperate with you in every way possible for the extension of the work.

With Christian love, WICHITA ECCLESIA.—Kans.

CONTINUED LOVE AND LOYALTY

DEAR FRIENDS IN THE LORD:—

At our business meeting Sunday, December 3, the Detroit Ecclesia, after the reading of the December 1 WATCH TOWER, passed a vote of confidence in all of the arrangements of the Society and in those who have been left in charge at the Bible House, and we wish to assure you of our continued love and loyalty and of our further coöperation.

With loving Christian greetings,

DETROIT ECCLESIA.—Mich.

HIS "HAND UPON THE LITTLE ONES"

DEARLY BELOVED COLABORERS:—

We were for a moment bewildered by the sudden demise of our beloved Pastor. We sorrow, knowing his loving watch-care over the Lord's flock; yet we rejoice, knowing "whither he went."

We shall feel a vacancy which henceforth cannot be filled. But "our will is the will of our God"; we bow in humble submission unto it, endeavoring day by day to "gird up the loins of our minds [more fully] and hope to the end for the grace that is to be brought unto us at the [fuller] revelation of Jesus Christ."

One faithful promise reads, "I will turn mine hand upon the little ones." Surely his care is around each one! Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea!

We assure you of our continued effort to coöperate in the harvest work. Believing our beloved Pastor's death has had a blessed effect in this community, we trust by divine grace to give a better testimony in future to our Father's great plan of salvation. We need your prayers and coöperation.

Our petitions continue to ascend to the throne of heavenly grace for the dear friends at Bethel, and for all who labor in the vineyard.

With loving Christian greetings, your servants in the Lord, PRINCE RUPERT ECCLESIA.—B. C.

ASSURANCES OF FULL CONFIDENCE

DEAR BRETHREN OF THE BETHEL FAMILY:—

We esteemed it a great privilege to pay our last respects to the memory of our dear Brother Russell in the flesh by attending the funeral services. A man not in the truth said, "The world has lost its brightest star." We miss our beloved brother so much! We did not know how much loved him until now. We know that Brother Russell lov the colporteurs, for he manifested this in many ways. T was a great help and inspiration to us.

But, dear brethren, if we miss dear Brother Russell, are thinking how much more you of the Bethel family mu miss him, as you surround the table each day without h blessed influence and face in your midst! And also t great responsibility that now rests more fully upon you you continue to minister unto the saints, and to herald t glad tidings of earth's new King. We believe that one re son for Brother Russell's great achievements was that had many loyal supporters, long tried, tested and prov faithful under many circumstances and conditions, whi were the means of sifting out the unfaithful; and that ha ing been so thoroughly tried and proven loyal to our de Pastor as the Lord's chosen servant you will continue fai fully to carry on the work to its grand completion. have always appreciated your loving and cheerful service our behalf. We wish to assure you of our full confidence.

No doubt there will be trials and testings, strong delusio etc., to the end, but you shall have our prayers. We sh be glad to support you in every way possible.

MR. AND MRS. RAY VAN HYNING AND RUTH

WILL HOLD UP THE HANDS

DEAR BRETHREN:—

Resolved, That to the dear Bethel family and breth of the Society at Brooklyn we extend our heartfelt sy pathy, our warmest love and earnest prayers for comfort their bereavement, and for guidance in the continuance the harvest work.

Resolved, That we desire to express our confidence in brethren whom our dear Pastor has left in charge, and assure them that we will earnestly coöperate to the ext of our ability in the furtherance of the Lord's work trusted to them, "holding up their hands," until the d night shall close down upon us.

With sympathizing and loyal hearts,

CORTLAND ECCLESIA.—N. Y

ALL CONFIDENCE IN THE BRETHREN

DEAR BRETHREN IN CHRIST:—

Enclosed you will find ——— for our free will offer We wish to assure you of our interest in the Society, that we have all confidence in the brethren whom our d Pastor left in charge of the work he loved so well. H for us, as we will continue daily to do for you.

Yours in his dear name,

BROTHER AND SISTER S. D. LEMLEY.—Was

HIS NOBILITY OF LIFE AND LOVELINESS OF CHARACT

DEAR BRETHREN:—

While we rejoice with our dear Pastor in his privi of being with the Lord, away from all personal suffering trouble, and while we recognize the loss to be as much as yours, we desire to extend to you our heartfelt sympat for, coming so often in contact with "that servant" of and having become accustomed to fellowship with his gr personality, nobility of life and loveliness of character, loss to you may seem the greater.

We wish also to say that as the dear Master may pleased to bless and assist us we will by his grace cont to do what we can to help to spread the glad tiding truth, and to stand for the principles of righteousness exemplified by the dear Lord himself and by his serv our beloved Brother Russell.

Praying the Lord's continued blessing and direction you, with increasing supplies of wisdom from above 3:17), we are

Your Brethren in Christ,

THE PORT OF SPAIN ECCLESIA.—B. W.

GOOD NEWS FOR COLPORTEURS

DEAR FRIENDS:—

We wish all the colporteurs could know how conve it is to deliver in the country by Parcel Post, C. O. D.! frequently find people in the rural districts who are intere but who cannot pay cash. We now tell these, "We will your order. What date will suit you? We will send the b by Parcel Post, C. O. D. You pay the mail-carrier, he will send the money to us. You will have no troub all, and the money will be perfectly safe." Then on the that suits them we mail the books at a cost of 5c for po and 10c for C. O. D. A full set of SCRIPTURE STUDIES cost no more for C. O. D. charge, and can be sent into second postal zone for a few cents.

Please let all the colporteurs know of this as soo

It applies to small towns as well as to R. F. D.
We received several Money Orders one day recently.
ove and service, J. & L. HUTCHINSON.—Pa.

OUR LOVING CHIEF SHEPHERD CALLED HIM

BELOVED BRETHREN:—

the members of the Hatfield class, have unanimously express hereby our heartfelt sympathy in the be-nt that has come to us, but particularly to you, the death of our beloved Pastor. Nevertheless our is not unmingled with joy; for we firmly believe that our loss is his gain. We are also convinced that our Chief Shepherd, who has called our under-shepherd eward, is not only willing but abundantly able to use ect other humble, loyal, willing hearts and heads nong our late Pastor's faithful coworkers, who will the work so grandly outlined by him before his de-May the all-surrounding love of our heavenly Father Elder Brother, with the assurance of their continued s, so encourage and strengthen your hearts that finally y, like our Pastor, hear his "well done!"

rs in the hope of again greeting Brother Russell face

HATFIELD CLASS.—Jamaica.

LAST TRIBUTE OF RESPECT

DEAR FRIENDS:—

In memory and honor of our beloved Pastor Charles T. Russell, we wish to pay our last tribute of respect:

Whereas, It has pleased our heavenly Father to call home our faithful and beloved Pastor, we cheerfully submit to him who is "too wise to err and too good to be unkind."

We therefore tender our loving testimonial regarding him whose life was such a noble example and which was laid down in self-sacrifice in the interest of the truth and for us.

WATERTOWN CHURCH.—N. Y.

SPURRED TO GREATER EFFORT

DEAR BRETHREN:—

The friends gathered here wish to convey to you a vote of sympathy. We are sure that you will especially feel the loss of our dear Brother Russell, and we pray that the Lord will guide and direct all the efforts you may put forth in the harvest work. We trust, also that our dear brother's love and zeal may continue to spur us on to greater effort.

May the Lord be with you!

BARNOLDSWICK ECCLESIA.—England.

XXVIII BROOKLYN, N. Y., MARCH 1, 1917 No. 5

PROCLAIMERS OF THE KINGDOM MESSAGE

beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"—Isaiah 52:7.

king down through the corridors of the ages, and view-closing part of the Gospel age, the Prophet of the Lord oncerning that time in the words of our text. The age opened with the clarion notes of the Master an-g, "The kingdom of heaven is at hand!" The King was on the earth; but before he could attain to the glorified n and assume the authority of his great office he must die and rise again. So those who compose the members body must likewise suffer and die and rise from the fore the kingdom will be fully in operation. Through-Gospel age, therefore, the body members have been in of preparation, and many Scriptures teach that at the the age those remaining in the flesh to finish the work e especially honored by the Lord.

"FEET MEMBERS" OF THE MYSTICAL CHRIST

Paul, in addressing the Corinthian church, uses a hu-dy to illustrate The Christ, saying, "For as the body and hath many members, and all the members of that eing many, are one body, so also is Christ." (1 Cor. 7) The Apostle calls attention to the importance of rt of the body, and the office that each performs. In place he says, "He (Jesus) is the Head of the body, urch; who is the beginning, the first-born from the hat in all things he might have the preeminence." ians 1:18) The Head, Christ Jesus, was born first, follows, therefore, that the last members of the body orn would properly be designated "feet members."

ce the Prophet Isaiah refers prophetically to these last s of the body, who would participate in the glorious e of announcing the glad tidings on the earth. He des-them as "beautiful." Evidently their beauty does not to the world. Their special beauty is not a beauty of h; they are beautiful by reason of the sweet, unselfish, ing spirit manifested. Their great desire is to an-the King and the blessings which his kingdom will

word "mountains" in the text symbolically represents ns. At this time we see the kingdoms of the earth th the strife of the most horrible war in history. Every is threatened with disruption. All peoples desire last-ce, yet know not how to obtain it. Everywhere men's are failing them for fear because of what they now see he world, and they are fearful that even worse things me. "All faces gather blackness."—Joel 2:6.

Prophet Isaiah contrasts this condition of distress t the peoples of the earth with the condition and work "feet members" of the body of Christ, and with ecstasy s, How beautiful are the feet of the Messiah now en-n publishing peace, in giving to the world the message ll bring a lasting peace; who bring good tidings of good; e bringing to the dying race the sweet message of salva-Truly wonderful is the position occupied by every spirit-n one who in this harvest time fully appreciates the e of serving the Lord! These are coworkers with the King, engaged in a special sense in proclaiming the closing message of the age—"The kingdom of heaven is at hand"—the King is present!

It has been the privilege of the WATCH TOWER BIBLE AND TRACT SOCIETY since its organization to send out brethren designated as pilgrims, or lecturers, to proclaim this glorious message to those who have hearing ears. The Lord gave the harvest message to the Laodicean church, the faithful ones of whom compose the "feet members" of Christ; and he gave it through his especially chosen servant, according to his promise. (Matthew 24:45-47) All the "feet members" who are now engaged in proclaiming this precious message received their enlightenment by partaking of the "food" which the Lord sent through his chosen servant. THE WATCH TOWER unhesitatingly proclaims Brother Russell as "that faithful and wise servant." He delivered the message faithfully, finished his course and has now entered into his reward. Through him the Lord gave to the church the message that is so essential to each one who in this harvest time would win the glorious prize.

We cannot too strongly urge upon the pilgrim brethren, therefore, that they emphasize to the various classes the necessity of adhering strictly to the message which the Lord gave through this chosen channel. Any departure from the message at this time must necessarily be displeasing to the Lord and work a detriment to those thus turning aside to accept some other message or scheme.

The pilgrims have the privilege of opening the way. It has been found necessary for others to follow up the pilgrim work, that those who have manifested some interest in present truth may be encouraged to greater growth in knowledge.

THE COLPORTEUR WORK

The Society has long recognized the importance of the colporteur work. If we were to draw comparisons, we would say that the colporteurs do the most important work of all, because they are bearing this message of glad tidings of peace and good will in a form that enables the one receiving it to feed upon it in the quiet of the home, and thus to grow thereby.

The colporteurs, therefore, enjoy a wonderful privilege as coworkers with the Master in the field. The strongest of our pilgrim brethren are unable to deliver more than three lectures daily, whereas the colporteur who places only one volume in the hands of the interested thereby preaches many discourses, and in such connected and convenient form that they may be referred to as often as desired. The colporteurs are in no sense book agents, but are truly ambassadors of the Lord, delivering his message of reconciliation to the world. It is our desire to encourage the colporteurs all we can to be as diligent as ever, and rather to speed up than to become faint or weary in their minds.

At this time the majority of people have some ready money and are anxious to know the meaning of the great distress among the nations. The colporteurs, by placing the SCRIPTURE STUDIES before them, thus bring that which will fully answer their questions and satisfy their desires. We hope to hear of more becoming active in the colporteur field by Spring time, and trust that they may labor with diligence before the great

night of darkness, when no man can work, fully settles down upon the world. Truly the harvest is white, but the laborers are few!

THE PASTORAL WORK

We do not always have the foresight that we desire. Often mistakes are made unwittingly. The Lord permits such experiences to teach us lessons. It now appears that there is danger of the colporteur and pastoral work conflicting at times, whereas these two important branches should be a great aid one to the other.

A man who attempts to walk and steps with one foot on the other must necessarily impede his progress. The "feet members" that go forth to declare the message of Messiah's kingdom would not look so beautiful if one foot interfered with the progress of the other.

During the time Brother Russell was with us as our leader, several hundreds of classes of Associated Bible Students elected him Pastor, and the Pastoral work was under his direct supervision as shepherd of these congregations. He afterwards thought well to suggest this work to all the classes, limiting it for a time to the sisters in the congregations.

After Brother Russell's death, the Society continued the name "Pastoral Work" because of having no more appropriate name. It was not until about this time that the work was fully developed, and the advantages and disadvantages of the first outlines could be properly weighed. It has taken time to get the work well in hand, and we are convinced that it is now no longer wise to limit this work to the sisters, but rather that the responsibility should rest upon all the congregation, that all should have a voice in it.

As has already been advised, our new President has counseled against the electing of pastors by any of the ecclesias, believing that in view of Brother Russell's peculiar relationship to the church and out of deference to his memory, none should attempt to fill the place of Pastor to the church at this time. It is therefore impossible to carry out fully Brother Russell's original ideas about the Pastoral work; hence it becomes necessary to make some changes, that the work may be conducted efficiently and in harmony with all other branches.

When a general dies, the members of his personal staff cease to be officers in that capacity; so when Brother Russell died those who had been selected as lieutenants under his direction, technically speaking, were no longer officers. Acting upon this situation, and with perfect harmony, at a business meeting held in the Brooklyn Tabernacle by the New York City congregation, a lieutenant and other officers for the New York Ecclesia were elected by the congregation.

It is now the suggestion of the Society that this course be followed by the classes everywhere; or, if it is deemed better, those holding the positions might resign and the congregation proceed as soon as convenient to elect a lieutenant and other officers necessary to conduct the work; or, if thought wise, reelect the present incumbents.

The lieutenant elected should then communicate at once with the Society's Office at Brooklyn and she will receive from the Office assignment of territory and further instructions. All territory will be assigned by the Brooklyn Office, but when assigned will be districted by the local Lieutenant. The territory for both the colporteurs and the pastoral workers being assigned from this Office, as is now done in Greater New York, will avoid any possible confusion. The pastoral work will then be carried on practically as before, with the exceptions herein stated.

BOOK-LOANING FEATURE ONLY INCIDENTAL

The book-loaning feature of the pastoral work instituted by Brother Russell was originally intended by him to be merely incidental, and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books, to interest them in reading, to encourage them to attend Chart Talks, and then to organize classes for Berean Bible Study.

Indiscriminate loaning of books in territory where colporteurs are canvassing must of necessity be detrimental to the colporteur work. Thus one foot would interfere with the other, impeding progress. This we all desire to avoid. We therefore ask the friends to adopt the following course, especially in cities or towns where colporteurs are at work, in order that we may not hinder the colporteurs and yet may still grant to the pastoral workers the same privileges they have h fore enjoyed.

ORDER OF PROCEDURE

All territory for both the colporteur and the pastoral will be assigned by the Society, but one map will be use that the map now used for the colporteur work. Th porteurs will first canvass the territory; afterwards the toral workers will follow in the same territory. Both porteurs and pastoral workers receiving their assignments the Society, there can be no conflict and no interference each other's work.

When following in the territory that has been colport should the pastoral workers find those who desire to pu books, the colporteur still being in the city and worki any part thereof, should be sent to that person with the for sale. The pastoral workers should sell no books wh in cities where colporteurs are at work. The names of who have purchased books from the colporteurs should b nished to the pastoral workers, who will call upon such a deavor to interest them in reading and in attending Talks, as heretofore outlined in THE WATCH TOWER. the city has been gone over in this manner, the colpo might then go again over the same territory covered b pastoral workers, this time selling the MANNA and D SCENARIO, and again the pastoral workers could follow th porteurs, and thus keep in touch with the people wh manifesting interest. The only possible way to avoid o partment's interfering with another is to have everything aged from the Society office at Brooklyn.

As to the loaning of books, this can be done to thos had a chance to purchase from the colporteur, but ha done so. Our experience is that one who buys a book is more likely to read it than one who borrows it. We th would not encourage the loaning of the STUDIES IN THE TURES where this would in any wise interfere with th porteur work.

VOLUNTEER WORK

Where it is possible, it is always better that the vol workers follow, in the district, both the colporteur an toral workers. If it is not found practicable to follo pastoral work, the volunteer work should come in b the colporteur and pastoral work, thus stirring up as mu terest as possible in the minds of those in the commun

The volunteer matter is very valuable. Do not wa We earnestly recommend volunteers, where it is possi ring the door-bell and hand in the paper to some one household, or to put it in the doorway. Throwing them street, or placing them on empty car seats, or on the near mail-boxes is not wise. Let us keep in mind t portance of the message and the necessity of putting it it will do the most good.

Concerning the selection of the district, the canvasse canvass to be given, and the Chart Talks, we refer the to the November 1, 1916, WATCH TOWER. Since the p work will henceforth be under the supervision of the congregation and not under the sisters alone, it would be that the entire congregation select the speakers; or, in ha with the custom we have oft-times followed, the selec the speakers may be delegated by the congregation to the who will choose those best qualified to deliver such talk

We hope that every ecclesia of Associated Bible St in the land will at once organize for the pastoral work their lieutenant and have that lieutenant communicate with the Office of the Society at Brooklyn for instructio the assignment of territory. The Society will see to this assignment does not in any manner conflict with t porteur assignment, but that it works in conjunction the

Let us arouse ourselves to the importance of the hou brethren. The opportunities are great; the laborers a The Lord has been pleased to place in the hands of each the wonderful privilege of publishing the message of sa As we go forth in the field of labor, let us be inspired w words of Jehovah spoken through the Prophet: "How ful upon the mountains are the feet of him that bringe tidings, that publisheth peace; that bringeth good tid good; that publisheth salvation; that saith unto Zion, t reigneth!..—Isaiah 52:7.

PHOTO-DRAMA OF CREATION

In the early part of January the Board of Directors of the WATCH TOWER BIBLE AND TRACT SOCIETY entered into a conditional contract for the sale of the PHOTO-DRAMA OF CREATION with certain brethren who had organized the Mena Film Company. This contract was to be fully consummated by 31 next.

As many friends throughout the country have since ex the feeling that the SOCIETY should retain the DRAMA

utually agreed by the Board of Directors of the So-
nd the Film Company that the contract of sale for it
e cancelled, and it has been cancelled, the SOCIETY to re-
e possession and ownership of the PHOTO-DRAMA OF
ON.
s fully and mutually understood by all the parties that
cellation of this contract is without prejudice to any.
take this occasion to announce that the Mena Film
ay is entirely independent from the WATCH TOWER BIBLE AND TRACT SOCIETY, is not financed by the SOCIETY, and the SOCIETY is not at all interested in it financially, but has the kindliest feeling toward all the brethren who are interested therein. The Film Company believes that it will produce an all-film exhibition which will be instrumental in teaching God's plan.

The friends everywhere must exercise their own will and discretion in reference to subscribing for stock, as the SOCIETY will not attempt to influence them one way or another.

THE V. D. M. QUESTIONS

he things which thou didst hear from me through many witnesses, these entrust to faithful men, who will be competent to instruct others.''—2 Timothy 2:2.—Diaglott.

March, 1915, a student in the Kentucky Wesleyan Col-
rote to us concerning the degree of V. D. M. He had
e second page of THE TOWER, and was deeply impressed
following words which he had found in the second
ph of the standing article on "This Journal and its
Mission":

r Berean Lessons are topical rehearsals or reviews of
iety's published STUDIES, most entertainingly arranged,
y helpful to all who would merit the only honorary
which the Society accords, viz., Verbi Dei Minister
M.), which, translated into English, is Minister of the
Word."

sequently, he wrote to the Society asking that they in-
im what would be necessary for him to do to merit this
In reply, he was informed that if he would read care-
x volumes of SCRIPTURE STUDIES, and then read them
o impress their lessons upon his mind and heart, and
then write us, we would submit to him a set of ques-
which, if he could answer correctly, would enable us to
ze him as a V. D. M.

March, 1916, the Society received the following letter
is student in the Wesleyan College:

I have been a Bible Student since January 4, 1915.
ered a set of STUDIES IN THE SCRIPTURES at that time
I have been very deeply interested in the books ever
. I am also a reader of THE WATCH TOWER, and I
it fine, especially its treatment of the International
ay School lessons. I have just completed a careful
ng of STUDIES IN THE SCRIPTURES. I have read the
e set of six volumes twice, and I have carefully looked
nd read each Scripture citation in the meantime. I
read several B. S. M.s also. I am now reading care-
twelve pages of the STUDIES each day, reading each
ture citation as I go. I am consecrated to the Lord
his work.

It is wonderful what a fine spiritual atmosphere Pas-
Russell leads one into, if one will read carefully and
erfully his STUDIES IN THE SCRIPTURES. This fact
atically contradicts the many false and slanderous re-
made by the modern Pharisees in their ridiculous
absurd attempts to assassinate his character. I
saw Mr. Russell in my life, but I would stake life
on the above statement I have made. Such a char-
as he is painted to be could not create any such im-
ion on people in general as he invariably does. You
eized with confidence and assurance that you are get-
the truth, presented honestly and sincerely, from the
moment you commence reading STUDIES IN THE SCRIP-
s. In reading any other literature you get a little
—much error; you lose your confidence, and very
you are entangled in a maze of tradition and rank
hness, which is absolutely revolting to one who has
uth. Well did our Master declare, 'My people perish
ck of knowledge.'

I request that you send me your series of questions
red to be answered by a candidate for the degree of
Dei Minister, and also any instructions pertaining
to. . . . . I could write a book in praise of STUDIES
IE SCRIPTURES, but will now close, with love and re-
for the Society and its beloved Pastor."

result, the V. D. M. questions were prepared and sent
and his were the first answers received and filed. He
bout 90%. It was then thought well to submit the
the pilgrim brethren. Others requested them and after-
hey were sent to the elders, then to the colporteurs, and
ently to all who sent in requests for them. The pastoral
are now asking for the questions and also many sisters
sitated at first because of having the impression that
stions were intended for the elders only. The requests
general, and the Committee is kept busy in trying to
with them. This has necessitated the formation of the V. D. M. Dept., which is endeavoring to serve the friends as faithfully and expeditiously as they possibly can. They have regretted their inability to serve the friends as soon as requested in many instances, but by the Lord's grace they have "stuck to it," until now they are getting their heads pretty well above water.

No doubt some of these papers were lost in the mails during the Holiday rush; others were not signed by the writers or full address was omitted, so that there was no means of identifying them, or advising the writers; still others have failed to obtain the required 85%. We are reserving the failures for later treatment and advice. For these reasons many have not yet heard from their papers, whereas thousands have received reply and been made happy. Some of the letters of appreciation that we receive are truly refreshing and encouraging. In one instance a sister failed; but the Committee thought they could greatly encourage this saint by sending her another set of questions and advising her to try again. This was her reply: "Dearly Beloved Friends in Christ: When I saw our Secretary, she said, 'You are turned down on your questions.' I said, 'I am thankful for that; I am going to start right next time.' So if I am not right, turn me down again. I make so many mistakes and blunders, but I know they are stepping-stones, and make me more careful. Dear friends, I love you dearly, and my heart is with you in this great harvest work. God bless you all! Pray for me," etc.

Some have said that they thought the questions, when first they looked them over, were easy and elementary, but they found afterwards that the more they thought and prayed over them, the more important they appeared. We have many letters telling us how much good the preparation of their answers to these questions has done them. To put these answers down in the right way, and to give appropriate references to the Scriptures and DAWNS after each answer takes considerable time. Many have spent a whole day on them, and some two days. These have seemed to receive the largest measure of blessing.

One brother wrote us, after much prayer and study over them, that he considered these V. D. M. questions to be "The pulse of the church," and a great many have testified to the wisdom of Brother Russell in preparing and sending them out. No doubt they have helped to raise the standard of eldership in many instances. It has certainly endeared our hearts to the friends as the V. D. M. Committee has so generously and patiently gone over the papers and made brief reply. We would have preferred that each paper be answered separately and individually, but this would have taken a year or more, even to handle the thousands already received, and the stream continues to flow in daily.

Various friends have requested that we send them a list of the correct answers; but this would have interfered with the work proposed. We have invariably replied that it was the Society's intention, after most of the answers were in, to print a list of the correct answers in THE WATCH TOWER, so that all might have the benefit of them in the way of comparison, correction, confirmation and refreshment.

The V. D. M. and pastoral work were the two features of the harvest which the Lord impressed upon the mind of our beloved Brother and Pastor shortly before his departure. How wonderful and various have been the mutual blessings connected with both of them! It will be the Society's pleasure to serve the friends in connection with the V. D. M. questions until, in the Lord's providence, they shall cease to flow in. The answers will be kept on file for future reference. The Lord sees them. It is a fine witness for the truth. They reveal, among other things, how the Lord's spirit teaches many humble ones of earth far removed from the educational facilities of men. "Hath not God chosen the poor of this world, RICH IN FAITH, and heirs of the kingdom which he hath promised to them that love him?"

JESUS THE BREAD OF LIFE

[This article was a reprint of that entitled "I Am the Bread of Life," published in issue of March 1, 1908, which pleas

THE KING COMETH!

"See, the King in beauty cometh,
He, thy long, long absent King;
As the light of dawn he shineth,
And his breath is that of spring
From the night of darkness waking,
Zion, lift thy voice and sing!

"From the dust of ages rising,
Put on all thine ancient might,
For to thee the crown belongeth,
And to thee the raiment bright—
Of the coming age the glory,
Of the ransomed earth the light."

JESUS SAVES FROM SIN

[This article was a reprint of that entitled "Ye Shall Be Free Indeed," published in issue of February 15, 1899, which see.]

AT THE TEMPLE—SUNDAY, FEB. 4

For years Brother Russell made the first Sunday in each month an occasion for especially inviting the public to The New York Temple. Brother Russell was the speaker when at home, and the public responded generously to the invitation. Prior to The Temple meetings, the Brooklyn Academy of Music was used in a similar way, and it was often crowded and many turned away. Thousands thus heard the truth proclaimed for the first time, and many embraced it and are now rejoicing in its light.

Since the death of Brother Russell it has been thought well to continue the practise of extending a special invitation to the public on the first Sunday of each month. The first effort in this direction was put forth for Sunday, February 4, Brother Rutherford being the speaker. Advance announcements were to the effect that Judge Rutherford, successor to Russell as President of the Watch Tower Bible and Tra ciety, would be the speaker in The Temple at 3 P. M. T sults are considered such as to justify mention in the co of THE WATCH TOWER. The topic was, "Why Do the N War?" About 1,600 gave earnest attention for almos hours, while some were turned away. About 135 address were handed in requesting information along the lines tematic Bible study.

Brother Rutherford will not speak at The Temple until Sunday, April 1, at 3 P. M., having started Th evening, February 8, to fill appointments at Denver a the Pacific Coast. He will, however, return to Brooklyn March 15.

HARVEST WORK

"I thank thee, Lord, for using me
For thee to work and speak;
However trembling is the hand,
The voice however weak;

"For those to whom, through me, thou hast
Some heavenly guidance given;
For some, it may be, saved from grief,
And some brought nearer heaven.

"Oh, honor higher, truer far,
Than earthly fame could bring,
Thus to be used in work like this,
So long, by such a King!

"A blunted sword, a rusted spear,
Which only he could wield;
A broken sickle in his hand,
To reap his harvest-field!"

LETTERS OF DEEP INTEREST

AN ITALIAN BROTHER BEFORE THE MILITARY TRIBUNAL

DEAR BRETHREN IN CHRIST:—

I will give you a summary of the trial which took place at Alessandria, and in which our beloved Brother Remigio Cuminetti gave a fine witness of his faith before the Military Tribunal.

Sister Fanny Luigi and myself were present at the trial, and were happy to have the privilege of supporting with our presence our Brother's confession of faith. The President questioned him long without finding him in a fault. Here is the summary in a few words:

President: "Accused, be careful! You are before the Tribunal, and your position is grave. It seems as if you have a desire to laugh at the situation."

Brother Cuminetti: "I cannot change the expression of my face. My heart is so full of joy that my face reflects its cheerfulness."

President: "Why did you not put on the uniform? And why did you refuse repeatedly to serve the Fatherland?"

Cuminetti: "If it were not for that, I would not be here; for I have committed nothing reprehensible, except that I have refused to put on a uniform which is not suitable for the sons of God, whom I serve. In like manner I also refused to wear the distinguishing mark in the factory in which I was working, because that little star represented war and hate; while the distinguishing mark of the sons of God is peace, and love for their neighbor."

President: "Is it true that in the prison of Cuneo you divested yourself of the uniform and remained only in your underwear?"

Cuminetti: "Yes; it is perfectly true. Three times I was dressed by force; and three times I undressed myself; for I was unwilling to wear a uniform which to me implied hate for my neighbor. By so doing I did not intend to revolt against doing good to others. On the contrary, if I had one h lives, I would give all my blood to the last drop for my bor's sake. Give me any kind of work, even the most inious and abject, to do and I will very willingly adapt to it, to do all that I can to uplift others. But NEV I give the least help toward doing evil or any thing t my fellow-men, whom God says I should love and not h

President: "What schooling have you had?"

Cuminetti: "That is of little importance; I have the Bible."

President: "I have asked you what schooling you ha Answer that which is asked you."

Cuminetti: "I have attended day school for thre and night school for two years. But I repeat that t little importance in comparison to what I have lea studying the precious divine revelation."

President: "Have you passed the military visit?"

Cumminetti: "Yes, I was visited three times."

President: "It is a pity that you have made the ac ance of some persons [Sisters Luigi and Cerulli] w started you upon a wrong road. How long have you this book which you call the Bible?"

Cuminetti: "It is now six years that I have stu Book; and I am sorry that I did not know it long be

President: "Who teaches you this new religion?"

Cuminetti: "God himself teaches his own. The the Bible Students help me to understand it; but G opens the eyes of our understanding."

President: "Do you know that your refusal to rend ence is a very grave offense? Are you fully aware of v are going against?"

Cuminetti: "Yes, yes! I know very well. But I a for all that may come, even to being shot down.

the covenant that I have made with the God of the Bible, I adore."

e President then gave the word to the barrister, who the President to condemn Cuminetti to four years and nonths of solitary confinement.

e advocate who was defending our Brother then arose ave a wonderful testimony to the exemplary conduct minetti, who had worked for six consecutive years in poratories without having a person say one word against The lawyer said: "Remigio Cuminetti has refused to he distinguishing mark of war because he already wore stinguishing mark of the sons of peace, of joy. He has shed to act contrary to his conscience. If he had worn listinctive mark, he would have retained his position, elieved from conscription and able to earn a good living s family. But he preferred the way of sacrifice, fully ous of what his refusal would mean to him. Calmly and ly he withdrew from all. Cuminetti's case is a unique Italy; and we ought to admire him. He read in the that God commands, 'Do not kill,' and he does not wish . He is an apostle of love. He is in full possession of ental faculties; he is neither silly nor mad. The spirit Bible has taken possession of him, and makes him act t his personal interests."

e judges went out, and after five minutes returned and he sentence: "For his refusal of obedience to the King the laws of the nation Cuminetti is condemned to three and two months of detention." Cuminetti then rendered s with one of his sweetest smiles.

nen the President asked him whether he had anything add to his defense, he answered: "I would have many to say on the subject of God's love and on his plan of ion for mankind." The President was annoyed, and said, is not what I asked. We have already heard much on ubject. I asked whether you have anything to add to defense." With a smiling face Cuminetti answered, "I what I have said; namely, that I am ready to give my r my neighbor's sake; but that I will not move a finger p evil or to injure mankind, even if I myself should be

e trial is over. Sister Fanny and myself had the privi- f talking for about fifteen minutes with our beloved er, who has with great courage and strength stood on le of God. All admired him. Even the judges and his rs were astonished at his appearance—humble, but at me time filled with the courage which the sons of light s because they know to kneel only before the Lord, who thy of all adoration and absolute obedience.

present our beloved Brother is in Gaeta, a beautiful with sunshine and the charming beauties of nature. ites letters which exult in love and joy, saying that it ot seem like a prison to him. All certainly love him. l, for the sons of God walls of stone are not a prison; e railings and bars a cage. Under iron and stones the nt soul finds pacific heritage. What is scorn, where is no fault? Virtue despises the contempt of men; and ited punishment is a shining proof for the innocent, and ulates upon their head a great weight of glory.

ceive, beloved Brethren, and all the beloved ones in the most affectionate greetings from all of your Italian en, who are rejoicing so much in seeing that their de- nce is drawing nigh.

ur sister in the good fight of faith,

MRS. CLARA CERULLI.—*Italy.*

CE FROM AN ENGLISH PRISON FAITHFULNESS TO THE PRINCE OF PEACE

EAR BROTHER ———:—

eetings! Kindly excuse my taking the liberty of writing , and in pencil, too; but I felt I would like to do so, have taken such a brotherly and energetic interest in use for which we gladly suffer.

rely our beloved Master, who endured such intensity of for our sakes, is worthy of all the loving loyalty we or him!

am indeed greatly comforted in my light affliction, by tion upon the sources of the strength whereby, the "Man rows" could so cheerfully and patiently endure!

at a wonderful Savior is our Jesus! The very thought is a balm to our souls.

lo not think I knew him half so well as I have done this stand for principle, and the more we know him, re we love him; and the more we love him, the easier o "suffer with him."

ronder if we are sufficiently grateful to our dear Father is magnificent gift of his Son.

I am still waiting for my court-martial, this being the fourth week of my detention in safe-custody. I like that expression, "safe-custody," for I am indeed in the safe custody of him in whom I have believed, and who is able and willing to keep that which I have committed unto him, against such a time as I shall awake in his likeness.

After the court-martial, I understand it is to be prison. What a privilege, dear brother, to be able to follow the steps of the heroes of the past! I never thought I should be so honored. I do pray that I may be a brilliant witness during this dark era.

I can assure you, dear brother, that the chief battle is not to endure this detention, but to maintain the spirit of the Master at the same time. However, I find this possible by letting Christ's Word dwell in me richly, and by constant petition to the throne of grace. Whilst I take advantage of these privileges, naught can shake my sure repose!

Ours is a noble cause! Our I. B. S. A. is an honorable movement! Its doctrines are more purifying and elevating than those of any other. Its founder was the most wonderful Biblical Expositor, and loyal disciple of Christ, in modern times.

It is no small wonder, then, that the members of this covenant endeavor by God's grace to maintain such a glorious principle!

May we ever display the banner of love, which the Lord hath given us, in the cause of the truth!

There are many at Lancaster Gate, and in the Bible House, with whom I am not acquainted; nevertheless, being one family in God, I forward through you to them my Christian love; and of course a goodly share for yourself.

Praying the Father's richest blessing to be constantly with you and yours, believe me to be, dear brother,

Yours fraternally, in bonds for Christ's sake,

JOSEPH H. SHARMAN.—*England.*

"IN NON-COMBATANT CAMP"

DEAR BRETHREN OF THE WATCH TOWER:—

This is my third letter to Brooklyn; but I had to destroy the other two, owing to the fact that the news in them had become out of date before they were posted. As you may guess, we have plenty of work to do every day. Up to the present the military authorities have treated us very fairly; and I see no reason for expecting a harder life than we are now experiencing. I have been in the Non-Combatant Corps since last April, and have enjoyed pretty good health.

No doubt you have received many letters from brethren acting as total resisters; i. e., those who refuse to comply with any military orders. But as there appear to be very few who have accepted the provision of the N. C. C., I am writing to give you as much information as I can under the freedom of speech permitted by the censor. Only one member of the I. B. S. A. has found a way into this 2d Eastern Co., a brother from near London. We are able to see each other at almost any time.

The fellowship in general is excellent in many respects; and we have many a talk and helpful discussion, which you can imagine are often very interesting. The greater part of this Company is made up of Plymouth Brethren; the remainder is composed of many other denominations, and includes some atheists. I consider that my religion has already been through a severe test by the talks, criticisms and enticements that I have had; and I feel so very happy that I have thus far come through stronger and more in love with my religion than ever before. So I can say that I feel more than ever grateful for the wonderful enlightenment which has come from God to me through our dear Pastor Russell, especially in regard to the philosophy of the ransom and to the clear, beautiful way he has revived the promises and the verity of the Bible itself.

Our daily routine here is, on the average, thus: Awakened at 5 A. M.; breakfast at 5:45; parade for marching off to work at 6:15 or 6:30 (walk two miles each way); lunch at 9:15-9:30. For the midday meal we have an hour. At 5:30 or so we arrive back in Camp, when we have a full meal. Then the evening is free.

As regards health our position here could not be better; for we are on the top of a high hill with agricultural ground around us and with a fine view of the sea, which is about two miles away. The work we have to do is always in the way of road repairing, loading and unloading wagons and traveling on them. Recently we have been put at building.

I have seen many of the total resisters who come out here. On the whole I think that the newspaper reports about them are fairly correct. We pull along with the combatant regiments remarkably well; and on taking an all-around survey

I can easily see that we are being especially looked after from above. I have evidences in my diary; and after the war I shall be able to speak more freely for and against the military. With very much love and prayers from my wife and from

Your brother in Christ,

H. M. IRWIN.—*Now in France.*

WISH TO CONTINUE WITH US

DEAR BRETHREN IN THE LORD:—

Though our hearts are sad at the loss of our dear Brother Russell, yet we rejoice that he has gone to his glorious reward.

The Loveland class wish you to know that we intend to continue with you in the harvest work, asking God's richest blessing on our co-operation, and remembering you as ever in our daily prayers. LOVELAND CHURCH.—*Colo.*

A VOICE FROM PARIS ECCLESIA

EXCELLENT BRETHREN OF THE WATCH TOWER:—

We learned of the departure beyond Jordan of our great friend, noble brother and revered pastor, C. T. Russell, almost a month after the events which occurred in the days just preceding October 31st last.

Having been prevented earlier, through stress of circumstances, from mingling our tears with yours in a solemn tribute to the memory of God's illustrious messenger to the modern Laodiceans, we then thought of immediately sending a word of comfort, brotherly love and encouragement to the dear family at Bethel, and to all those who have been favored of the Lord, through him, with the grand mission of carrying on the harvest work at Brooklyn Headquarters.

But as a few weeks only separated us from our general assembly at the close of the year, we postponed until then the sending of our message, in order that it might have more weight and solemnity. We consider that the higher expression of our sentiments, permitted at this better opportunity, would not be too lofty for fittingly honoring the memory of the beloved Pastor, who himself honored us so much and so well during his life and by it.

It would be idle for us at this late time to shed perfumes on his ashes, for, as he said once in THE WATCH TOWER, "The flowers adorning the graves of the loved ones emit no retroactive fragrance back upon the pathway which they trod."

Nevertheless, we are privileged to bring to the household of faith, all vibrating as they are with unalterable love for the Lord Jesus, the witness of our faithfulness, expressed as follows:

As best we could, and from the very bottom of our hearts, we manifested to Brother Russell, during his life, our high appreciation of his instructions to us, in the Lord's name; for our recognition of his being "that servant" was not limited to words only. The more we grew in knowledge the more increased was our joy and willingness to abide by the least of his sagacious, prudent and forceful advice, drawn from the heavenly source; and we attribute to this close and reasonable application of his methods of study and teaching, as found especially in Vol. 6, the individual and collective prosperity of our dear Ecclesia.

We believe we have in this way honored, by our obedience to the Lord, his faithful representative, and we desire to pledge ourselves before the Lord to honor the blessed memory of that "faithful servant," by conveying the saintly love we had for him, together with our zeal, efforts and appreciation, unto the beloved brethren separated by God for the continuance of the "Father's business," heretofore entrusted to our dear brother and Pastor, C. T. Russell, now gone to his reward.

In token of our loyalty, the contents of the alabaster box of our hearts are overflowing with precious oil "compounded after the art of the apothecary" (Exod. 30:25)—that box which we could not break on October 31st last—and are now humbly poured at your feet, excellent brethren.

We enter the year 1917 resolving anew to faithfully stand with you and like you, cost what it may—to stand by the holy covenant of sacrifice we have made with God and by His grace. We wish you all to be of good cheer, and assure you also of our fervent prayers that you may continue to "cry aloud" (Isaiah 58:1) upon the walls of Zion, in these last days of the Church in the flesh: "Prepare to meet thy God, O Israel!"—Amos 4:12.

We believe that the death of our dear Pastor finds its true meaning in this supreme appeal, which will be heeded by all "who have an ear to hear what the Spirit saith unto the churches" (Rev. 3:13), and whose ardent desire is to see its realization.

We salute here the memory of Brother Russell, and all the members of the Elijah body, who are awaiting with us the time for entrance into the realms of God's immortal glory.

"The grace of our Lord Jesus Christ be with you al

THE ECCLESIA OF PARIS.—*Fra*

CONTINUED COOPERATION AND PRAYERS

DEAR BRETHREN:—

The Altoona Ecclesia by a unanimous vote have ex their determination, by divine aid, to continue their ass and support in the dissemination of the Glad Tidings. Y have our continued prayers; and we hope that we may s yours, in order that we may all come off victorious by hi

With kindest Christian love, ALTOONA ECCLESIA.—

PILGRIM VISITS, ETC.

DEAR CO-LABORERS:—

As a class, we want a little advice. We are inform Brother A—— expects to go to Henderson, N. C. in two months, and if we will pay his expenses, he will sto us. Also we had a letter from Brother D—— ye from Henderson, N. C., speaking of his taking similar expenses to be paid by the class he visits—offering with us. Also we heard recently from Brother W—— together with two sisters shows the DRAMA. He wants t here and to the neighboring places and show the DRA bearing his expenses, etc.

Now in each of these cases please advise us as whether to use any money we may have for the Lord' in these ways or whether we should send it direct to ciety. We are very grateful to have two pilgrims bool our place in a little over a month; and rejoice in the bl thus derived. Please let us hear from you in regard matter at your earliest convenience, as some of these or rather all, are awaiting our decision.

We desire in these and all matters to do what is p to the Lord, and to use the little money we can sp spiritual things to the best purpose.

THE ———CLASS.—

The WATCH TOWER BIBLE AND TRACT SOCIETY ser pilgrim brethren regularly at its expense to serve the ren. The classes served are not requested nor expe provide any expense outside of entertainment, all the ing expenses being paid by the Society. Brethren who about the country and offer their services to classes, p the classes pay their railroad and other expenses, are nc so under the the direction nor with the approval of ciety. It is entirely contrary to the policy of the Soc brethren to solicit funds from the friends to pay their e or for any other purpose. We heartily disapprove course. If any brethren have the time for serving the and request the Society to provide for them a route, Society is of the opinion that they are competent to se that it is advisable for them to serve in such capacity signment will be made and the class notified in the order.

Our advice to the brethren is that they do not agree the expenses of any brother who offers to come an them; but that all requests for pilgrim visits be mad friends to the Society direct, and the Society will pro service in the manner it has heretofore done. In this following the policy adopted and carried out by Russell from the time of the Society's organization u death.

The Society attempts to arrange the pilgrim visits a way that they will in no wise conflict, and with the pense to everyone.

LOVE AND COOPERATION ASSURED

DEAR BRETHREN:—

We wish to assure you of the determination of waukee class to remain loyal to the truth, and of ou to cooperate heartily with the brethren at Brooklyn feel are now directing the harvest work. As you m haps know, immediately upon hearing of the death o loved Pastor, we met together and voted to suppor the dear ones at Brooklyn in the continuance of the left to be done, and wired you to that effect. We thi ever, it will bear repetition, and so again we want t you of our love and cooperation in every way possible

Praying the Lord's continued blessings upon your serve him and his cause,

Your brethren in Christ, MILWAUKEE ECCLESIA.—

HONORARY ELDER AND COUNSELOR

BELOVED BRETHREN:—

On the occasion of our mid-week prayer, praise a mony meeting we had a season of prayer, especially bering our dear President, and those closely connec

t the Bethel home. The friends take this opportunity ressing their loyalty and love to those who, we believe, ır Lord has been pleased to appoint to continue the work eading the glorious news of the kingdom, and to say r, that the class was unanimous in its Election of our Brother Rutherford as Counselor and Honorary Elder is term.

urs in the Master's service,

LONDON (ONT.) ECCLESIA.

ISOLATION MAKES ONE SYMPATHETIC

Y BELOVED BRETHREN:—

ne time ago I made the Vow my own. In 1910 I first Vol. I, STUDIES IN THE SCRIPTURES. I read the entire e in two nights, and completed the second reading of it the week. In six months I had read the entire six es twice. The Morning Resolve I find to be a great Sometimes I repeat during the day some clause of it especially appeals to me.

ıong others I have been affected by the "lengthened I gave up my situation as teacher, also sold some ty which brought me a small income; and, putting I thought I could spare into the work, I apportioned at I thought would supply my needs until 1915, thinking was leaving a fair margin. I engaged in the follow-up in connection with the PHOTO-DRAMA and also as col-ır. But not being able to pay expenses I remained, when ırose for me, in my old home, where I am still, although eople are all opposed to the truth and consider that I eceived. My isolation has made me more sympathetic hose who, like myself, cannot fellowship with the breth-However, I have been privileged to speak to a few, also st tracts, etc.

ily I remember you, and your fellow-laborers in the st work, at the throne of heavenly grace, thanking the for the labors of his servant and for the privilege of ship in his sufferings.

urs in the One Hope, ———.—*Ireland.*

A LIFE OF IDEAL CHRISTIAN SERVICE

BRETHREN OF THE BETHEL HOME:—

e removal of our beloved Pastor from the earthly phase ministry brought to us here a great sorrow and some us thought respecting the future of the work. We have to realize how much keener must have been the sorrow erplexity in the Bethel Home. How wonderfully the Lord nifesting his continued care for his work!

e rejoice for our beloved brother that, as the victor ed, no shafts of the enemy can longer touch him. So himself, how such injustice must have pained him! But ırmur of complaint did he utter—only solicitude for the s flock and for the truth. What a picture of sublimity, s and heroism was his grapple with problems vital to hurch during those closing days of that precious life of Christian service!

e unite in loving sympathy and appreciation of the added nsibility which has come to you, and assure you that you emembered in our prayers. We request that you pray for isdom, as we seek loyally to cooperate in whatever ar-ments the Lord may make for the carrying on of his

THE SYDNEY ECCLESIA.—*Nova Scotia.*

"THE LITTLE FLOCK WILL NOT BE MISLED"

BRETHREN:—

e realize with you that there is work still to be done in ıarvest field; and we rejoice in the preparation which faithful servant left for the continuance of THE WATCH R for our spiritual nourishment. (Isaiah 21:5, 6) Seeing what carefulness Brother Russell handled the Lord's we cannot do otherwise than remain loyal supporters of vork, until the symbolic waters are divided and we have ıll that the Lord has for us to do.

be assured that you have our prayers, our sympathy ur love as never before. We shall esteem it a privilege ɔperate with you as we may be able. Pray for us, that ıy be faithful!

urs in the one hope of our calling in Christ Jesus,

EVERETT ECCLESIA.—*Wash.*

"ENDEAVOR TO FINISH OUR COURSE WITH JOY"

ED BRETHREN:—

e are praying that the Lord's blessing may be upon you, you more of that wisdom which comes from above, ıs a family we may still enjoy sweet communion with ɔther until our probation closes.

e mourn with you the taking away of our dear Pastor our midst, through whom we have been richly fed these years. Although feeling his loss, our hearts rejoice to see that he was faithful unto death, instantaneously entering into his great reward, as promised in Revelation 14:13. Let us continue to do the Lord's will, that we also may finish our course with joy.

Yours in Him, CAMBERWELL CLASS.—*Jamaica.*

SPARED AN IGNOMINIOUS DEATH

DEAR BRETHREN IN CHRIST:—

We desire as a family to express to you our united sympathy in the mutual loss we have sustained by the death of our beloved Pastor, and while assuring you that his absence will be greatly felt by us, yet we realize it must necessarily be more keenly felt by you, who enjoyed his constant personal fellowship.

While sorrowing, yet it is not as those who have no hope, but rather we rejoice that he has entered into his well-earned rest, having faithfully laid down his life for the brethren.

We thank our heavenly Father that his servant, who endured so much reproach for the truth, was spared an ignominious death, which we had anticipated at the hands of the "beast" and his "image" under the direction of the accuser of the brethren; also that he was counted worthy to escape those things coming upon the world.

Our prayers ascend to the God of all grace, that he may richly endow you with wisdom and with the spirit of faithfulness to him, and that you may demonstrate this by loyally carrying out in every particular the instructions left by Brother Russell for the continuance of the work that remains.

While we pray this for you, we also pray it for ourselves, and request your prayers for us to this same end. With these thoughts in mind, we would here like to add that we shall endeavor, to the best of our ability, at all costs and in the strength of the Lord, to support the Society, and to uphold the truths it promulgates, by our hearty cooperation.

We shall be glad to receive three forms of the V. D. M. Questions, which we trust we shall be able to answer satisfactorily. With Christian love and greetings (Heb. 10:23; Rom. 15:4-6),

Your brethren in the faith,

BARBARA, MARY AND RICHARD BRUMEHL.—*Scotland.*

ENEMIES OF THE TRUTH CAN THROW ONLY DUST

TO THE DEAR BETHEL HOUSEHOLD:—

I wish to add my testimony to the many testimonials you have received from the dear friends so widely scattered.

Our great chieftain has fallen. The firm yet gentle hand so long at the helm lies palsied. The loving heart whose every beat was one of sympathy, is stilled by the hand of death. Yet we sorrow not as those who have no hope. Let us, one and all, resolve to take up the task where he dropped it, and with increased zeal and vigor carry on the glorious harvest work.

The enemies of our beloved Pastor have made no serious effort to answer his arguments, but have found it easier to attack his character, thereby throwing dust into the eyes of the people. Now, however, all is changed, and the pastoral work is, I believe, destined to wake up the people as nothing else has done; and those who in the past have so complacently circulated the vile slanders against our beloved Pastor will have to face the more serious task of answering his arguments.

Beloved, be strong! The yesterdays are past, the present only is ours to labor; and if found faithful, the glorious afterwhiles will be ours, also, when we shall meet and greet our noble Leader. Yea, more; soon the voice of him "who spake as never man spake" before shall speak back to life all our dear dead!

Your brother in the one hope,

C. A. OWEN.—*Indianapolis.*

"MAY HIS SPIRIT ANIMATE US!"

BELOVED BRETHREN:—

The news of our Pastor's death was a great surprise and shock to us, but we were reminded of Rev. 14:13. We rejoiced to be with him here, may we have an increasing desire to greet him in his glorified estate!

We wish to express to you our great appreciation of the character and work of our beloved Pastor, and to extend to you in this hour of mutual bereavement, our sincere Christian love and sympathy; for while we realize our great loss in his departure, you who were with him most and knew him best will most keenly feel how good it was to have him with us!

We are very pleased to know that the affairs of the Society are so arranged that the work can go right on, and we will remember you daily at the throne of heavenly grace, that the Lord's will may be done. May the spirit of our beloved Pastor animate us more and more to that same faithfulness

unto death, that when the time of our change shall come, we too may be ready!

Sincerely, your brethren,

ASSOCIATED BIBLE STUDENTS.—*Rochester, N. Y.*

KEEP HIS MEMORY GREEN BY MORE SELF-SACRIFICING SERVICE

DEAR BRETHREN:—

We have heard from Brother Johnston of your loss, our loss and the loss to the whole world, in the death of our brother, Charles T. Russell. All of us loved him dearly. His self-sacrificing labors on our behalf have been an incentive, and have given us a desire to follow him as he followed the Master. We have been led by him to the presence of the God of love; the STUDIES IN THE SCRIPTURES have shown each of us a new Bible. Some of our number have known him in the flesh, and have a fond remembrance of the radiant happiness that seemed to fill his life.

Words seem almost inadequate to express our regard for our brother. Our emotions at first inclined us to weep, then our sorrow gave place to joy, and we expressed ourselves in the words of the 107th Psalm: "Oh, give thanks unto the Lord, for He is good; for His mercy endureth forever!" It is the desire of each of our class to keep his memory green by more self-sacrificing service, by greater love to the Brethren and devotion to the truth.

Our loving sympathy goes out to all who will miss him most, particularly the brethren of the Bethel Home, and we trust that you will convey to them our love and the assurance that we have prayed that they may be blessed.

By the grace of God, your Brethren in Christ,

DURBAN ECCLESIA.—*Natal.*

A BIBLE STUDENT AT THE FRONT

DEAR BRETHREN:—

You may be interested to know that I became illuminated with the glorious truth after having taken the oath for military service. I had a few months of supreme happiness and growth in knowledge with the Winnipeg Ecclesia. My request for an honorable discharge was refused.

While in England I was able to pay a visit to the London Tabernacle, and had the privilege of becoming acquainted with several of the brethren there. I have been out here for eleven months, and have spent the last nine in the front line trenches. I have been transport driver, cook, and for the last five months stretcher-bearer. During this time I have had many blessings, being able to distribute tracts, volumes, and have some heart-to-heart talks with som men. I have pleasant recollections of my old platoon, now nearly all gone. They always treated me with and several of them asked me to write to their mother wife if anything happened to them. . . . . While I r be able to serve God out here, I look for the time whe once again have fellowship with His people.

I would like to take this opportunity, dear Bret having my name added to the list of those who have t vow. Our dear Pastor's letter of July 14th has given happiness and encouragement. May the Lord bless ric labors in His service.

Your brother in Christ, RICHARD T. WOOD.—*Belg*

A VOICE FROM INDIA

DEARLY BELOVED BRETHREN:—

We have heard with profound sorrow the news of t ing away of our dearly beloved Brother Russell. B dents all over the world have lost in him a much revere a great teacher, who was used of God in making kn divine plan of salvation, and an earnest Christian wh successfully to follow in the Master's footsteps. W God for his life and work, which will be an abiding ins and a noble example to all sincere seekers after truth

We desire you to convey our warmest sympathy Bethel Family, who will miss his earthly presence loving personality sadly. Let us, however, rejoice has fought the good fight, finished his course, kept t and has received the Crown of Life.

MADRAS ECCLESIA.—*I*

A WISE FISHERMAN

DEAR BRETHREN:—

We have now tried out the new De Luxe SCENA our experience is that we sell them readily for 98c. been so accustomed in the past to giving the peopl value for their money that it has spoiled us to some While the new De Luxe is not so sturdy a book as t (68c) edition, people seem to prefer the higher pric We had thought of dropping the De Luxe and specia the cloth edition, but after experimenting we have to handle both. We can catch many stray fish by ha kinds of bait!

With much love from us both,

J. & L. HUTCHINSON.

WARNING TO THE FRIENDS

During all the years that Brother Russell served the church he faithfully guarded the classes against the danger of giving the names and addresses of any one for publication. He acted upon the theory that the published addresses of the Secretaries of the Classes and of the friends would enable an impostor to appear in these Classes, claiming to come from another class and thereby practice some fraud upon the brethren. Past experiences have shown that this has been done on numerous occasions, and the publication of the addresses of the friends only enhances the opportunity of so doing. The Society has never deemed it proper to publish the names and addresses of these Secretaries. It has held such names in confidence and the publication of such names would be a violation of that confidence. In addition to what has above been said, it enemies of the truth an opportunity to deceive t ren. Our enemies have for a long time tried to secure t of our class officers and members. We deem it our du fore, to warn the friends that it is against their intere mit the names and addresses of their class Secretar any of the members to any one for publication.

We also suggest to the friends that they exercis in entertaining any one who claims to be a brother in unless they are sure he is such, and that they be especi ful in regard to any who attempt to borrow money on ment of being in the Truth.

VOL. XXXVIII BROOKLYN, N. Y., MARCH 15, 1917

VIEWS FROM THE WATCH TOWER

"THE WORLD ON FIRE"

The *Pittsburgh Press* is numbered among the great newspapers that apparently see some things which will follow in the wake of the great European conflict, which now threatens to engulf all nations and lead up to the "Battle of Armageddon" of Scripture.

As God's people observe increasing signs of the presence of our invisible King, preparatory to the establishment of his kingdom on earth, they rejoice at each evidence of the world's recognition that mankind is passing through the "fire" of purification, which shall burn until the last vestige of evil and selfishness shall have been consumed and God's will is wrought on earth as completely as it is done among the heavenly hosts.

Truly the nations have been entering one after another the great melting pot of divine displeasure! They are fulfilling prophecy with amazing rapidity and accuracy: "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor a fire to sit before." (Isaiah 47:14) "Except those days should be shortened, the no flesh be saved."—Matthew 24:22.

We print following the editorial to which we r

CLEANSED AS BY FIRE

"Fire has from the dawn of human history b garded as a purifying agent. There have been religions of which fire has been the all-pervading When Persia dominated the world her religion w known as fire-worship. Fire purifies, molds, s the heat which gives life. And its imagery ha lost its earliest symbolic force and meaning.

PERISHING IN THE FLAMES OF THE WORL CONFLAGRATION

"The great war which is raging in Europe t consuming more than the mutilated bodies of mil strong and brave young men. Along with this sacrifice, there are perishing in the flames some most ancient and tragic of human errors.

"The diabolic lie that kings rule by divine perishing in the flames of the world-conflagration.

"The fantastic and preposterous fiction that war is a biological necessity involved by the working of the so-called law of the 'survival of the fittest'—this is another untruth which will not survive the holocaust. War does not promote the survival of the fittest biologically. The brave, the healthy, the strong are destroyed by war. The weak, the timid and the unfit are preserved by it to propagate their kind.

"The priority given to material values over moral and spiritual values—this, too, will not stand after the fire has done its work. The hideousness of the commercial greed, the lust for power, which are at the bottom of exploitation, will have been stripped of all its concealment and men will know it for what it is. Mankind will plainly perceive that war is no more a violation of the laws of God than is a social and industrial organization which sacrifices the mass of men for the few at the top. In fact, the great European statesman who was arguing for war on a certain occasion twenty years ago attempted no denial of the analogy. 'Business is war,' said he, and 'war is business.'

PLAIN VIOLATION OF THE CHARTER OF GOD'S KINGDOM

"When peace has been restored, the purifying fire through which the nations are passing will have left little of their former patience with a form of human society in which war, public and private, has been allowed such enormous latitude in plain violation of the provisions of the charter of the kingdom of God which was to be set up on earth by Jesus.

"'A new commandment I give unto you,' said the Christ, 'that ye love one another.' The kings who are making war, the magnates whose chief business in life is the accumulation of countless millions, alike have trampled upon this fundamental law of the new society even while taking his name upon their lips. And to the extent that the multitude have by their sympathy and toleration sanctioned the treachery, mankind as a whole shares in the guilt which so large a portion of the civilized world is now expiating.

TRUTH AND JUSTICE SOON TO FLOWER

"That the ordeal will leave mankind spiritually chastened one can hardly doubt. Its physical consequences are wholly bad. The tongues of flame have eagerly fed in amazing quantities on the best blood of the race. But in so doing they have burned into the race consciousness so deep a conviction of the wicked vanity of the exploiters, whether financial potentates or kings, that never again in our time will any dare to preach the doctrine that might makes right, and never again will government, either economic or military, go as far as it has gone during the last half century in permitting the insane fury for wealth and power to set at naught the supreme value of all values—namely, the value of the common man.

"The seeds of protest against the perversion of the Christian ideal and the non-fulfillment of the great Christian law of love and brotherhood will now begin to spring up and bear abundantly. The choking weeds of selfish and brutal exploitation have prevented the perfect flowing of the grain and meanwhile the millions have been ground into the dust. But the weeds have been scorched and withered away, and truth and justice will flower in their place. 'There is going to be a more equitable distribution of the profits of industry in Great Britain when the war is over,' said Lloyd George and Mr. Asquith, in England, recently, and the working classes will come into a larger portion of their own in every other country involved, unquestionably.

"Jesus' 'Love one another,' is the key to all progress. The science which teaches anything else is not science but demonstrable error. Even the lower animals do not make war on one another, at least within their own species. Horses run in droves. Cattle herd together. Even the wolves hunt in packs. Bees, ants, and wasps have a wonderful social organization, living in highly co-operative communities.

"'Whatever men,' says a biologist, 'have accomplished that was really worth while has been done, not by competition, but by mutual aid. The attempt to justify the worst side of man's nature from biology fails entirely. Even nations represent attempts of mutual aid on a large scale. What we need now is mutual aid on a world scale and the recognition of the fact that all men are brothers and that their interests are in common, and not in competition.'

"There is sorrow unspeakable in the path of the purifying fire that has overtaken us, but the law of love will stand out commandingly above the ruin."

"FIG TREE" BUDS AFTER CENTURIES

SUMMER IS NEAR

Respecting preparations made in the Holy Land by the Turkish government to facilitate the rapid movement of troops and supplies for an invasion of Egypt, a correspondent of the *New Rotterdam Courant* writes:

"A veil of secrecy covered the events in this far-off corner of the world during the last two years, but now some of the things that have been done may be told. The war has created new life in the southern section of the Holy Land and the desert. Districts which formerly were as desolate as the Sahara in Africa are today covered with a network of roads. Hundreds of miles of railroads have been built and the creation of innumerable workshops and factories has brought prosperity to the inhabitants of the towns and villages.

"Syria, Palestine and Sinai have progressed more since the war began than in fifty years of peace. The population is grateful for this and views the Turkish rule with different eyes than formerly.

DESERT LOSES SOLITUDE

"The Sinai Desert has lost the solitude which made it so inhospitable and dangerous. A new railroad line, which starts at Jerusalem and is 175 miles long, runs to within twenty-five miles of the Suez canal over Hebron, Beersheba and El-Awga. Connecting lines have been built under the direction of German engineers from the Hedjas railroad to Jerusalem and from Maan to Akaba. At the same time the Germans have completed the railroad which runs from Haifa to Nazareth and Jerusalem, and crosses Palestine from north to south.

"Branch lines have also been built in the Sinai desert, and where the difficulties proved too great for railroad construction the Germans and Turks built modern highways for heavy transport automobiles. Over this network of railroads and highways large masses of troops and enormous quantities of war material could be transported from Constantinople to the Suez canal in a week, if the Turkish and German general staffs should decide to undertake the invasion of Egypt.

WELLS NOW FLOWING OVER PARCHED PLAINS

"Aiding the railroad lines and automobile roads are many artesian wells, furnishing good water in unlimited quantities. Around these wells villages with all modern conveniences, cool and airy stone houses, ice plants, etc., have sprung up. In some districts the water furnished by the wells is so plentiful that it can be used for irrigation purposes. Where no water could be found it is provided by pipe lines laid from the nearest wells.

"Along the main railroad line there are numerous hospitals, and around them villages and towns have literally grown out of the earth. Some of these settlements have several thousand inhabitants. All of them are lighted by electricity, and they even have moving picture theaters.

"The economic value of the work done in Palestine and the Sinai desert since Turkey entered the war cannot be overestimated. Along the railroad line from Jerusalem to Beersheba the land values are rising and the population grows. Hebron, which formerly was hardly more than a collection of ruins, has been transformed into a lively manufacturing town.

TOWN COMES TO LIFE AFTER YEARS OF SLUMBER

"Still greater is the change in Beersheba. This once large city, before the war was a heap of ruins and the whole population consisted of half a dozen Bedouin families, housed in miserable mud huts. Today the town has several thousand inhabitants, a railroad repair shop, three or four large factories, several big storage houses, auto supply stations and a military hospital.

"El-Awga, the first oasis in the desert, is under cultivation again for the first time in centuries. When it was ascertained that the artesian wells would furnish sufficient water, a number of Turkish farmers flocked to this spot and started to remove the layer of sterile sand which covers the very fertile soil.

"Thus the murderous war, which destroys the work and civilization of centuries in Europe, brings new life, happiness and prosperity to a forgotten and forsaken little corner of God's earth."

"KNOWLEDGE SHALL BE INCREASED"

Readers of THE WATCH TOWER are deeply interested in all things confirming the prophecies respecting the presence of the Son of Man in the end of this age. Not only are "the signs of his presence" multiplying on every hand, but they are of such wonderful character as to amaze even the world. But while the promise is that the wicked shall not understand; that only the wise in the Lord shall comprehend the real meaning of these things, the evidences of the presence of our King—who has "come as a thief"—are such that the time cannot now be far distant when "every eye shall see him."

A letter received from one of the pilgrim brethren we regard of such interest to our readers that we publish it here:

"Knowing your interest in everything that indicates that we are 'In the day of his preparation,' I am enclosing a newspaper announcement of a Canadian invention, which bids fair to become of vast importance, and especially to the farmer, who is about to come into his own.

"Throughout Canada, the States and all over the world are immense stacks of straw (many millions of them), which hitherto have been useless, and were burned to get them out of the way. Now these are to be very profitably utilized. A company has been organized here in Moose Jaw, capitalized for the purpose of manufacturing this invention and selling it to farmers.

"Briefly the invention is this: The farmer can build a plant at a nominal cost which will generate gas from the straw. This gas will light and heat the home, furnish power for the threshing machine, or any other machine needing power, or, compressed in a tank similar to a Prestolite tank, will run the automobile at less expens by far than by present methods. Thirty minutes' work by a man, woman or child will generate 1,000 feet of gas which is stored in a tank for future use; and the most 'delicate' instrument necessary is a pitchfork.

"This is not all. After the gas is driven off (by fire) the coke-like refuse is utilized, and the products made from a ton of straw, aside from the gas, are worth $15. These consist of tar, oils and pitch; and lastly, that which re mains is pressed into briquettes of coal, either hard o soft, which make the very best of fuel. It costs abou $1.50 a ton to make this coal.

"The installation expense is not high—a couple o ovens, a gas tank, a compressor for gas, one to compress the refuse into coal, and receptacles for the tar and oil

"This looks as though it would help solve the questio of coal famines, strikes, and make a railway strike hav less dangers, to the farmer at least. I visited the demon stration rooms, and saw all the processes.

"Moose Jaw also has the distinction of having anothe boy inventor, who has perfected a wireless transmitte and receiver, so that nobody can steal the message; nobod but the receiver at its proper destination can get it.

"Moose Jaw is a homely name, but the town is no to be sneezed at. The States will have to 'wake up' o Canada will be ahead of them.

"We rejoice in all these new evidences of the nea approach of Christ's kingdom.

"Great things we've seen and heard of, in the hundre years that are gone! But greater things we look for i the hundred years to come."

THE MEMORIAL SEASON APPROACHING

On Thursday, April 5th next, after 6 P. M., the beginning of the 14th day of Nisan, according to Jewish calculation, God's truly consecrated children who are following in the Master's footsteps and fully desirous of doing his will in the light of present truth, will celebrate the Memorial Supper. This season is especially sacred to Christians because it commemorates the death of the Lord Jesus and forcefully brings to mind that we are to die with him as a part of his sacrificial body—the church.—Eph. 1:22, 23.

It was on the 14th day of Nisan that the Master instituted the Memorial supper. According to Jewish time each day began at 6 P. M. It happens that on this year, Thursday, April 5th, 6 P. M. is the beginning of the day which marks the anniversary of that important event.

THE WORLD'S GREATEST EVENT

The days of the week just preceding the institution of the Memorial supper recorded events of great importance, culminating on the 14th day of Nisan with the greatest event of the world's history—the death of the Son of God, that he might thereby become the Redeemer of the whole world. The world knew nothing of the importance of passing events, and even the apostles comprehended them but vaguely.

Likewise the importance of the present hour is not comprehended by the world and cannot be fully appreciated by any of us in our present state. The order of things that has existed for many centuries is now passing away with great confusion, and the body of Christ, the church, is being completed and the glorious kingdom is coming in.

As we approach the Memorial of our Lord's death we should all have in mind the events just preceding that particular date. As our Lord was crucified on Friday morning —Nisan the 14th—the 10th of Nisan would begin at 6 P. M. the preceding Sunday. His triumphal entry into Jerusalem, therefore, was probably on Monday instead of Sunday, as generally accepted and observed and for that reason called Palm Sunday. Under the law the Israelites were required to take the paschal lamb into their homes on the 10th day of Nisan, preparatory to the Passover, to be celebrated on the 14th.

It was the custom, at the inauguration of a king of Israel, for him to ride upon a white ass. On the 10th day of Nisan, Jesus, leaving the home of Mary, Martha and Lazarus, went as far as Bethphage, whence he sent his disciples to bring a young ass, on which he might ride into Jerusalem. (Matthew 21:1, 2.) He proceeded to the city amidst the plaudits of the people and offered himself as the King of Israel—the long promised Messiah. The populace scattered their clothing and palm branches before him, implying that the best of the earth was none too good for one so great. They cried out exultantly, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord!" Thus he was joyfully received acclaimed by the people as King. The scribes and Pharis however, and those of the priestly order, did not believe the Master, and thinking the procedure of the people sa legious, they called upon Jesus to stop the shouting. Je replied, "If they should hold their peace, the very sto would cry out."

Jesus was making history that none but Jehovah and h self understood. The next day, which was Tuesday, he cu the fig tree and thereafter it bore no fruit, thus in syn signifying that the Jewish people as a nation were fruitl On the same day he went into the Temple and turned the robbers and money changers, thus picturing how ev mean and selfish thought in the minds of his followers n be put away. Wednesday was an exceedingly busy day v our Lord, as appears from the record. He taught the pe in the Temple; he gave them parables of warning relatin their covenant with God; he gave the parable of the wedd garment; he taught concerning the resurrection from the d His authority was challenged and he confounded the wise by his questions and argument.

After this Jesus went out to the Mount of Olives, seated there he delivered to his disciples that wonderful course recorded in Matthew 24, concerning events that w transpire, particularly in the end of the age, the fulfillm of which his followers today have the privilege of witness On the same day he gave the parable of the Ten Virgins referred to the judgment of the Lord during the Millen reign, and while he was doing this a conspiracy was b prosecuted by the Pharisees to have him put to death.

"MY TIME IS AT HAND"

Thursday must have been a day of keen interest to al the Jews, because, between that evening and the evening lowing (Exod. 12:6, margin), was the time for the slayin the lamb and roasting it for the Passover. Six o'clock evening would mark the beginning of the 14th day of N (Friday), during which day the Passover lamb must be k and eaten. As the day drew on Jesus said to his disci "My time is at hand." He then gave directions to his apo for the making ready of the Passover supper; "and the ciples did as Jesus had appointed them, and they made r the Passover."

It was incumbent upon the Lord, as a Jew under the arrangement, and also upon his disciples, to observe Passover supper. At the conclusion of the supper the instituted a new thing.

INSTITUTION OF THE MEMORIAL

The type of the slaying and eating of the paschal was now about to be fulfilled. It would never be proper, t

ore, to have another observance of the Passover, the antitype eing the sacrifice of Jesus as "the Lamb of God which taketh way the sin of the world." Our Lord there instituted the lemorial of the fulfillment of the type, by the breaking of read, which he gave to his disciples, and by the drinking of ie wine, which was to be a commemoration of his death.

After they had withdrawn from the upper room, where the lemorial was instituted, Jesus and his disciples—aside from udas, who had withdrawn previously to betray the Master journeyed across the city, over the brook Cedron, and to ie Garden of Gethsemane, where he said to his disciples, Sit ye here while I go and pray yonder. And he took with im Peter and the two sons of Zebedee, and began to be sorowful and very heavy. Then he saith unto them, My soul exceeding sorrowful even unto death; tarry ye here and atch with me. And he went a little farther and fell on is face and prayed, saying, O my Father, if it be possible t this cup pass from me! Nevertheless, not as I will, but thou wilt."

Then came Judas with the mob. The Master was apprehended and led into the city before Caiaphas, the high priest, here the scribes and elders were assembled to unjustly accuse im. Subsequently he was taken before Pilate, and after assing through the experiences of a trial that was a farce, e was condemned to death without a cause, and in the morng he was crucified on Calvary's hill between two thieves. he importance of that hour will never be known by all until ie world has come to a full knowledge of what Jesus has one for the redemption of mankind.

WHY JESUS DIED AT THAT TIME

The disciples expected the Master to set up his kingdom nd that they would be a part of it. They were asking iemselves, "Why should the Master die now?" They were erplexed; they could not understand why he should die. esus knew all about it. At Pentecost the disciples began understand; and today those who have been illuminated the holy Spirit understand why it was necessary for him die. But why should he die at that time?

The Israelites had been for years in the land of Egypt, here they were in bondage. Year after year their tasks ere increased and their burdens made grevious to be borne. od sent Moses to be their deliverer and Aaron to be his outhpiece. Under the Lord's direction Moses and Aaron ent before Pharaoh the ruler of Egypt and in the name of ie Lord asked that the Israelites be released and permitted leave Egypt. Time and again Pharaoh refused and God nt punishments upon him for refusing to let them go. nder the pressure of each plague Pharaoh declared that he ould let the Children of Israel go, but each time he broke is word. God had overruled that this Pharaoh should come the throne of Egypt at this time because of his wicked lf-will and obstinacy. Nine plagues the Lord had sent upon ie Egyptians, and nine times had relieved them of those lagues at the intercession of Moses, after Pharaoh had promed to let them go. Now God purposed to send the tenth lague, which would cause Pharaoh even to hurry the Israelites it of Egypt.

Pharaoh was devoted to his son, his first-born. God directed loses to prepare for the tenth and last plague, informing im that at midnight, on the 14th day of Nisan the death iessenger of the Lord would pass through Egypt and every rst-born of every family should die. He then told Moses his provision to save all the first-born of Israel, should iey be obedient to his arrangement, which was that on the nth day of the month each household should take a lamb, id if any household was too small his neighbor should join ith him; that the lamb should be a male of the first year ithout blemish; that it should be kept in the house until ie 14th day of Nisan, when it should be killed and the ood should be sprinkled upon the side door-posts and on ie upper post; that the lamb should be roasted with fire; iat no bones should be broken—it should be roasted whole; iat it should be eaten with unleavened bread and bitter erbs; that those eating it should do so with their loins rded, their shoes upon their feet and staves in hand and iat they should eat in haste; that when the messenger of ie Lord should pass through Egypt, upon every house where ie blood of the lamb had been sprinkled according to rections given by the Lord, the first-borns should be passed er unharmed.

THE BEGINNING OF THE LAW

This time marked the beginning of the Law with Israel, as dicated by St. Paul. (Gal. 3:17; Exod. 12:41) Acting on the Lord's instructions, Moses called together the elders Israel and gave them directions as to what they should do. Accordingly the lamb was taken into the homes on the 10th day of Nisan; on the 14th day it was killed: and the blood sprinkled upon the door-posts and the lintel. The members of each family went into the house and closed the door and remained there under the protection of the blood until the messenger of the Lord should pass through Egypt, and while so remaining the first-born was immune from the death-penalty. The lamb was roasted and while they waited it was eaten with unleavened bread and bitter herbs.

About midnight the first-born of all Egypt died. This included the first-born of the slave and the first-born of every Egyptian family and caste, even up to the first-born and beloved son of Pharaoh, the ruler of Egypt. Such great consternation prevailed amongst the Egyptians that Pharaoh immediately summoned Moses and Aaron to appear before him. (Exodus 12:30-32) Pharaoh not only promised to let the Israelites go, but commanded that they be driven out. Moses then led Israel out of Egypt and across the Red Sea, and they journeyed on toward Mount Sinai.

ISRAEL USED OF JEHOVAH TO MAKE PICTURES

St. Paul tells us that the things pertaining to the law were shadows of greater things to come. Looking, then from the type to the antitype, we find that all the things that transpired there were pictorial. The first-borns of Israel pictured the "church of the first-borns, which are written in heaven." Under the Jewish arrangement the first-born was the heir to the estate. In God's great plan the first-born, the church, are the heirs of God and joint-heirs with Christ Jesus; and during their journey along the narrow way they are the heirs of the exceeding great and precious promises. They are, while thus journeying, subject to the second death. Only the first-born ones, during the Gospel age, are subject to that death. But being under the protection of the blood of Jesus, and remaining there, they are safe from that death. It is only by losing the protection of the robe of Christ's righteousness that one becomes the victim of the second death, from which there is no recovery.

According to God's plan, formed before the foundation of the world, Jesus was to be the antitypical Lamb to be slain for the cancellation of the sin of the world. (John 1:29) The door of the Jewish house being the way of entrance into the house, pictured the entrance to the house of the Lord. By sprinkling the blood upon the door-posts, Israelites signified that they had faith in God's promises. Spiritual Israelites enter the house of the Lord by faith in the blood of Christ, who declared, "I am the Door"; and so long as they remain under the protection of this blood they remain in that house. The passover night pictured the Gospel age, when sin and darkness are upon all mankind, and the sufferings and dangers through which the church of the first-born pass during this time, while being gathered from the world.

The lamb was a beautiful representation of Jesus. The lamb is noted for its innocence and its defenselessness. The passover lamb was required to be a male without blemish. Of the Man Jesus the Scriptures declare that he was "holy, harmless, undefiled, and separate from sinners." (Hebrews 7:26) Christ Jesus was "a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you." (1 Peter 1:19, 20) "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isaiah 53:7.

Jesus must eat the Passover supper at the appointed time —the 14th day of Nisan—in order to fulfill the terms of the law. His disciples, being Jews, must likewise partake. At no other time could Jesus have fulfilled the type. On that day he must die, and he did die on that day, as the 14th of Nisan began in the evening and lasted until the following evening. He instituted the Memorial as a remembrance of his death, on the day of his crucifixion.

The Lord used the moon as a symbol of the Mosaic law or law dispensation. The Jews calculated their time according to the moon. On the 14th day of Nisan, at the time of the crucifixion of the Lord, the moon was full and began to wane immediately thereafter. This illustrated how the Jewish nation, at the time of the crucifixion of Jesus, had reached the zenith of its favor. That marked the great turning-point in Israel's history.

The purpose of the picture made by the slaying of the paschal lamb was to point the way to life. The purpose of the reality—the slaying of the antitypical Lamb, "the Lamb of God"—was to open the way to life. Our Lord Jesus "brought life and immortality to light through the Gospel." By keeping God's law perfectly, and by his sacrificial death, Jesus made known the way whereby the human race may attain life;

and by his resurrection he opened that way—"I am the Way, the Truth and the Life."

THE HOUSEHOLD ESTABLISHED

When Christ Jesus arose from the dead a divine being, he ascended up on high and appeared "in the presence of God for us"—the church class. The merit of his sacrifice was to be used throughout the Gospel age for the benefit of the antitypical first-borns—"the household of faith." Pentecost marked the acceptance by Jehovah of the antitypical sprinkling of the blood, and the opening of the way for some to become members of the household. From then down through the age those who have exercised faith in the shed blood of Jesus, and who have presented themselves in full consecration to the Lord and have been accepted by Jehovah, have entered into this house, under the protection of the blood, and abiding there until the great night has passed, they shall be delivered into the glorious light of the kingdom—in the morning already dawning.—Heb. 3:6; Psa. 27:4; 46:5, margin.

THE MEMORIAL INSTITUTED

From the time of his death until he should come again it was the will of the Lord Jesus that his followers should remember him; that once each year they shoud commemorate his death—upon its anniversary. It would be manifestly improper to celebrate the death of the Lord more than once a year, or at any other time, because only at a certain time did he die. After partaking at this time of the typical passover, Jesus instituted the Memorial supper, in order that all of his followers shoud have in mind the purpose of his death, their privilege of being broken with him, and his coming again to receive them unto himself, as he had promised. "And as they were eating, Jesus took bread and blessed it and brake it, and gave it to his disciples, and said, Take, eat; this is my body." That is to say, the bread represented his flesh, his humanity, which was broken on behalf of the human race. "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Covenant, which is shed for many for the remission of sins." The cup here represented the pouring out of his life-blood as a great sacrifice on behalf of humankind.

At the time Jesus spoke the words, the disciples could not understand the meaning thereof, for the reason that they were not spirit-begotten; none others than the spirit-begotten can understand.—1 Cor. 2:14, 9, 10.

BREAD, BLOOD—JUSTIFICATION, IMMORTALITY

The great Master said, "I am the living Bread which came down from heaven; if any men eat of this Bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world." (John 6:51) This represents our justification. Eating means to appropriate. When we appropriate to ourselves the merit of Christ's sacrifice, by accepting him as our Redeemer in full consecration, we thereby are received by Jehovah and justified freely from Adamic condemnation.

We read: "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you; whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day; for my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." Thus Jesus testifies that unless we pour out our blood with him, becoming joint-sacrificers, and continue faithful as such until we are entirely poured out in death, we cannot have life within us; that is, inherent life—immortality. In corroboration of this St. Paul said: "If we be dead with him, we shall live with him; if we suffer (with him), we shall reign with him."

OUR PARTICIPATION

In the celebration of the Memorial supper—the eating of the bread and the drinking of the wine—we not only commemorate the death of the Lord, but we likewise testify that we have entered into a covenant to be dead with him. The Apostle Paul gives us this thought when he says, "The cup of blessing for which we bless God, is is not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body, for we all partake of the one loaf."—1 Corinthians 10:16, 17.—Diaglott.

During the Millennial age all mankind must eat of the Bread, antitypically speaking, by appropriating to themselves the merit of Christ's sacrifice as the great Redeemer of the world; and by thus doing they will be gradually brought up by restitution processes to the point of justification. During the Gospel, or sacrificial age, however, this appropriation, or eating, is by faith, and such are instantaneously brought to the point of justification at the time when they make th consecration. Thus all who shall reign with Christ must r participate with him in the drinking of the cup; that is say, all must pour out their life-blood, dying with Chr Jesus; and, as the bread was broken, even so must each broken, die, as Jesus died. As the body is composed of ma members, yet all one body, so the body of Christ is one, thou composed of many members, all of which must partake the Bread and thus be broken with Christ as members of body, and pour out their lives in death as joint-sacrificers Isaiah 53:12.

The Apostle testified further to this, saying, "For even he unto were ye called, because Christ also suffered for us, leavi us an example, that ye should follow his steps." (1 Pe 2:21) "For unto you it is given in the behalf of Christ, r only to believe on him, but also to suffer for his sake." Phil. 1:29.

HOW WE SHOULD KEEP THE FEAST

St. Paul points out the necessity for previous preparati for the keeping of this Memorial, saying, "Your glorying not good. Know ye not that a little leaven leaveneth t whole lump? Purge out, therefore, the old leaven, that ye m be a new lump, as ye are unleavened. For even Christ o Passover is sacrificed for us; therefore let us keep the fea not with old leaven, neither with the leaven of malice a wickedness, but with the unleavened bread of sincerity a truth."

Every one, before partaking of the Memorial, should p himself or herself through a personal examination, to see the heart is thoroughly purged, and if there is anything wro to make it right. The week preceding the Memorial nig might well be one of preparation. We suggest that it wo be in order for all the brethren who deliver discourses the Sunday previous to the 5th day of April to speak upon t subject of the Memorial, pointing out to the brethren t meaning thereof and the blessings to be derived from inte gently observing the same. That week should be one special examination, of cleansing ourselves, putting aw everything that would be defiling or displeasing to the Lo that we might be acceptable to him. The partaking of Memorial means that we have covenanted with God to dead with Jesus Christ—to be offered up as a sacrifi "Leaven" is a symbol of sin, and old leaven would sign sins of long standing. These should be put away. Ma means ill-will and a wrong condition of heart. Let us to it, then, that we purify our hearts and cleanse oursel from all filthiness of the flesh and mind, perfecting holin in the fear of the Lord.

STRIFE AMONG THE BRETHREN

Time and again our attention has been called to the f that strife amongst the brethren is an evidence of spirit sickness, and if persisted in would lead to spiritual dea All disputings and misunderstandings and strife should put aside, that we may be in the proper attitude of mind heart to appreciate fully the meaning of the Memorial the blessel privilege of participating therein.

The week just preceding the institution of the Memo was an evenful one to the disciples. They expected Abrahamic Promise to be put into operation, that the L would set up his kingdom, and that they would be a p of the kingdom. They could not understand the mean of the types and shadows; they had no knowledge of sufferings of Christ and the joys to follow; they were t fleshly-minded. Strife arose among them, disputings ab which would be the greatest in the kingdom. The Lord ingly rebuked them, pointing out the proper course for tl to take. The Evangelist says, "And there was also a st among them, which of them should be accounted the greate and he said unto them, The kings of the Gentiles exer lordship over them, and they that exercise authority u them are called benefactors; but ye shall not be so; but that is greatest among you, let him be as the younger; he that is chief, as he that doth serve. For whether greater, he that sitteth at meat, or he that serveth? Is he that sitteth at meat? But ye are they which have contin with me in my temptations; and I appoint unto you a k dom, as my Father hath appointed unto me."

May we each keep in mind that we have been called ou darkness into the light of the liberty of the sons of God; t the Lord has appointed us to a place in his kingdom; and us realize that the kingdom is near at hand; and the great portance of being prepared for it. May we then all put a our differences; may we be drawn closer together, having hearts united in love in order to a better understanding

reciation of these great things. "By love serve one ther."

Let us keep in mind the sufferings through which our ster passed, and that we are now privileged to be broken h him. It was necessary for him to be broken and die t he might shine forth as the glorious Head over the church ch is his body. It is likewise necessary for us to be ken with him, and if we are faithful in our sacrifice we e his Word that "then shall the righteous shine forth as sun in the kingdom."

WHO MAY PARTAKE?

The question may arise in the minds of some, Who should take of the Memorial? We answer, Those, and those y, who have entered into a covenant with the Lord by sacri-. This means that if we have made a full consecration o the Lord, trusting in the merit of Christ Jesus, then it l be our privilege and our great joy to commemorate the th of the Master by partaking of the Memorial emblems thereby testifying that we have agreed to die with Christ us, and with each other as members of his body. If the ortunity has been afforded, we should have symbolized our secration by water immersion, thus testifying to the dead-s of our wills. We suggest that provision be made for symbolizing of consecration by water immersion prior to celebration of the Memorial, for those not yet immersed desire to partake; but the mere fact that one had not erved baptism since being accepted of the Lord would not essarily preclude him from partaking of the Memorial.

BE NOT DISCOURAGED

Some of the Lord's dear ones are inclined to become dis-raged as they approach the Memorial season, because of ir inability to live up to the high standard that is set. ne may be inclined to say, "I will stay away from the Memorial, because I am unworthy to go to the Lord's table." We do not consider this a wise attitude, dear brethren. We believe that this is the very time we should go. If on self-examination we find that we have come short then let us go confidently to the throne of heavenly grace, claiming the promise which the Lord has given us, that we shall receive grace for help in every time of need (Heb. 4:14-16); and thus coming, have faith that the Lord is "faithful and just to forgive us" all our sins, if we confess them.

BITTER TRIALS

For some reason, which we are not able to explain, the trials of the Lords people often seem more severe during the Memorial season than at other times. Probably these trials are permitted to enable us to have a better appreciation of our privileges of suffering with Christ Jesus, that we may be partakers of his joy. Looking back to the typical passover, we recall that the children of Israel were directed to eat the lamb with their staves in hand and their loins girded about, and to eat with bitter herbs. This pictured that we are pilgrims and strangers in a foreign land, journeying toward our heavenly home. The bitter herbs very well represent the trials and bitter experiences through which the Christian must pass along this narrow way. The eating of the bitter herbs sharpened the appetite and caused a greater desire for more of the flesh of the lamb to remove the bitter taste, thus picturing how, when we have our bitter trials and experiences, there is a keener desire to partake more of our blessed Lord's Spirit, claiming his promises and having in mind his favor to us, that we may forget the bitter experiences and look forward to the joys that await us beyond, where there is bliss unalloyed and pleasures forevermore. And so, dear brethren, "let us keep the feast with the unleavened bread of sincerity and truth!"

JESUS THE WAY, THE TRUTH AND THE LIFE

his article was a reprint of that entitled "I Am the Way the Truth and the Life," published in issue of April 15, 1899, which please see.]

JESUS GIVES SIGHT TO THE BLIND

his article, with the exception of the paragraph below, was reprinted from article entitled "I Was Blind, I Now See," published in issue of March 1, 1908, which please see.]

A further lesson to be drawn from this incident is that blind man received his sight on the Sabbath day. Jesus many of his miracles on the Sabbath day, partly no bt to emphasize the fact that the antitypical Sabbath, the usand-year Day, the seventh thousand-year Day of man's tory, will be the time of his kingdom. It is when we ıe to understand that the miracles of Jesus pictured forth ning blessings during his Messianic kingdom that we get proper view of matters, and may rejoice accordingly that ood, a glad Day, is coming for all the blind, all the lame, all the deaf, as indicated by Isaiah's prophecy. (Isaiah 35:5, 6) During that time all the blind eyes will be opened to the goodness, the greatness, the love, the power of God. Thus the world will come to know God, being helped to that knowledge under the influences of the heavenly kingdom; and all who avail themselves of the privileges then extended may attain to that glorious degree of knowledge mentioned by Jesus when he said: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

LETTERS OF DEEP INTEREST

ONE OF THE SNARES OF THE FOWLER

ar Brethren:—

Through the Watch Tower I have learned of the elec-ı of Brother Rutherford as President of the W. T. B. & Society. May the Lord bless and direct him in the work t is before him. We feel sure that he will do his best, Lord helping him. While I do not like to intrude upon ır time, yet I would like to ask a question and get your ught on it. My little girl likes games, and a few days she sent to a New York firm for a game which was ad-tised in a catalogue. Another firm explains this game to a game of mystery. I had seen such games before she t for this one, but really believed that the people working ıulled it around to make it spell things they had in their ıds. I had no fear of it at that time.

But since my little girl got this one and I have seen it k, I am afraid of it, and I will tell you why. One day neighbors told me that it would work itself, without ling or pushing it in the least, and would work with one son as well as with two. I told them that I rather thought as I firmly believed it to be a game of fun. But they ured me it would move itself and spell out the answers any question asked. I then decided to try it alone to ke sure that no one pulled it to make it spell certain ngs. I did so; I put my hands on as directed, and in a ute or two the small table walked around on the board ly pulling my fingers. It would answer most all the stions by stopping on the letters to spell the words.

I asked my age, which it spelled correctly. I asked it for ertain Scripture, and it spelled it out correctly. I asked vhat worked that board, and it said, "Lucifer." I asked f it knew Pastor Russell, and it spelled "Yes." I asked it where he was, and it said, "In heaven." I asked it if he liked Pastor Russell, and it spelled "No." I asked why, and it spelled, "Because he taught against me." I said to myself, with my hands still on the board, "Truly this is the work of the devil!" and it went up to "Yes."

Now, to make sure, I did not move it in the least; I looked out of the window, and did not look at the board only as it would stop on a letter. Then I became nervous about it and afraid, and said, "I should not have it in the house if I found out that it was the work of the devil." Then it quickly told me to "Go to h—;" spelling the words very fast.

I may be wrong, but I cannot help but think it is the work of the devil. But my little girl wants to keep it. I shall not have it in the house should you think there is any unseen power working it. My neighbors tell me it is electricity in the hands that move it, and to let the child have it. But something tells me different. I am afraid of it, and grow more and more afraid. Does this not go to show that it is not right to have it around? Surely no good can ever come from it! My neighbors laugh at me; but those things are not to be laughed at. I know that it spells those things out in answer to your questions. That is the truth, and there are hundreds of them all over, and some truth people working them, too.

Can it be possible that the devil is trying to deceive some of us by that so-called game? Tell us, for the good of all. Enclosed you will find pictures of it, taken from catalogues, marked with pencil.

Yours in the One Faith, Mrs. Wm. Ingerman.—*Pa.*

[The Watch Tower has several times referred to the Ouija board and to the Planchette as being devices of the

adversary. The experience above related is another confirmation of our belief.]

NOBLE EXAMPLE OF UNMURMURING ENDURANCE

DEAR BRETHREN:—

We have just held our semi-annual election. It has been our custom to elect Brother Russell as our Pastor; but, as we were not able to do so this time, we concluded to send you the assurance that we cherish the memory of him who so faithfully served us and brought us to so clear an understanding and appreciation of our Father's glorious plan of salvation and of his character of justice, wisdom, love, and power, through our Lord and Savior Jesus Christ. We also wish to assure you of our hearty, continued co-operation in carrying forward the work which our Pastor so wisely and in so masterly a manner mapped out for us as that "wise servant" of the Lord, "the man with the ink-horn."

We heartily join in thanking our dear heavenly Father for so faithful a servant and so loving a character as Brother Russell, whose life as an example of courage, zeal and love has been a constant stimulus to us, as a true copy of God's dear Son! So, having before us his noble example of self-sacrifice, of laying down his life and strength in OUR interest and service, and his example of faith, love, loyalty and cheerful, unmurmuring endurance of persecution and misrepresentation, therefore we resolve that, by the Lord's assisting grace, we shall endeavor more faithfully to walk humbly in our dear Redeemer's steps, daily striving to grow up into him and to develop more of the spirit of love.

We desire to continue our co-operation with the Bethel family in the harvest work, in harmony with our dear Pastor's labors; and we pray the Lord's richest blessings upon you, and all of the harvest laborers. Whether the work be much or little, while yet in the flesh, let us continue to press on toward the prize of the high calling which is in Christ Jesus, to whom be the honor, glory and praise as King of kings and Lord of lords. Praising God from whom all blessings flow,

Sincerely your fellow servants,

EAST ST. LOUIS ECCLESIA.—*Ill.*

RENDERS ALLEGIANCE TO JEHOVAH'S GOVERNMENT

DEAR BRETHREN:—

At our recent business meeting we unanimously passed the following resolution, which it was voted should be sent as an expression of our attitude toward the truth and yourselves at this momentous period in the affairs of the world.

Resolved, (1) That having been immeasurably blessed by the incomparable message of the truth, which from the time of its advent among us has proved to be our comfort, our shield, the source of our spiritual upbuilding and our joy, we do hereby declare our gratitude for the same—gratitude first of all to the Father of all mercies and his blessed Son, and second to those noble exponents of the great Gospel message, who, operating in, through and from the Headquarters of the WATCH TOWER BIBLE AND TRACT SOCIETY, have so earnestly and faithfully served our highest interests up to this present time.

(2) That because of the aforesaid benefits received we have great confidence and love toward those officiating at the Headquarters in the general direction of the harvest work, and our prayers will ascend daily on their behalf, that wisdom from above may shed upon their minds its benign influence and power, so that the mighty forces of truth generated by God himself and received and expressed by his messengers may sweep onward to the full consummation of the present regime and the subsequent establishment of the kingdom in power and great glory.

We furthermore take this opportunity of emphasizing our consecration, believing the finest thing in life to be heart and will in full accord with the majestic plan and purpose of the Most High, who is eventually to bend all things to his absolute sway. We realize that he graciously and lovingly accords us the privilege now of rendering to him upon invitation that allegiance to his government which he shall ere long demand from every living being in every sphere of existence. Therefore, we seek above all things to know his will and to conform ourselves thereto; and we do earnestly desire to co-operate with you in plans and ways of witnessing before men of the near approach of Messiah's reign, and thus to be used as instruments in the harvest, ere cometh "the night in which no man can work."

In the spirit of gratitude and love, we remain,

Yours very earnestly and with much Christian love.

THE HALIFAX ECCLESIA.—*N. S.*

A VOICE FROM JAMAICA

DEAR BRETHREN:—

Until officially confirmed, the report of our beloved Pastor's death was received with a measure of doubt, it b so unexpected. We bow in submission to the divine plea and unerring decision, and rejoice that our beloved Bro has entered fully into his rest and reward after a very tended ministry for Christ and his people.

We grieve for the loss sustained, especially by you, believe he is now better qualified to assist in directing work which was committed to him. His loving devotion, sacrificing zeal, unflinching efforts and faithfulness, cou with the nobility and purity of his Christian character, most inspiring and stimulating, and worthy of imita What an example of resignation and endurance under m suffering, and cruel persecution unabated! May the ble and precious memory of our beloved Pastor be perpetua

With renewed resolutions and endeavors, and by G grace, we hope to vie with him in all these respects, and v time is so appropriate as the present—the opening of a Year! We confidently believe that the Lord has made a dant provision for the needs of his own.

We invoke daily in our prayers the Lord's blessings favors on your behalf, that wisdom to guide, strength courage to do, be bestowed from on high, that the wor prosecuted to its completion by those on whom the resp bility has devolved. I pledge myself to co-operate hea with you; and may we all finish our course with joy an counted worthy, so that we shall soon see our beloved as he is and share his unspeakable joys and blessings.

The harvest work here was started by myself and ot about eighteen years ago, coming from the Isthmus of Pan where I received the truth and labored for awhile. It pered and we found many ready, sincere hearts, and Truth continued to spread.

With best wishes for the New Year, and prayer for fort in your bereavement, I remain,

Your fellow servant, L. A. FACEY.—*Jamai*

THE VEIL SEEMS VERY THIN NOW

DEAR BRETHREN:—

Greetings in the Master's name to the Bethel family the friends of the Brooklyn Tabernacle! We desire much to express to you our sympathy in the mutual by death of our beloved Pastor C. T. Russell, which los doubt, you especially feel.

We convey to you brethren as his close associates deep love, and pray our heavenly Father that wisdom power may be yours to continue carrying out what re to be done in the harvest work. Our "servant" we be has passed to his reward; but though dead (according t flesh), yet he speaketh. The veil seems very thin bet us now, and the sweet and vivid realization of the pre of our dear Master grows stronger, while the time, we is not far hence before we too shall see him face to We wish to assure you of our continued faith in the and of our hearty co-operation with the Society in furth the harvest work, in whatever little ways we can. We remember you all at the throne of heavenly grace.

We would appreciate very much to have a brother up to our place as soon as you can arrange for such a We are very hungry for fellowship and a few words c couragement along "the way," as we are quite tried b opposition we sometimes meet. Our town has of late visited by two evangelists who, by invitation of the chu have conducted evangelistic services. As usual, they found occasion to slander Pastor Russell's character ar little his teachings.

We tried personally and by letter to defend both B Russell and the truth, but to no effect, only to cause bitterness to be manifested. It is often difficult to sta the truth in a small town, where you are known but nc mitted to be given a hearing. We have stood thus for years or more, and expect to stand until the end, by grace, endeavoring also to watch for opportunities to p the truth to hearing ears. Have at present a little enco ment in this way. We trust, if it be the Lord's will, that fruit may result. Shall be very much pleased to so one of your familiar faces with us again. The Lord' tinued favor be with you all.

Yours in the Master's service, WM. HJORTH.—*N*

ANOTHER VOICE FROM ABROAD

DEAR BRETHREN IN THE LORD:—

Seeing that so many dear brethren have written e ing continued loyalty to the truth and the harvest one is also prompted to write you a line to say that th friends in Portsmouth, England, are fully in harmon the expressions of loyalty that have already been gi the cause.

How glad we are that our dear Pastor, who li

ter stood so long and resolutely against the almost con-ous attacks of the great adversary, has now been counted hy of experiencing his great change (we are sure it has a great one), and is now in the actual presence of his ter, made like him and seeing him as he is!

Our loss over here is very small, dear brethren, com-d with that which you must have experienced, because still have our dear Pastor's presence with us in his writ-. But at the Bethel, what a vacancy there must be!

Our prayers are that you may continue faithful in the e of serving as "signs" to the world, and in assisting in ding up in the most holy faith those who shall be ac-ted worthy to participate in the first resurrection. With inued love in the Lord,

Yours in His Service, T. STRACY.—*England.*

MEMORIAL TOWER LIKE BRIDE OF CHRIST

R FRIENDS:—

I want to thank you and to congratulate you upon the morial number of THE WATCH TOWER. It reminds me of bride of Christ; for it is not especially beautiful or at-tive on the outside, but it is all glorious within. Its con-s are certainly an incentive to press on with renewed r and to strive to follow the example of our beloved tor, as he followed Christ.

The extra copies I sent for will do good service; for I t others to know something of the character of this saint God who has just been taken from the earth.

Yours in the Redeemer, JESSIE I. TODD.—*Ky.*

TRUTH MORE PRECIOUS THAN EVER

ALL THE PRECIOUS FAMILY AT BETHEL:—

Greetings and heartfelt love in our dear Redeemer's name! v that I have found my breath again, after the shock of life, I just wish to write a line of loving sympathy and r to your dear hearts. You have been so much on my d since our beloved one went under the veil, and we are all ying day and night that your dear hearts may be so roughly established that

"No storm can shake your inmost calm,
While to that Refuge clinging;
Since Christ is Lord of heaven and earth,
How can you keep from singing!"

We praise God more for the blessed truth today than before, and we never were more determined to press on the finish, even as our dear Brother Russell did, who was a noble example to us all. We have the Lord's gracious mise still, that he will never leave us nor forsake us. doubt that the rest of the dear "feet of him" will soon with dear Brother Russell again in the grand reunion, ere we can serve our glorious heavenly Father in per-ion. "Oh, that I may be one found worthy to reign h Christ a thousand years!"

We know that we will have an interest in your prayers, you have in all of ours. May the richest blessings of Lord be with you all, dear friends and brethren. Please enclosed $—— for "Good Hopes." By divine favor and e, Your brother and sister,

C. E. HEARD AND WIFE.—*B. C.*

HIS GLORIOUS TRIUMPH AN INCENTIVE TO ALL

AR BRETHREN OF THE WATCH TOWER:—

We desire to mingle our joy and sorrow with all of the r Israel of God everywhere at this time—sorrow because the loss of our Beloved Pastor in the flesh; joy because realize that his sufferings and trials now are over, and t having been a faithful overcomer, he has now partaken the glorious divine nature. We lift up our hearts in titude to our heavenly Father for having spared him n the violent death so many of us had anticipated would e his earthly career. Surely God is "too wise to err, too d to be unkind!"

Our Pastor's glorious triumph is a great incentive to us to renew our consecration unto death, and to "strive to er in." Having been elected Pastor of the little Ecclesia e, until his death, we desire to testify of the great help t we have received through his faithful ministration, al-ugh we have had him here only once in person. We are ermined to go on, as if he was still here, loyally defending "Faith once delivered unto the saints." Praying for, supporting those who have accepted the great responsi-ty of carrying on the glorious work, we are, with much e in the Lord to all of "like precious faith,"

Your Brethren in Christ. PRESTON ECCLESIA.—*England.*

A MESSAGE FROM WALES

AR BRETHREN IN THE LORD:—

After reading in the Dec. 1st WATCH TOWER the wonderful angements for the Harvest work in future, dictated by beloved Pastor and Brother C. T. Russell, who we be-e was "that servant," we, as a class of consecrated saints, resolve that we will be faithful to the Brethren elected to carry on the work of dispensing the "meat in due season," as prepared by our departed brother, the Lord's servant, to build up the Church in the most holy faith and to gather the wheat into the garner.

We further resolve, that inasmuch as this man of God has faithfully followed the Lord's instructions, has completed his work on this side of the veil, and has received his full reward, we who have been influenced by his noble life and Christian character feel constrained, both individually and as a whole body, to renew our efforts to press on towards the goal which we believe he has attained. Praying the Lord's blessing upon your labor of love, we remain,

Your brethren in Christ,

ECCLESIA AT PONTARDULAIS.—*Wales.*

PHOTO-DRAMA IN NEWFOUNDLAND

DEAR BRETHREN:—

Recently we gave the four parts of the PHOTO-DRAMA OF CREATION in our town. Much interest was manifested. One man who had been saying very unkind things about us seemed to be pleased with the pictures. We ourselves enjoyed them more than ever before; and the townspeople were carried away with them. To satisfy the public demand the DRAMA will have to make quite a lengthy visit here. It is really pathetic to hear people say, "We missed all this last Spring!" Although they were not very far from where the DRAMA was shown at that time, yet somehow it was not advertised in their section. Now they are hungry enough to appreciate the lectures and the music even without the pictures!

One of the sisters operates very skillfully; as a DRAMA operator she knows her work thoroughly, and weaves in fine explanations. When we meet opposition, we tell the opposers to be careful not to allow their wrong views to cause them to miss the great prize. When the lectures were finished, a man said, "That is all truth." He is a very quiet man; but whatever he says is to the point, and he seems to be accepting the message thus far, even to "What is the Soul?" We have been looking for an opening at ———. Several there, among them a school teacher, are reading all the literature they can get.

Somehow I feel that we shall not leave here very soon. The people seem to be holding on to us very tightly; and we do not feel that it is right to leave them until they are thoroughly grounded in the Truth. We think that more can be accomplished by our staying here for a time.

Your Sister in Christian love, C. B. PARRISH.

SO WONDERFUL A CHARACTER!

BELOVED BRETHREN:—

I desire you to know that I have been greatly blessed by reading the Memorial Number of THE WATCH TOWER.

The conduct of our dearest brother on his last Pilgrim tour, as related there, shows so wonderful a character that, while reading, I could not restrain a tear as I thought of how little I am in comparison and how wonderful is the kindness of God to permit even me to have a share in the things of Christ and to be associated with his noble people; the thought has well nigh overwhelmed me, but I have made it another stepping-stone to the higher life.

And how beautiful and appropriate is that picture on the last cover page! What loving compassion in His eyes! What tenderness in His countenance! How eloquent are the silent sentiments of the whole, assuring us that the Good Shepherd still leads the flock! Surely he will deliver thee from the snare of the fowler; He will cover thee with his feathers, and under his wings shalt thou find shelter!

Your fellow servant, J. A. BROWN.—*Canal Zone.*

CANADIAN FRIENDS PLEASED

DEAR BRETHREN:—

The little item in THE TOWER of Feb. 1, in reference to Canadian TOWERS being sent as first-class matter henceforth, in order to avoid delay through Canadian mails, was of much interest to us. Our TOWERS have been seriously delayed, particularly of late.

We have refrained from complaint because we felt assured that the SOCIETY was doing all it could in the matter. We believe it is now in order, however, to express appreciation of the move made to avoid further delay, and we have much pleasure in informing you that our ecclesia, by unanimous vote, passed a resolution expressive of appreciation of your move, to be attested also by a contribution to the funds of the SOCIETY to cover the additional postage expense incurred by sending the TOWERS direct. Please find enclosed an express order for ——— in lieu of the foregoing.

Assuring you of our continued prayers and co-operation in this glorious service,

Your brethren by His grace, TRURO ECCLESIA.—*Canada.*

ANGELOPHONE COMPANY CLOSING OUT

The friends who organized the Angelophone Co. had hoped to furnish good records dictated by Brother Russell. Some of the first were not as clear as desired, and Brother Russell expected to re-record them, but passed away before being able to do so.

Orders came in so rapidly, the number of records to be handled was so great, and the requests so urgent, that it was impossible to test each set before shipping; hence the filling of many of the orders in the original packages of the manufacturers. It was later found that these records were not even as good as those first received, and the manufacturers claim they cannot do better.

So many complaints have lately been received that the Angelophone Co. has decided to close out at once. Som the records are quite good, and all orders on hand will be f as far as possible, unless otherwise ordered. Some may d to have even these imperfect records. If so, orders shoul sent at once.

The WATCH TOWER BIBLE AND TRACT SOCIETY possesses excellent Columbia records of Brother Russell's voice, consis of four introductory and four intermission talks of the PH DRAMA OF CREATION. Each of these is a double record— talks on each side. These records can be used on an Ang phone by reversing the reproducer. We are obliged not to the Columbia records under $1.00 per record.

NO EXECUTIVE COMMITTEE

After the passing away of Brother Russell, who was executive officer of the Society by virtue of being President, the Board of Directors provided for an Executive Committee to look after the executive work of the Society. That Committee ceased to exist upon the election of a President; hence there is now no Executive Committee. To avoid delay and fusion, please address no mail to the Executive Commi The President of the Society is the executive officer of Society and matters of that nature are in his hands.

VOL. XXXVIII BROOKLYN, N. Y., APRIL 1, 1917 N

"CONSIDER HIM"

"Consider him who endured such contradiction of sinners, lest ye be wearied and faint in your minds."—Hebrews 12:3.

[On Wednesday evening, October 11th, 1916, at the Brooklyn Tabernacle, after the Church Activities Committee had read various reports of the work done during the past quarter, Brother Russell gave a short address to the New York City Congregation, wh proved to be his last words to the church in the midst of which he lived and labored. Those words were taken down at the time, and here transcribed for the benefit of the friends. The topic and text were those of the Manna for the week, and were the same as th used on the same evening by classes of the I. B. S. A. the world over.]

There is a natural tendency amongst people to tire of a thing when the novelty wears off. Even the hearing of the truth, strange as it may seem, causes weariness to some after a time. It is the same way with the soldier. It is easy for him to enlist and march forward when the drums are beating and the bands are playing, and enthusiasm runs high; but when the damp, cold weather comes, when ice forms in the trenches and there is no martial music, he is liable to grow weary; and army life does not seem to be nearly so attractive as it appeared at the first. This is true in our spiritual warfare—in fighting the good fight of faith. There are times when all around seem joyous, when the Christian soldiers are marching, and all are stimulated and encouraged; whereas there are times when the clouds hang low and are dark, chilliness surrounds us, ardor is abated, and we are liable to get discouraged. It is partly for this reason that the Lord has directed us to "consider him," that thereby we might be stimulated and encouraged to press on and to inspire others. He knew just what we would need.

"LEST YE BE WEARIED AND FAINT IN YOUR MINDS"

The Apostle Paul exhorts us not to forget the assembling of ourselves together, and so much the more as we see the day approaching. Why so? Because "the day" will have its peculiar trials, its difficulties, its attractions in various directions; and the story of the Cross will likely seem old—not as new as some things; and consequently we shall need to bear each other up. Because there is danger of becoming luke warm spiritually, it is generally recommended that the Lord's people meet together; for to do so is stimulating. In proportion as we seek to stir up others in the way by putting them in remembrance, we are thereby reviving our own minds. We can, therefore, see a wisdom in all of God's arrangements with respect to the truth.

I believe that in every congregation there is danger of growing weary in well-doing. Well-doing costs something. It means sacrificing. If you are serving the Lord's cause, you are denying yourself in some way. Unless we have some special love for the Lord and for the truth, we might say, "This is a very tedious work, I am pressed in many other directions, and there are those who are inviting me to see them." So many things come to you, and to us all, that we might consequently be retarded and slacken our efforts. The world, the flesh and the adversary are pressing hard to draw us, not exactly from the prize, but from the narrow way that leads to the prize. They would slacken our zeal and beat our courage down; they would make us faint and cause us to say, "Oh, I am so tired; I cannot do any more!" Doubtless we all have had such experiences. If we get faint in body, we can rest ourselves; but if we get faint in mind, it is more difficult to become refreshed.

WHAT SHALL WE CONSIDER ABOUT HIM?

What, then, shall we do, in case we get weary and faint in our minds? The Apostle tells us: "CONSIDER HIM!" Whom? We all know that he is referring to our Lord J the one great "HIM" in all the whole world. What shal consider about him? His birth? Yes, that is profitable; b is not what the Apostle here suggests. His glory and ho Not that exactly; but rather, how much HE ENDURED WITH GETTING FAINT AND WEARY, without giving up the work w he undertook to do. He undertook to do a certain work; so have we! In some respects we have undertaken to d same work that Jesus did. Let us consider him, lest w weary and faint in following on in his footsteps!

Of course, the world is not exhorted in this text, but m those who have come into the Lord's family, and have t up their cross to follow him—those who have consec themselves to him, those who have made a covenant wit Lord by sacrifice, declaring that they will give all to and his service—that they will follow him at any cost. are the ones who are exhorted to consider him.

But what about him shall they consider? What h dured without fainting, in carrying out the Father's What he endured in the way of contradiction of sinners ag himself. This is the very kind of difficulty which we ha our endeavor to carry out the Father's will. If there no devil, no sinners, and no trials, this would be a very ant world to go through. It is because we have to swi stream, against the current, when almost everything is in the opposite direction, that we have such a difficult Watch the swimmer! He must battle up-stream agains down-flowing current; a moment's relaxation and the c carries him downward. With us there is a natural ten in ourselves, as well as in the currents of thought and ac about us in the world, to pull us back in the opposite tion from which we are trying to go.

OUR LORD'S LOYALTY AND OBEDIENCE

Let us consider his example, his words; or else we become faint. There are many reasons why we might b so. One of them is that we might consider that the oppo against us is too great. Jesus had the opposition those of national influence in his day. He was conti misrepresented, until finally the slanders culminated being called a profane person, one who had spoken blasph against God, who had said that he was like God, and w great as God. This was a part of the charge against Although the accusation was not true, nevertheless he er it, even though he had power to stop it. If he could ca demons and open the eyes of the blind, then surely he have done something to change things in his own case. then, did he not do it? Because he was doing the Fa will; and it was the Father's will that he should bea ness to the truth and demonstrate his loyalty in conn with it.

Is it not the same with us? But why does the care about our loyalty? Because he is seeking a certai for a certain purpose. In Jesus' case, he was seekin to be the Head of the church. In our case, he is se

those who will be members of the body. He has a great plan that contemplates the overthrow of sin and the blessing of all the families of the earth; and he is now looking for a class who is in sympathy with all his plans and arrangements. He is seeking for those who would rather suffer death than violate his Word, or shrink from doing his will.

This is our glorious position, and we are considering one who never made a mistake in carrying out the Father's will. Yet he suffered as though he had made a great many serious mistakes. He suffered as a disloyal person, although he had always been loyal. The Jews declared that he had no patriotism at all, yet he was loyal to his own nation in every respect. As Jesus said, "They hated me without a cause."

HIS TEMPTATIONS SUBTLE

Turn these things over in your mind! Consider him! This kind of suffering is necessary; for the Father would not be wise in exalting to such a high position any one who was not thoroughly loyal. He could not give even his own son the divine nature without a thorough testing. Our Lord, as a new creature, was tempted in all points like as we are, yet without sin. He was not tempted as a fallen man or as a father; he was not tempted with liquor, etc. The temptations coming to the new creature are different from those which come to the sinner.

Jesus was tempted to grow weary and faint in his mind. This was one of the ways through which special temptations from Satan were placed before him. Satan told our Lord that he would get rid of these difficulties if he would coöperate with him and would avoid those things which would necessarily and surely come to him if he should continue in the way marked out by Jehovah. Our Lord's answer was, "Get thee behind me, Satan!" Another temptation was to show the great power which he had received as a spirit-begotten Son, to use this power either to gratify his own natural appetite or to make a display before the people. So it is with those of us who may wish to do things in a showy way instead of in the humble way marked out for us. We may expect to have the same temptations that our Lord had. Therefore we should be on guard that we may prove loyal to the Father.

CHRIST CALLED TO SACRIFICE—"THE BODY" ALSO TO SACRIFICE

"If we suffer with him, we shall also reign with him." The reason why the Father is so careful in making the selection of the church class, is that they are to reign. He could not take hypocrites or any disloyal ones or even careless ones to be rulers and teachers of the people in the coming kingdom. He would not select those who had first learned humility before he could use them to teach humility to others. God desires such a company of priests and judges to be associated with his Son for a thousand years in ruling and blessing the world as will prove faithful under all circumstances—those in whom he can place absolute confidence, who have been tested and found faithful. This is the reason that he tests and proves during this Gospel age every one whom he will receive for that future work.

The call of the Gospel age is, therefore, one to sacrifice. God does not hide this fact from us. He does not call us to simply stand up and say that we wish to be followers of Jesus. No! Our Lord says, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." There is no deception about the matter. If we have been deceived, it is our own fault. The Old Testament says the same thing: "Gather my saints together unto me; those who have made a covenant with me by sacrifice." There is nothing hidden. Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice.

In the past, false doctrines confused us; but now "we see Jesus"—we see what he accomplished, and how he endured without growing weary or giving up. It makes our course plain when we consider him. We sometimes say that we have not been careful enough in this or that matter, and have consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating that we are partly to blame for our sufferings. But in our Lord's case it was different. He received the slanders, the misrepresentation, and everything else that came against him, without having any fault in him at all. "He was holy, harmless, undefiled and separate from sinners," still he endured. We, though following in his footsteps, have not as much to endure as had the Master.

THE OUTCOME OF OUR FAITHFUL ENDURANCE

We are also to consider the outcome. While the Father let Jesus die on the cross as a malefactor, yet he did not let our Lord go permanently, but kept his promise to raise him from the dead. We have the promise that, as the Father raised Jesus from the dead, so also will he raise those up who are found worthy by being faithful unto death. In raising up Jesus the Father has given us a testimony to his faithfulness. In the case of Jesus, no one had set him an example. It was all by faith with him; none had gone before. With us it is different. Besides, we have not so much to lose as had our Lord. However, if we trust God, he is faithful to keep us and to do what he has promised—to raise us up with our Head. Consider what great things God has done for his Son. Consider also that he has promised us a share in our Lord's glory if we be found faithful. It is amazing—almost beyond conception! Unless God had made it plain, I fear that I would not be able to receive it. If he had said it but once, I might have doubted it; but since he has stated it over and over again in so many ways as to remove all grounds for doubt, I must believe it. How wonderful it seems!

Consider him! Consider that God has highly exalted him! Consider what a great privilege has been afforded us of walking in his footsteps, especially as our lives are so imperfect, so unsatisfactory even to ourselves, and as life is all that we have to give. What a thought that God will count our little sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ, "to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed at the last time." Then to think that we are in the last time now! We are right at the close of the age. The new dispensation is opening all around us, and the great majority of the people are so bewildered that they do not know what to make of the wonderful things of our day. "None of the wicked shall understand; but the wise shall understand." (Daniel 12:10) The Lord's true people are the only ones who have a correct understanding of these things.

How carefully the people of God, therefore, should weigh their thoughts and deeds! "Seeing that these [present] things are to be dissolved, what manner of persons ought we to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God! . . . According to his promise we look for a new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found of him in peace, without spot and blameless" in his sight. "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and forever. Amen."—2 Peter 3:13-18.

CLOSING EXHORTATION

In view of what we see ahead of us as sharers with Jesus of his glory, honor and immortality, we should be leading holy lives. We should be living in the future rather than in the past. Do not think too much of the past. Let us not live in the past and dwell upon our mistakes and shortcomings, and thus be cast down; but let us believe that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9) And we should have such an appreciation of these mercies and blessings of forgiveness as to show it forth in our conduct.

Let us give heed more and more to the suggestion of our text, and consider him whom the Father has so greatly exalted—so highly exalted. Let us remember that he has called us with the same high and heavenly calling and has promised to help us all the way through! If we remember this, we shall cease to be weary and faint and shall become strong in the Lord and in the power of his might; we shall go on from grace to grace, from glory to glory; we shall be transformed by the renewing of our minds, more and more proving what is that good and acceptable and perfect will of God. Then, finally, we shall attain unto the glorious things which he has in reservation for those who love him more than parents, or children, or self, or any other person or thing.

"Hold on thy way with hope unchilled,
By faith and not by sight;
And thou shalt own his Word fulfilled—
At eve it shall be light."

FOREIGN BRANCH REPORTS

BRITISH BRANCH REPORT

DEAR BRETHREN:—

It is once again our privilege to send to you the Annual Report of the British harvest work. Included in the War zone, as Britain is, we are very thankful to our heavenly Father that we are able to send so gratifying a report. Opportunities for witness have been greatly affected by the war, and the operation of the Military Service Act has taken from us many of our valued workers. Other features, such as the cost of living, the darkened streets, making travel by night a risky matter, and for some time past the lessened supply of tracts, have all interfered to some extent with active propaganda. Conditions might have been much worse, and we are therefore very thankful for the work's sake and for the brethren's sake that in the Lord's providence we have had so favorable a time under adverse conditions. The general condition of the country is not altered in outward appearance, and despite the difficulties the good work continues to go forward.

The Colporteur Department has suffered considerably through the altered conditions, but there has been much activity during the year. War work has brought prosperity to some and employment to many. The rate of unemployed in 1916 was the lowest on record, and as fairly good wages have been paid, there has been plenty of money about. We have now on the list a total of 45 colporteurs, nearly all of whom find their work self-sustaining, while not a few report an increased percentage during the year. We would urge upon all who have the necessary talent and time at their disposal the importance of this branch of service. The opportunity is still great, but signs are not wanting that soon "the night cometh, wherein no man can work."

The output of STUDIES for the year is no less than 71,776, most of which has been handled by the colporteurs.

In the volunteer work the dear brethren have labored to make up for the depletion in their numbers. The number of B. S. M. delivered as volunteer matter is 5,926,000 copies, while the total distribution of free literature amounts to 7,198,145 copies. We are very pleased to be able to report this, and we are sure the brethren have been greatly blessed in their labors. We were for a short time limited through lack of funds, and then of paper. The B. S. M. cost almost twice as much as in pre-war days, even though we use a cheaper paper.

The class extension work has revived and is on the increase. The exhibition of the Photo-Drama of Creation, although closed down for several months, has commenced again with considerable success.

Three general conventions have been held and have proved a means of blessing to the dear friends in these difficult times. The pilgrim service is much appreciated by the classes, more especially at the present time, when so many have had their elders removed by the Conscription Act. At no time have the brethren needed comfort, encouragement and counsel so much as now.

Since the introduction of compulsory service in this Country—in March, 1916—there have been 153 of the brethren imprisoned as Conscientious Objectors to Militarism, and all of these continue under Government control—separated from their homes. This has meant considerable suffering in the cases of some of the married brethren, whose families of five and six children have been left without any visible means of support. Those brethren more favorably situated have joyfully assisted to the best of their ability and, as a result, we do not think there has been any real distress so far.

The dear friends have kept the office alive with their letters, and we have to report the goodly number of 23,383 received and 25,484 sent out.

The death of our beloved Pastor is the outstanding feature of the British Harvest Work, as it is with you, and all. The news came with staggering suddenness; the expected happened unexpectedly. But with the assurance in the hearts of the brethren that the work is the Lord's, there has been no faltering nor hesitancy, and the brethren are prepared to carry on the work of the Lord as it has been manifested through the life and writings or our dear brother and Pastor.

We are indeed grateful to the SOCIETY for the assistance and comfort sent us in various ways since the death of our beloved Brother Russell. These have served as a great stimulus to the brethren. We are looking forward to increased activity for a time through the pastoral work, and are endeavoring to set ourselves in order for the increase which we believe the Lord will send.

We enclose a summary of the circulation of the STUDIES. Briefly the figures are:

		DECREASE
STUDIES IN THE SCRIPTURES	71,776	18,924
BOOKS, MANNAS, SCENARIOS	20,257	19,540
BOOKLETS	16,400	8,108
TRACTS OF ALL KINDS	7,198,146	3,586,625
LETTERS SENT OUT		25,484
LETTERS RECEIVED		23,383
		48,867

The summary of the year's Finance is as follows:

CASH SUMMARY
Nov. 1, 1915—Oct. 31, 1916.

	£	s.	d.
Nov. 1, Cash on hand	952:	10:	1½
Receipts	13,269:	9:	2
	£14,221:	19:	3½
	£	s.	d.
Expenditures	13,019:	17:	0½
Balance on hand	1,202:	12:	1½
	£14,221:	19:	3½

Appreciating all your loving coöperation in giving us supplies of material with which to help carry on our work, and your loving sympathy, we are,

Yours in His grace and service,

W. CRAWFORD,
H. J. SHEARN,
J. HEMERY,
British Branch Managers.

REPORT OF THE AUSTRALIAN BRANCH

DEAR BRETHREN IN CHRIST:—

It is with a full and tender heart that this letter is begun. Had it not been for the pressure of work it would probably have been sent last mail and addressed as usual to our dearly beloved Pastor, our Brother Russell. For over a quarter of a century I have loved him, not only for his work's sake, but also for his beautiful character, have rejoiced in the truths he has sent out as "meat in due season," and in his counsel, admiring the sympathetic, kind, loving nature so grandly blended with fortitude and strong determination to do and dare anything in order to accomplish what he believed to be the divine will or the unfolding of his Word.

While there is a sense of loneliness as one realizes that this strong stay is removed in person, yet one cannot but rejoice that he has finished his course, fought a good fight and gained the great reward, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "Praise ye the Lord!" It was praise as soon as his lips could frame the song to his Creator, I do believe; and it has been praise and sweet incense from the golden altar all his life. We can but reecho the same now that we know that the abundant entrance into the kingdom has been administered. "Praise ye the Lord!" His life has been an inspiration to me, and his death seems to impress one the more with desire to prove also faithful and loyal to the Lord, following him even as he followed Christ. It is good to think that his intensest sufferings did not extend over a long period. No doubt Jehovah saw that he had borne sufficient of the cross throughout his course. No doubt many of us would like also to take our tickets, enter the train and go home; yet "Thy will be done," while we wait patiently upon him.

The work of another year has been such that we may rejoice in that "our labor has not been in vain in the Lord." While our records show a diminution in the output of Volumes of STUDIES, as also of free literature, the reasons are apparent. On the other hand, there has been a good increase of interested readers, and, what is still better, we are sure that there it is deeper sense of responsibility in regard to the holding of the truth, and the necessity of sending out the light of the glorious Gospel of the divine plan, which alone can offer the comfort and consolation which the desolated homes and wounded hearts require in this day of trouble. The events of our day are to us developments of the great Architect's plan; and the various features of the changing dispensation become clearer as we progress and as our faith grows stronger. The removal of our beloved Pastor is only another evidence of the closing of the harvest work in the near future.

As you are aware, it was the shortage of paper which curtailed the work of sending out the free literature. The friends everywhere have been just as zealous as ever; and if material lasts, we may depend upon there being a good work in this direction; for never was there a time when the Truth was more acceptable to the people. The fact that Christian ministers of all churches have been energetically aiding the

military in the matter of recruiting and preaching conscription in their pulpits has made a great many people disgusted with their professions; and many have left the churches on this account and just need the satisfying portion of truth.

The pilgrim work here is difficult to operate in a regular way on account of the great distances. Nevertheless all the States of the Commonwealth have been visited with the exception of West Australia; and we are hoping that our Brother Brewster will be along there shortly. Besides this, there has been the follow-up work in connection with the PHOTO-DRAMA OF CREATION.

The DRAMA has been shown at fifteen different places—164 exhibitions with attendances of about 65,950. Great interest has been evidenced. Good attendances have been at the follow-up meetings; and 928 names have been received as having been helped by the DRAMA and desirous of having some literature. A great number of volumes have been supplied to these, when our workers have called upon them; and there are many now rejoicing in the fulness of the truth through this means.

Brother Michelmore is operating, and Brother Brewster giving the Finale talks and follow-ups. While it is expensive through long distances, and few friends around who are able to accommodate the brethren, yet they have done remarkably well.

The colporteur work continues to go fairly well. The war conditions, while favorable from the standpoint that people are more easily interested in these matters, yet have on the whole probably interfered somewhat with the work. One or two of our colporteurs have through sickness or other cause not been able to continue. There is still a happy band of faithful workers—about 14 or 16—and then others that can do a little now and again.

Brother Nelson has taken the Finale, follow-up work and a little extension work in New Zealand. The friends there are zealously entering upon a work with the EUREKA DRAMA, and good reports are being heard of their efforts.

The Brisbane, Perth and Tasmanian brethren have also been zealous with the EUREKA DRAMA. We had hoped to have reports of results of their efforts to include with this, but have received particulars from only one in Tasmania. He has had 44 shows, with attendances of 1,560, for which he traveled 500 miles. Probably the largest EUREKA Show was at Broken Hill, where the attendance was about 1,500 at one meeting.

It is a great privilege to serve the Lord's cause and his dear flock. We realize that without his grace to help and the strength and comfort from the love of the dear friends, together with their loving assistance in every way possible, our efforts would be of no avail. What is done is the Lord's doing. His Spirit is working through his people in zeal and sacrifice; and so we swing into another year relying on the promised grace to help in every time of need; for "When I look at self I tremble, when I look to thee I'm strong."

With Christian love to all, and praying for you the wisdom from above that such arrangements may be made for the carrying on of the work of the Lord as shall best serve his cause,

Yours in the Service of Christ, R. E. B. NICHOLSON.

SUMMARY OF THE WORK—OCT. 31, 1915-NOV. 1, 1916.

STUDIES IN THE SCRIPTURES, Bound Vols.	21,040	
STUDIES IN THE SCRIPTURES, Paper Edition	2,136	
	23,176	
Booklets	3,350	
		26,526
PHOTO-DRAMA OF CREATION SCENARIOS, Cloth	811	
PHOTO-DRAMA OF CREATION SCENARIO Booklets	693	
		1,504

FREE LITERATURE

B. S. M., EVERYBODY'S PAPER, and and P. P.	843,620	
THE WATCH TOWER	4,118	
Hell Towers	1,341	
Debates	170	
Free Copies PHOTO-DRAMA lectures	25,030	
		874,279
Letters received	4,371	
Letters sent out	5,132	

EXPENDITURES

Owing to Brooklyn Office, 1915	£1,959:14: 3	
Pilgrim Work	80:12: 8	
PHOTO-DRAMA Work	239: 6:—	
Printing, Posting, etc., PEOPLE'S PULPIT	374:—:10	
Stereos, travel, etc., in connection with Publication of sermons	128: 3: 6	
Freight, postage, etc.	48: 9: 5	
Gas, rent (house and office), and Personal Expenses	103: 1:—	
Draft to Brooklyn on a/c Print Paper	100:—:—	
Exchange on Same	1: 5:—	
		£3,034:12:8

RECEIPTS

Donations received	£ 906: 7:10	
" to PHOTO-DRAMA fund	115: 8:10	
Subscriptions to PEOPLES PULPIT	126:14: 4	
Subscriptions to Newspapers with Sermons	35:17:—	
Now Owing to Brooklyn Office	1,852: 4:8	
		£3,034:12:8

Beside the above amounts contributed to the Tract Fund and the PHOTO-DRAMA Fund there have been other expenditures, by friends in various parts in paying the local expenses of DRAMA operations. This we know to have amounted to £255. Also a considerable amount has been spent by classes operating the EUREKA DRAMA; for instance, Brisbane, Perth, Broken Hill, Hobart, Wynyard (Tasmania), and New Zealand. We had hoped to have particulars of the number of these meetings and their attendance; these have not come to hand as yet.

REPORT FROM FRENCH BRANCH

BELOVED BRETHREN:

Looking back over the past year we perceive the innumerable blessings which the Lord has shed upon us in permitting the translation of Vol. 5, STUDIES IN THE SCRIPTURES, the *Journal pour Tous*, containing our dear Brother Russell's sermons, four new Tracts, the Great Pyramid pamphlet and the PHOTO-DRAMA pamphlet, of which 2,000 copies have been printed on two different occasions during the year—in all, 4,000 copies. Here are assets given us by the Lord as talents to invest and to make the most of, in order that the house of God may be abundantly supplied with spiritual food. Let us show our gratitude towards God by serving him acceptably with reverence and godly fear (Hebrews 12:28); and let us value highly all the privileges given us, and remain faithful during his harvest.

In spite of our weaknesses and our poverty the Lord has nevertheless been willing to shower his blessings upon his dear work. In all departments there has been a great increase of business.

Despite many struggles and difficulties we have continually placed the work before the Lord; and he has heard our prayers. Since the work is his, it cannot fail. On the contrary, while our balance sheet closed last year with a deficit of 2208.53 Fr., this year it closed with a surplus of 729.65 Fr. We are living in a perturbed period of the world's history; and the adversary tries hard to strike us down with his poisoned arrows or with his noisome pestilence. (Psalm 91:5-7) Therefore we watch and pray, that we may have the disposition of our Lord and may banish from our hearts all that is not love.

Our report from Nov. 1 1915, to Oct. 31, 1916, follows:

Letters and cards received		3,740
Letters and cards sent out		1,884
Packages and parcels sent out		746
Tracts, pamphlets sent out		58,510
Papers distributed		115,000
Public lectures and presentations of the PHOTO-DRAMA		235
Attendance at lectures and PHOTO-DRAMA	(about)	51,277

RECEIPTS AND EXPENDITURES

Assets—from "Good Hopes," and other sources		22,498.74 Fr.
Liabilities—money spent for general expenses		21,769.09 "
Balance on hand		729.65 "

The Lord has done great things for us and we owe Him our deep gratitude. As we see the diminution of "Good Hopes," partly due to the present hard times, we think that some of our blessings have not been understood by all. Is it not indeed a marvelous privilege to have the opportunity of continuing the Lord's harvest work, no matter the conditions? The Lord, seeing our faith, has supplied our needs. Thanks to important sales, we have been able to balance our accounts in a satisfactory manner. These sales, by judicious management, have supplied the deficit in the "Good Hopes" for the year.

With much Christian love and with our best wishes and greetings for you all from us all, I am,

Your brother and servant in the Lord, A. FREYTAG.

REPORT FROM FINLAND BRANCH

DEAR BRETHREN:—

My most affectionate regard to you. Here is my report from Dec. 15, 1915, to October 15, 1916:

LITERATURE

STUDIES IN THE SCRIPTURES	400
First Volume (special)	1,609
	2,009
Booklets	1,772
Bibles	23
Subscriptions to Finnish WATCH TOWER	539
" " Swedish " " "	33
	572
WATCH TOWERS given out free	6,211
Kilometers traveled by Pilgrims	19,938
Meetings held	249
Convention	1
Letters and cards received	596
Total number pieces of mail sent out	5,751

EXPENDITURES

Headquarters	6,067:51	Fin.	Mks.
Convention and meeting expenses	2,151:33	"	"
WATCH TOWER (Finnish and Swedish	1,933:20	"	"
Postage and freight	460:38	"	"
Other expenses at Headquarters	147:65	"	"
Help to Colporteurs	128:05	"	"
Pastor Russell's sermon in the press	32:35	"	"
Cash on hand	878:37	"	"
Total	11,798:84	"	"

RECEIPTS

Voluntary contributions	6,991:55	Fin.	Mks.
From Headquarters in Brooklyn	1,961:98	"	"
Books sold	1,789:14	"	"
Other donations	99:55	"	"
Subscriptions to WATCH TOWER	956.62	"	"
	11,798:84	"	"

Four Colporteurs have been in the field part of the time, but we have been out of books for some time. Now, however, we are beginning to receive some, and more are offering their services for the Colporteur work.

Another Pilgrim and myself have been out the last few months holding meetings. The number of kilometers traveled by the other pilgrim is included in my report.

I hardly know what else to write in regard to last year's work. However, I am thankful to God that I have been privileged to have some part in the harvest field, and that the work has gotten a fresh start, after having ceased altogether in August, 1915.

Yours in Him, and by His grace, MARTI LIESI.

JESUS RAISES LAZARUS FROM THE DEAD

[This article was a reprint of that entitled "I Go That I May Awake Him," published in issue of April 1, 1908, which please see.]

JESUS THE GOOD SHEPHERD

[This article was a reprint of that entitled "The Shepherd, the Door, the Flocks," published in issue of March 15, 1908, which please see.]

SOME LETTERS OF INTEREST

WILL SUPPORT AND STRENGTHEN THE HANDS

DEAR FRIENDS:—

We have already, with the class at Loveland, expressed our heart-felt sympathy and love to the dear brethren at the Bible House for their loss, as well as ours, of "that faithful servant." But we desire to assure you again of our determination to bear up, support and strengthen the hands of those left in care of the work, by prayer for their guidance, and by any other means within our power, that they may be faithful in pointing the Lord's dear sheep to the green pastures and still waters. And haven't we six of these pastures, and are they not kept green by the water of the Word, the Spirit of truth that runs through them?

In Luke 12:43, our dear Lord said, "Blessed is that servant who, when he (Christ) cometh, shall find watching . . . He will gird himself and make them to sit down to meat and will come forth and serve them." Our dear Lord came in 1874, girded to serve the whole church; but he appointed one visible servant as a steward through whom he gave his church "meat in due season."—Verse 42.

There is no question but our dear Brother Russell was that steward; and now he is gone. He finished the work given him to do this side the veil. And now that the steward is gone, what shall we do? Must we starve? The Lord says he will spread a table in the presence of our enemies. And have we not just such a table, groaning under its load of "meat in due season?"

Let us look at some of the dishes. What are they?—the six Volumes of SCRIPTURE STUDIES, Towers and Tracts. What is in them? Let us lift the covers and see. First, creation, then condemnation, law, ransom, resurrection, justification, sanctification, glorification, restitution, second death. Then we have faith, hope, love, and all the fruits and graces of the Spirit. And we asked ourselves, "Have we perfected all these fruits?" and we answered, "No." Then we went to the table and began feasting upon the food to strengthen these fruits and graces; and oh! how sweet and strengthening those viands were to our souls! And we remembered the words of 2 Peter 1:4-8, 10, 11, that through a knowledge of our Lord and Savior Jesus, grace and peace are multiplied unto us, and thereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature. But there is something more; for we must, besides this, give all diligence (all our time and strength), adding to our faith (how? by feasting on these precious truths now on our table) virtue, knowledge, temperance, patience, god-likeness, brotherly kindness, love. If these things be in us, and abound they make us that we will neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

So our determination is to more diligently feast at the table, that we may be filled, may abound to overflowing; for the Apostle says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom." This is our determination to attain this kingdom honor, and is our prayer for all spiritual Israel.

Your brother and sister by His grace,

MR. AND MRS. G. N. CHAMBERLAIN.—Colo.

RESOLUTION TO STAND CLOSER TOGETHER

DEAR BRETHREN:—

It has been our custom in past years at our Annual Business Meetings to elect our dear Brother Russell as Pastor of the church here, but now that he is not with us in the flesh, but has entered into his reward, we can no longer do so. We have been glad to look to him for the precious "meat in due season" and for pastoral counsel through THE WATCH TOWER, SCRIPTURE STUDIES, etc. We believe him to have been God's faithful steward in supplying us with food from the store-house of God's Word.

When we think of the confusion in which we were before reading the STUDIES IN THE SCRIPTURES, and of the effects of these upon our hearts and lives, we testify that through the noble sacrifice of our late Pastor on our behalf, we have been led to a deeper reverence and love for God and an ever-increas-

ing faith in and love for the Bible, as God's inspired Word; to a stronger desire to be more God-like in thought and word and deed; to a fuller consecration of our lives to do the will of God and to be used in His service; to a greater love for the brethren in Christ and for the world of mankind; and to an intelligent appreciation of God's plan as revealed in his Word.

We desire to express our confidence in the wisdom of our late Pastor in selecting an Editorial Committee to carry on the good work, and rejoice in the great privilege which is yours in serving the household of faith. We convey to you our sincere Christian love and confidence, trusting that the Lord may continue to use you as faithful stewards in the interests of his people. We have full confidence in the Lord, and know that he who has led us thus far will lead us to the end; and with faces Zionward, we resolve to stand closer together in love, unity, humility and faith, under the Captain of our salvation.

Yours in the glorious hope of the High Calling of God in Christ Jesus, MELBOURNE ECCLESIA.—Australia.

WRITTEN PARTLY BEFORE AND PARTLY AFTER BROTHER RUSSELL'S DEATH

DEAR BROTHER RUSSELL:—

Christian love and greeting in our Lord and Redeemer! My desire in writing is to thank the Lord for your ministrations in spiritual things. How gloriously beautiful the truth is, in letter and spirit, as you portray it both by word and example! We thank God for you, and feel our own shortcomings, weaknesses, imperfections, and oh, such inability to perform the desires of the new mind!

Every test and trial is a special one along the line of patient endurance and love, and we fear and abhor the thought of allowing anything like a Judas spirit to lodge in our minds. We feel it so difficult to endure patiently, uncomplaining, what God sees fit to permit. The blessedness of our Advocate is very precious. "He knows, and loves, and cares. How true it is that the flesh wishes to rise from its condition of reckoned deadness!

* * * *

My heart is too full—I can write no more, having heard of the glorification of our beloved Pastor! Oh, we bless the Lord for his marvelous life, and earnestly crave of the Lord a greater measure of his spirit of Christ-likeness! My prayer to God is to "prefer to be where the Lord prefers me to be!" May our gracious God and Father and the Lord Jesus Christ our Advocate bless and keep God's children in the faith to the end! I am

Your sister by His grace, MARGARET BODDEN.—Scotland.

"A MAN AFTER GOD'S OWN HEART"

DEAR BRETHREN:—

We greet you, dear brethren in the Anointed, assuring you that we are not one whit behind the various classes and brethren over the known world with regard to the departure of so noble a man after God's own heart. Brother Russell's character and influence knew no bounds—"the man of God," the under-shepherd of God's sheep, and our loving Pastor. Truly our hearts, like others, were disposed to shed tear drops, and though sighs of sorrow throb our hearts, yet we are confident that he has done his part and now has received his glad "Well done" from the Master's own lips.

How he and Brother Paul must be shining lights of our God! Believing that those to whom the work is now entrusted will continue under the guidance of the holy Spirit to the completion of the harvest, we will endeavor to continue our earnest prayers for you, and all the ecclesias of God in Christ, until the fruition of our hopes is reached.

GATUN ECCLESIA.—Canal Zone.

"LITTLE FLOCK" WILL NOT BE MISLED

DEAR BRETHREN:—

We realize with you that there is work still to be done in the "harvest" field, and we rejoice in the preparation which "that faithful servant" left for the continuance of THE WATCH TOWER for our spiritual nourishment. (Isaiah 21:6)

Seeing with what carefulness Brother Russell handled the Lord's work, we cannot do otherwise than remain loyal supporters of this work, until the waters are fully divided and we have done all the Lord has for us to do.

We rest assured that the "little flock" will not be misled, but will receive the meat in due season; for it is written (Isaiah 62:12), "A city not forsaken"; again (Matt. 28:20), "Lo, I am with you always, even unto the end of the age." Therefore it behooves us to heed the Master's admonition (Rev. 2:10), "Be thou faithful unto death"—faithful to our covenant vows, and to do all we can both spiritually and temporally for the furtherance of the cause, in righteousness and love.

So be assured, dear Brethren, you have our prayers, our sympathy, and our love as never before, and we shall esteem it a privilege to coöperate with you as we may be able. Pray for us. With much Christian love,

Your brethren in the one hope of our calling in Christ Jesus. EVERETT ECCLESIA.—Wash.

WILL ASSIST THOSE LEADING IN THE VAN OF TRUTH

DEAR BRETHREN:—

The class here has passed a resolution to be forwarded to you to this effect. Assuring the SOCIETY of our sincere determination of loyalty to the truth to the best of our ability, and that we will assist in every way possible those responsible for and leading in the van of truth, in the harvest work and the smiting of the waters of Jordan, we cease not to pray for the colaborers and that the divine blessing may be with you.

In the name of our Lord and Master,

THE CLASS AT TOOGOOLAWAH.—Australia.

A WORD OF EXPLANATION

Some time before his death Brother Russell arranged to have a set of fifty phonograph records made of the choicest old fireside tunes, many from the MILLENNIAL DAWN HYMNAL, and on the reverse side a short talk by himself explaining the doctrinal points of the hymn. It was his thought that a large number of these should be prepared and sold to the five and ten-cent stores, expecting that they would have a wide sale and awaken in the minds of the righteously disposed a desire for spiritual things. Brother Russell was always alive to use every channel possible to send out the light and truth and each of these talks is a gem itself.

Friends who knew of his plan urged him to have the Bible Talks recorded in his own voice. This he did; but owing to his rapidly declining strength, it was later found that his voice was not strong enough to make a good record.

Brother Russell then thought to have them re-recorded by the gentleman who made the CREATION DRAMA records so great a success. Our Pastor's death, however, upset these plans.

The brethren interested in the Angelophone Company, believing that Brother Russell's friends would be very glad to have even so weak a record of his voice, continued to carry out his instructions so far as possible. Some of the friends who purchased the records, not understanding why Brother Russell's voice was so weak and low, and thinking the manufacturer at fault, complained. Others who purchased the records write that they are so well pleased that they would not be without them for a thousand dollars, if they could not secure another set. We believe that many more will take this same view when they understand all the circumstances.

In the March 1st TOWER we mentioned the fact that the Angelophone Co. is now going out of business. However, as they still have about five hundred incomplete sets of these records, and about two thousand machines, they are prepared to fill orders as long as the stock lasts. The machines have given general satisfaction, and play records of any make.

ANGELOPHONE HYMN BOOKS

The Angelophone Co. had prepared an attractive booklet containing the above mentioned fifty hymns with music, and an appropriate talk by Brother Russell on the reverse side of each page. These have been turned over to us. Some of the friends have found them specially appropriate for public services, occasionally presenting a copy to one who might show special interest. Two styles: Limp cover, 5c each; stiff cover, 10c each, postpaid.

VIEWS FROM THE WATCH TOWER

CORROBORATIVE EVIDENCE THAT MESSIAH'S KINGDOM IS AT HAND

"TIMES OF THE GENTILES" HAVE ENDED

The Watch Tower, from time to time, has set forth the proof that the "Times of the Gentiles" have ended; that the monarchs of earth have had their day, and that Messiah's kingdom is at hand! We submit herewith some corroborative proof.

From a legal viewpoint, the period of the Gentile dominion ended with October, 1914. Speaking in plain phrase, the world there came to an end! True to the words of the great Master, "The nations were angry, and thy wrath is come!" (Revelation 11:18) At the very end of the Gentile times the nations became angry and began to war with each other, and the great storm of destruction has increased in its fury even beyond the imaginations of men. The loss of human life and earthly treasure has staggered the world. The war still spreads, and without doubt will involve all the nations to a greater or less extent.

Looking down to this very day, the Prophet of the Lord said, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44) Gradually, but surely, the present kingdoms of earth are being broken into pieces. Each day some explosion further weakens the walls of the present order of things, and soon the entire structure will fall with a great crash; and upon the ruins thereof will be erected the kingdom of righteousness, under the supervision of the great Messiah, and this kingdom will stand forever.

REVOLUTION IN RUSSIA

The Russian monarchy has fallen, no doubt never to rise again! With startling and dramatic rapidity the change came—almost in one day. However, we do not understand that the revolution in Russia is a fulfilment of the prophetic statement made by our Lord concerning the great revolution that is to follow the world war; but it shows the tendency of the people, and their determination no longer to be dominated by autocrats, aristocrats or tyrants. When the rulers discover that they are losing their power, there will in all probability be an effort made to bring about peace, and there will probably be some make-shift proposition brought forward and adopted. But when all shall say, "Peace and safety, then sudden destruction cometh upon them, and they shall not escape."—1 Thessalonians 5:3.

Even the worldly-wise see that this must be the inevitable result. An editorial writer in one of the leading New York dailies says:

"The revolutions are not going to be confined to Russia. Hollweg sees and says that there is a new freedom coming for Germany as well as for Russia.

"France has long had her freedom, but will undoubtedly progress further in the direction of Socialism.

"The revolution in England will be as complete as elsewhere, but probably not spectacular or violent. The English people accomplish their revolutions, as they do everything else they undertake, in a stolid, undemonstrative way, but they accomplish them just the same.

"If Russia was an autocracy, England was an aristocracy. Everything in England has been for the benefit of the ruling or aristocratic classes. These aristocratic classes had a trust—a control in politics, in land-ownership, in tax-exemption, in social recognition, in all kinds of benefits and privileges.

"The mass of the people were reduced to the point of penury, and were leaving the British Isles in droves in order to find elsewhere the opportunity which they could not secure at home.

"This Aristocratic Trust operated according to the accepted methods of the trust and absorbed into the trust any man who showed exceptional ability or accumulated formidable wealth, ennobling him, making him a knight or a baron, and so aligning him and his influence and power with the aristocracy, instead of with the people, from whom he came and with whom he should have naturally been in sympathy.

"Thus the Aristocratic Trust perpetuated its privileges and fortified its position. It rode the masses almost as cruelly as did the French aristocrats in the years that preceded the French Revolution.

"No doubt that situation will be destroyed, and probably has been destroyed. The people of England will never be content to go back to the conditions that prevailed before the war.

"How much further the revolution will go is a question. If the war continues long enough, and the people of the various countries become sufficiently resentful at their rulers, we will have revolutions of riot and revolutions of repudiation—revolutions which will set up new governments and refuse to be bound by the obligations which the old governments incurred.

"There ought to be a revolution in Germany as well as in Russia and in England, and there probably will be."

REASONS FOR GENERAL REVOLUTION

The time will come, and that ere long, when the peoples of the warring nations will awaken to the fearful condition brought upon them by the war. Soon they must realize that the able-bodied, wealth-producing men have been either killed or else rendered practically useless by the long and dreadful conflict; and the cost of living has greatly increased and is likely to go still higher; that their opportunities for earning money have greatly decreased; and that added to this will be the great burden of taxation created by the war. Revolution, repudiation and destruction are certain to follow.

TOO LARGE FOR HUMAN MIND TO GRASP

The Chicago American recently published, editorially, the following figures concerning the debt now upon the nations of Europe as a result of the war; viz:—

"The total debt of the war in Europe is now one hundred twenty thousand million dollars ($120,000,000,000). This means that in the years to come, barring revolution and repudiation of debts, the people of Europe already harassed, half starved, killed and wounded in millions, must carry on their backs an appalling debt of $120,000,000,000.

"The interest on this amount, at only 5%—and most of it was borrowed at a higher rate—amounts to six thousand millions of dollars every year.

"The people of the warring nations must pay this six thousand millions every year—six times the total national debt of the United States at present; and after they have paid the six thousand millions of dollars a year in interest, they will still owe the one hundred and twenty thousand millions."

These figures represent a condition too enormous for the human mind to fully grasp. But by way of aiding the mind in this respect, we call attention to the fact that —according to the best information obtainable—twenty thousand million persons have lived on the earth during the six thousand years from Adam's day until now; thus a war debt of $120,000,000,000 is equivalent to $6 per head for every man, woman and child that has ever lived. It is hardly necessary to suggest that revolution and repudiation of this great debt will naturally follow.

WHO ARE RESPONSIBLE?—KINGS OR CLERGY?

The common people have not of their own choice made this enormous debt. It was not the common people who sought the war. Of the millions that have died upon the battle-fields, and the millions of widows and orphans that have wept at home, not one of them has had a voice in determining whether or not the people should go to war. The kings and rulers have prepared for war, and have sent their subjects forth to war without even asking their consent. The kings from time immemorial have claimed to rule by divine right, and that therefore whatever action they would take, whether for war or for peace, would be right. It has long been a part of the unwritten laws of these nations that "The king can do no wrong."

But back of the kings there is another class of men who are even more responsible, and therefore more reprehensible; namely, the clergy class! For more than fifteen centuries these, as the spiritual advisers of the kings of Europe, have told them that they—the kings—rule by divine right. These clergy have supported their kings and rulers without regard to whether they were right or wrong. The clergy have shielded themselves behind their pious garbs and encouraged, advised and abetted the kings in their unrighteous and murderous work. The day of retribution is at hand, and God's wrath will fall upon both kings and clergy.

THE KINGS VERSUS THE PEOPLE

Charles Edward Russell, a writer of national fame, through the public press, recently said:

"The kings of the earth conspire to keep monarchy still throned. The people of the earth arise and kick all these devices into forgotten fragments.

"One of the most colossal of these astute plottings

went to pieces when the Russian people got tired of the fantastic yoke of the king business and cast the thing far from them.

"Ever since that day in July, 1789, when the Bastille fell in Paris, there has been a royal trade union to keep the kings on their jobs.

"Whatever their countries might be forced to do, or seem to do, after that, all the kings of Europe have been bound together by a secret alliance and the ritual of their trade union.

"One way to promote trade interests and keep the jobs was to link up the various thrones by carefully made marriages.

"Hence the German rulers, having an over-supply of princelings on hand, started in early upon a deliberate, fixed policy to Germanize Europe.

"After a century of that policy the result is seen in the fact that every king of Europe is either a German or has much German blood in his veins.

"Wherever an heir to a throne has been sighted as approaching the marriageable age a German has been picked out for a consort.

"To mention only a few of the achievements, the king of England is a German. For generations German has been the household language of the British royal family. Queen Victoria spoke English with a marked German accent; German was her native tongue. Even Edward VII. was not perfectly at home in the language of the country he ruled.

"Three members of the British royal family are now bearing arms against Great Britain, because they are German princes as well as British, and their German allegiance naturally seems first to them.

"The queen of Belgium is a German. The queen of Holland is of German descent and is married to a German.

"The poor little man just taken by the scruff and lifted from the throne of Russia is seven-eighths German. His empress, who had to be hidden from the indignant Russian populace, was one of the vast army of German princesses that have been distributed about Europe.

"The king of Italy is largely German. The king of Spain is also one of the Hapsburgs.

"The queen of Greece is the Kaiser's sister. It was the German Queen of Greece that ruined that country in the interest of Germany.

"She kept Greece from observing its treaty with Serbia; kept it from its obvious policy, which was to join the allies; and finally drove its king to plunge it into its present state of pitiable wreckage.

"It was the German empress of Russia that led and inspired the pro-German party there through the most astounding drama of intrigue, treachery and betrayals that was ever known among men.

"All the time that the government of Russia was pledging faith to the allies and the soldiers of Russia were ostensibly fighting on that side, the real and unseen power behind all this was working for Germany.

"It was the pro-German party that armed the Russian troops with sticks and crowbars for guns, provided their cannon with ammunition that fitted German artillery, but not their own, sent them to destruction or defeat, surrendered them by the thousands, and soaked the soil of Poland with their blood, needlessly sacrificed.

"The extent of this colossal treason staggers the imagination and makes all the fiction in the world look tame. It has greatly prolonged the war, cost hundreds of thousands of lives, wasted millions of treasure and laid upon the patient people a burden under which they will stagger for generations.

"All for the sake of the Hohenzollerns and the supremacy of the kings.

"Russia has awakened from its monarchial trance. A democracy at last, she has now taken her true place with the other democracies, fighting the mad dog of monarchism, now in its lair.

"They sang 'The Marseillaise' in the streets of Petrograd, and at the news all democrats around the world sang with them.

"They had reason to sing. These democrats have left Germany and Austria the only autocrats in Europe. They have made the issue of this war so clear that no longer can either a liar or a coward side-step it.

"It is to be democracy against autocracy, or the people against the thrones.

"The last great struggle, clean-cut, sure, unmistakable —the world for the kings or the world for its people."

BLIND TO MASTER'S PRINCIPLES

The clergy have a great opportunity at this time (were they awake to their privileges) of comforting the people and telling them what this trouble means, and of admonishing them, in the language of the Lord, to "seek meekness, seek righteousness!" They have a great opportunity to point the people to Messiah's kingdom and to teach the principles of love which he taught. But alas, they are unfaithful to the high office which they occupy!

We quote below the words of some of these to show that while they claim to be followers of the Prince of Peace, and pose before the people as the teachers of the message of the Lord Jesus, their words show that they are blinded to the great principles for which he stood.

The Rev. Dr. Newell Dwight Hillis, Pastor of Plymouth Church, Brooklyn, in an address before the Union Branch of the Y. M. C. A. in the Bronx, N. Y. City, on March 25, according to the public press, said:

"I am willing to forgive the Germans for their atrocities just as soon as they are all shot. If you would give me happiness, just give me the sight of the Kaiser, Von Hindenberg and Von Tirpitz hanging by a rope. If we forgive Germany after the war, I shall think the whole universe has gone wrong."

The Rev. Dr. Frederick W. Adams, speaking at the 23d Street Branch of the Y. M. C. A., N. Y. City, said:

"If we enter the war we will be fighting for the ideals of the Declaration of Independence. It is the Christian duty of America to declare war upon Germany."

RULERS THREATENED BY SOCIALISTS

The Socialist-democratic party of Russia, in its official organ, *The Pravda*, published on March 25th a resolution by its Central Committee, inciting the soldiers to leave the trenches and go over to the enemy. This, they assert, will immediately evoke a fraternal response on the part of the Germans, and the war among the nations will promptly collapse, enabling the army and the people to devote themselves to the overthrow of the ruling classes.

FAMINES AND PESTILENCES TO FOLLOW

When our Lord Jesus was asked by his disciples what would be the proof of the end of the age, and the setting up of his kingdom, among other things he said: "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places." We see now a partial fulfillment of this prophetic statement, in that practically all the nations of earth are engaged in deadly conflict. The available food supply is everywhere decreasing and the cost of living increasing, so much so that today there are thousands of persons suffering from hunger, even in America. For a number of years Germany had been able to produce about 35 bushels of wheat per acre. After the war began she was unable to bring fertilizers from South America, with the result that in the first year of the war the land produced less that 25 bushels per acre, and in the second year, the average production was only about 14 bushels per acre.

In 1915 Canada produced 270 million bushels of wheat, whereas in 1916 only 155 million bushels were produced. Food supplies along all other lines, such as potatoes, onions, and other necessities are likewise much less than they were a few years ago.

HOW TO KEEP DOWN HIGH COST OF LIVING

This suggests that everywhere the people will be forced to practise economy. The day of luxury has passed, so far as the present order of things is concerned. Dr. Harvey W. Wiley, the well-known food expert, for many years in the employ of the U. S. Government, says:

"Whether we remain at peace or adventure on war, the Government should take over our food supplies.

"Every family in the country must be able to buy staple foods at fixed prices.

"Already one-tenth of the people of the United States are starving. Such starvation is largely due to stupidity.

"Even today one dollar spent on Indian corn will keep a working man well nourished for one month. Five dollars will supply four weeks' satisfying food for an average family.

"Plain living? Of course! But you may take it from me, the war has killed luxury for this generation.

"Humanity is entering upon such a period of enforced economy as the world has never seen. Europe feels this today. We may realize it tomorrow.

THE BALANCED RATION

"When one dollar can purchase only 50 cents worth of food the man who earns and the woman who spends

must learn what foods furnish most nourishment before they buy.

"Corn bread, corn mush, any one of a hundred corn meal dishes with a baked potato and an apple supply a perfectly balanced diet.

"For children milk is also necessary—one pint of milk per child per day.

HEALTH FOR FOUR CENTS

"I will guarantee to keep any child in perfect health, growth and enjoyment on a daily ration of one-half pound corn meal and one pint of milk a day—cost four cents.

"That plan steals the threat from food wars or railway strikes, and puts the quietus on the question of the high cost of living.

HUNGRY CAN'T WORK

"A hungry child cannot be good; neither can it work or study properly.

"My household of four makes four dinners from a five-pound roast, changing to a chicken on Sunday. The rest of our diet is fruit, potatoes and cereals. We work hard and are never ill.

"My farmer, who earns one-twentieth of my wages, spends not less that five times as much per person on food for his household.

PREJUDICE A FACTOR

"My corn meal mush costs six cents a pound; his breakfast cereal sells for 25c a pound.

"I offered to supply his corn and wheat free.

"'No thank you,' said he, 'my wife wouldn't stand for it. If we ate as you do, all the neighbors would make remarks.'

"There lies the chief reason for the high cost of living—prejudice and fashion."

A WORD TO THE WISE

In view of the present conditions, we suggest to the friends of the truth that it would be well to begin the practise of economy along the lines suggested by the above food expert, and to lay in a supply of plain foods, such as corn meal.

The facts coming from every source present a very dark picture, if you view it only from the standpoint of the world; but when we take the Lord's standpoint, it rejoices our hearts, because we see that the present unrighteous institutions of the earth are going down in the worst time of trouble the world has ever known, and that this marks the hour of deliverance for the last members of the body of Christ and the early establishment of Messiah's kingdom, which will bring peace and comfort, happiness and plenty, health and joy to every one who loves righteousness and will do righteously.

MESSIAH'S KINGDOM IS HERE

Let us, therefore, who are "children of the day," while we yet have opportunity, tell the people the glad tidings of the blessings which are so near at hand! This is the time for God's people to declare the day of his vengeance; that is to say, to point out to the world that this great trouble upon mankind is God's vengeance upon the selfish and wicked institutions, and that the fall of "Babylon" and all systems of unrighteousness, which soon must take place, will make way for the deliverance of the people from the thraldom in which they have been held for centuries. This is the time above all times for Christian people to comfort those who mourn and who desire to be taught the meaning of present events.

We urge the dear brethren everywhere, therefore, to be zealous and active in the promulgation of the glad tidings of great joy. "Then look up and lift up your heads, for your deliverance draweth nigh!"

JESUS ANOINTED AT BETHANY

[This article, excepting the first paragraph, was a reprint of that entitled "A Bottle of Spikenard, Very Costly," published in issue of April 1, 1899. The first paragraph was a reprint from article entitled "Perfume Very Precious," published in issue of April 1, 1905. Please see the articles named.]

SOMETIME, SOMEWHERE, EACH FINDS GETHSEMANE

"In golden youth, when seems the earth
A summer land of songs and mirth,
And not a shadow lurks in sight,
We do not know it, but there lies,
Somewhere, veiled under evening skies,
A Garden all must sometime see,
Gethsemane, Gethsemane!
Somewhere his own Gethsemane!

"With joyous steps we go our ways,
Love lends a halo to the days,
Light sorrows sail like clouds afar,
We laugh and say, 'How strong we are!'
We hurry on, and hurrying go
Close to the border land of woe,
That waits for you and waits for me;
Gethsemane, Gethsemane!
Forever waits Gethsemane!

"Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt-font of tears,
The Garden lies; strive as you may,
You cannot miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

"All those who journey, soon or late,
Must pass within the Garden's gate,
Must kneel alone in darkness there
And battle with some fierce despair.
God pity those who cannot say,
'Not mine, but thine,' who only pray,
'Let this cup pass!' and cannot see
The purpose in Gethsemane.
Gethsemane, Gethsemane!
God help us through Gethsemane!"

JESUS WELCOMED AS KING

[This article was a reprint of that entitled "Hosanna in the Highest," published in issue of March 15, 1905, which please see.]

JESUS THE SERVANT OF ALL

[This article, with the exception of the paragraphs printed below, was a reprint from article entitled "I Have Given You An Example," published in issue of April 1, 1899, which please see.]

The scene of today's lesson was the "Upper Room," and the occasion the anniversary celebration of the Jewish Passover supper, on the beginning of the 14th day of Nisan—which day ended at 6 P. M. on Friday. The preparations had been completed during the day for observance of the type, instituted the night before Israel's departure from Egypt; and as the Master sat down with the twelve to eat the supper, he spake, saying, "I have greatly desired to eat this Passover with you before I suffer."—Luke 22:15.

The Passover lamb typified "the Lamb of God," our Lord Jesus, and the eating of it pointed to the fact that the followers of our Lord throughout the Gospel age would feed in their hearts upon the Lamb of God, thus by faith appropriating to themselves the blessings secured to them through his death; "For even Christ, our Passover, is sacrificed for us; therefore let us keep the feast."

But inasmuch as Jesus was the antitypical Lamb, it was appropriate that the type should after this cease to be observed. Hence it was that Jesus, following this last typical supper, established the Memorial supper of unleavened bread and fruit of the vine, which symbolized his broken body and shed blood.

CK OF HUMILITY CAUSED LOSS OF GREAT BLESSING

The apostles, doubtless still filled with enthusiasm from the arkable events of the week, were at a loss to understand sadness of our Lord. Had they not witnessed the feast ne home of Lazarus, Martha and Mary, and the breaking ne alabaster box of costly ointment upon our Lord? Had not witnessed his triumphal entry into Jerusalem amid plaudits of the people, who exclaimed, "Blessed is he that eth in the name of the Lord! Hosanna in the highest"? had heard the Pharisees ask Jesus to put a stop to the onstration, and the Master's reply that if the people should their peace the very stones would cry out. (Luke 19:40) ulfil the prophecy (Zechariah 9:9) there must be a shout, there was a great shout.

Moreover, had not the whole city been in commotion? And they not accompanied the Master into the Temple and essed his driving of the money-changers therefrom? And n the Pharisees, Sadducees and others tried to confuse s, they had observed how wisely he had turned all their ments upon themselves, so that they dared not ask him more questions, fearing lest their position would appear the more untenable.

These thoughts, added to the one that the kingdom was oaching and that places would be apportioned, were upper- t in their minds and were no doubt partly responsible the rivalry which sprang up among them, as a result of h, when they came to the upper room, they had not the ility of mind to take thought of serving either the Master ne another. It was the custom of the well-to-do Jews to a servant to minister to the comfort of the guests; but e was no servant present on this occasion, and none of the tles had the humility of mind to offer to be the servant. great a blessing was thus missed by these disciples! what a remarkable opportunity was thus afforded the ter to teach a lesson in humility!

HAVING LOVED HIS OWN, HE LOVED THEM UNTO THE END"

Apparently our Lord let the situation progress to the full. waited until supper was being served (not ended, as in Common Version); then, arising from the table, he laid e his mantle and secured a basin and a towel. Girding up garments so as not to interfere with his movements, he n to wash their feet.

We can well imagine the surprise of the apostles as they ched the procedure, noting the Master go from the feet ne to the feet of another, as they extended from the hes upon which the apostles reclined.

The account of today's Study opens up by declaring, "Hav- loved his own which were in the world, he loved them the end." Truly, as Jesus himself said, "Greater love no man than this, that a man lay down his life for friends"! Again, he said, 'I am the Good Shepherd; the d Shepherd giveth his life for the sheep." The tender care had for his sheep, and the untiring zeal which he man- ted in their preparation for future service, was fast con- ing his vitality. On the cross the pouring out of his was fully completed. "He poured out his soul unto h"!

The washing of the disciples' feet by our Lord was a sharp reproof for their neglect to wash his feet and the feet of one another. Doubtless they were very silent for a time while the service proceeded. The lesson was having the designed effect; but the Lord's words to Peter, "What I do thou knowest not now, but thou shalt know hereafter," clearly show that the depth of the lesson could not be fully appreciated at that time.

Nevertheless Peter protested, saying, "Thou shalt never wash my feet!" The noble Peter had too much reverence to wish the Lord to be his servant. But when Jesus said, "If I wash thee not, thou hast no part with me," this thorough-going, whole-hearted disciple urged, "Lord, not my feet only, but also my hands and my head!" But the Master explained that "He who hath been bathed hath no need except to wash his feet."—V. 10. Diaglott.

The intimation was that as St. Peter had bathed, which was in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season, he now merely needed the rinsing of his feet, the cleansing of the members that came into close contact with the dusty highways of that time.

THE HEINOUS SIN OF JUDAS

The last six words of Verse 10, "Ye are clean, but not all," referring to the foul conspirator Judas, clearly show that our Lord also had in mind another cleansing, a much higher one, of which this washing of their feet and their previous bath were but the figures—"the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing."—Ephesians 5:26, 27.

Although our Lord Jesus "knew who should betray him" (V. 11), and that Judas had already bargained with the chief priests, and was merely waiting for the opportune moment to carry out his malevolent design, yet Jesus did not pass him by, but washed his feet with the others.

None but Judas understood the reference to himself, or the subsequent words recorded in Verses 18, 26-28—these, however, not being a part of today's Study. Although our Lord went so far as to quote the very prophecy which marked Judas and his disloyalty—"He that eateth bread with me hath lifted up his heel against me" (Psalm 41:9)—none of these things moved the arch-betrayer, none appealed to him in such a manner as to change his wicked course.

Thus Jesus explained that it would be one of his own chosen twelve who would betray him—one of those who would later dip with him in the dish, partaking of the same supper, the same bread, the same roasted lamb. All this signified a very heinous breach of friendship. It was most sad to contemplate that the traitor should be one who had been a bosom friend and disciple.

"'Unto the end!' Thine own?
O dear and blessed Master! Can it be
That, nevermore alone,
Our weary hearts may dwell in peace with thee,
Knowing that to the end
Thou wilt be with us, walking by our side,
Our Guardian, Guide and Friend,
Until in heaven we shall with thee abide!"

THE CHRISTIAN'S DUTY IN TIME OF WAR

Factories and business houses throughout the United es are circulating amongst their employees a petition, lly in the following form:

"As an American, faithful to American ideals of stice, liberty and humanity, and confident that the overnment has exerted its most earnest efforts to keep at peace with the world, I hereby declare my absolute d unconditional loyalty to the Government of the United tates and pledge my support to it in protecting American ghts against unlawful violence upon land and sea, in arding the Nation against hostile attacks, and in up- lding international rights."

Numerous WATCH TOWER readers are asking advice as to signing of this paper. Our answer is that every resident merica should be faithful to the ideals of justice, liberty humanity, and should exert his most earnest efforts to the peace; and as between the United States and any r government on earth, his loyalty should be to the United es Government; but when it comes to a Christian pledging unconditional support to the protection of American rights and and sea, that would mean pledging himself to take rms and actively engage in war. The question then arises, t is one's duty under such circumstances?

We answer, There is a difference between the duty that devolves upon one who is not a Christian and one who is a Christian. In both Catholic and Protestant churches are found some Christians. But the mere fact that one belongs to some church denomination is not evidence that he is a Christian. Many nations claim to be Christian, but there is no Christian nation on earth, for the reason that there is no nation in which every person claims to follow Christ. Many of those who claim to be Christians disregard the teachings of Christ. This applies equally to the clergy and laymen. The clergymen throughout the country are urging their parishioners to join the army, many of them saying, "It is the Christian duty of America to declare war upon Germany."

A true Christian is one who believes that Jesus Christ is the great Redeemer of mankind, and who then makes a full consecration to do God's will; who is accepted by the Lord and begotten of the holy Spirit, and thereby becomes a follower of Christ Jesus. All such are ambassadors of Messiah, the King of Glory (2 Cor. 5:20), to whom the Lord has delivered his message of reconciliation for the world. The Lord has commissioned, or authorized, all such in the following words: "The spirit of the Lord is upon me, because he hath anointed me to preach the glad tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are

bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1-3) This applies to every true follower of Jesus who faithfully walks in his footsteps.—1 Peter 2:21.

No Christian could engage in war and remain a Christian; for the reason that Jesus did not engage in war. Jesus declared that he came not to destroy man's lives, but to save them.

If men of the world desire to engage in war, that is a question for them to determine. The Christian well knows that God has permitted this great war to come upon the nations to develop amongst them conditions that will lead to revolution and anarchy, and that every nation that engages in this war will ultimately be involved in the greater trouble. The only advice that we have to give those who are not Christians is that given by the Lord through his prophet saying, "Before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2:2, 3.

Whatever question there might be about the duty of a man of the world who does not claim to be a Christian, there is no middle ground for the Christian. He can be true to the Lord and faithful to his consecration vow only by taking one course, viz., a refusal to engage in war. As reasons therefor he should, in kindness and in the spirit of love, yet with boldness, tell those who will hear the meaning of the great trouble now upon the earth, and point out to them the nearness of Messiah's kingdom and the blessings that will follow its establishment. Since he is the ambassador of the heavenly kingdom he should see to it that his time and strength and energy are devoted to peaceful pursuits, and to the declaring of the message of the kingdom of Christ. All this is his vocation.

No Christian should resist the Government with force of arms. If the laws of the land provide for exemption for those who cannot conscientiously engage in war, then the Christian should take advantage of that. If it should come to the question as to whether or not a Christian would shoot his fellowman or be shot, it would be better for him to choose the latter rather than the former. He has made a covenant with the Lord to be faithful unto death, and no one can take his life until God's due time, so long as he is faithful to the Lord. It it bring suffering upon him to take this stand, then he should remember that the Lord promised that His followers must expect to suffer, and that the reward of life everlasting on the divine plane is promised to those who suffer faithfully with Christ unto the end.—Romans 8:16, 17.

IN RE MILITARY SERVICE

Numerous letters are coming to us, asking advice as what should be done with reference to complying with t statutes of the various States which provide for the regist tion of male citizens from 16 to 45 years of age. The statu that are being passed by the various States are similar in ma respects, and yet it will be necessary for us to have a co of each one of these military Acts in order to give speci advice. Where the Act provides that all persons are requi to give this information, there would be no good reason declining to give the same. Where the Act further provi that certain persons are exempt from military service, t must file their affidavit within a certain time and with certa officers in order to be entitled to exemption, we advise that t brethren take advantage of this exemption by preparing a filing the affidavit required by law. It is difficult for us h to give a form that will apply to all States, but if the Act read carefully the form below can be used in most Stat changing according to the terms of the law. We theref suggest the following form:

State of ———
County of ———

——— (name of person claiming exemption) being duly sworn, on oath says that he is entitled to exemption from military service, for the reason that he is a duly ordained minister; that since the ——— day of ——— h has been fully consecrated to the Lord and His service that he cannot conscientiously engage in war in any form and claims his exemption for the reason stated in thi affidavit.

Subscribed and sworn to before
me this ——— day of ———

All persons who are duly elected elders by a vote of ecclesia have received a church ordination, and all pers who are fully consecrated to the Lord (Luke 9:23; Rom. 12 have received the divine ordination as a minister of the G pel.—Isa. 61:1-3.

The duty of a Christian is clearly set forth in the Scr tures. There is no middle ground. For him to engage war would be to disregard the commission the Lord has gi him. To refuse military service would perhaps bring pe cution; but to engage in military service would be a violat of his covenant with the Lord, and this being true, no would desire to engage in war, and hence should decline enlist in the service of the army.

PUBLIC INTEREST IN THE TRUTH INCREASING

That the public is anxious to listen to discourses pertinent to the strange times through which the world is now passing is evidenced by the increasing attendance at the public meetings reported by the pilgrim brethren in the field. And at our larger public gatherings there is also a noticeable awakening. Recently at Boston four thousand people tried to crowd into the leading theater to hear, "Why Do the Nations War?" and at a public meeting at the New York City Temple on the afternoon of Sunday, April 1, about fifteen hundred listened with intense interest to a discussion of the following topic: "Universal Peace—How Can it be Obtained?" It is reported that over eleven hundred were turned away.

We are now conducting a series of lectures in various cities throughout the country. These are opened by a largely advertised public meeting by our President, or some other brother especially suited to public discourse, and followed by other Pilgrim brethren of ability. The results have been very gratifying, and the urgent invitations for fresh series are coming in so rapidly as to necessitate the extending of Brother Rutherford's appointments several months in advance.

We rejoice that the Lord's blessing is resting upon proclamation of the truth, and to know that there are s many hungering and thirsting after righteousness. How g we are to be ambassadors of the One who is able to sup that which satisfieth the hungry and thirsty!

More and more does the truthfulness of the prophetic terances of the words of the Lord impress itself upon hearts as we "behold a famine in the land—not a famine bread nor a thirst for water, but of hearing the words of Lord." (Amos. 8:11) No doubt many more hungry hea will accept the blessed message of the kingdom as we vance closer to the time when "no man can work." In v of the perilous times before us and the wonderful opport ties brought about by the approach of the great cataclysm behooves all the ambassadors of Christ, the heralds of the approaching kingdom, to be zealous, to be fully awake doing with their might what their hands find to do, be the night fully settles down, remembering that "he that r eth, receiveth wages, and gathereth fruit unto life eternal."

A TIMELY WARNING

In a recent issue of THE WATCH TOWER we called attention to the danger that might result to the brethren by having the names of the Secretaries of the various ecclesias published. The following letter, which is a sample of many we are receiving, proves the wisdom of the warning:

WASHINGTON, D. C., March 30.

"DEAR BROTHER RUTHERFORD:—Your recent warning in THE WATCH TOWER against the publication of the of Class Secretaries was well-timed and necessary. Some publication erroneously gave my name as such for the ecclesia here, and I have been kept busy of late with letters from unknown friends who desire me to serve them in various ways, but do not even enclose stamps for reply, or seem to appreciate the reliability of information or a sistance furnished by me. I enclose herewith pernicio literature received from a pernicious person who mu have obtained my address in the way mentioned.

"Your brother in Christ, E. H. T."

The friends from numerous classes are sending us sam of literature which have come to them recently, some dressed, "Esteemed Friends," or, "Dear Friends," or " Friend in Christ." This literature begins as though it written by a Bible Student, and winds up by soliciting m and urging that contributions be sent to the person na on the literature.

Through the columns of THE WATCH TOWER warn

been frequently given against various frauds that have attempted upon our readers, and we shall continue to this warning. We suggest to the brethren that when have any doubt about literature that is sent them, they e and send it to us. We will be glad to render any asnce we can. At the same time be assured, dear brethren, any literature that solicits money, either directly or in-tly, is not sent by the SOCIETY, nor approved by the ETY.

Truly the warning that Brother Russell gave in THE TOWER of November 1st, 1916, under the caption, "THE HOUR OF TEMPTATION," was very timely.

As the following words of St. Paul applied to the church of Ephesus, so they apply with equal force to the church now: "After my departure shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise speaking perverse things to draw away followers after them." We suggest to the friends, therefore, that all literature coming to them which speaks unkindly of Brother Russell be consigned to the waste-basket.

SOME LETTERS OF INTEREST

RAYERS AND COOPERATION TO EXTENT OF ABILITY

R BROTHER RUTHERFORD:—

Permit me to express my love for and my confidence in I have a hearty sympathy and love for the harvest , and you shall have my earnest prayer and co-operation ne best of my ability in finishing what dear Brother Rusprosecuted so faithfully for so many years.

There is a little matter I believe I should mention to you. ve in the past given away to a few of the friends, and few instances recommended, some books of Murray's and lick's. As I see it now, I believe I did wrong in doing I have always acted on the Bible statement, "Despise not hesyings; prove all things, hold fast that which is good." le this is still true, yet our Lord said that in the end he age, he would make his wise and faithful servant ard over all his goods, to give his household meat in due on; and I believe if we give heed to the Bible itself, and he helps God has provided through that servant, and nd upon God to use his holy Spirit to guide us into all h, as he promised, we shall not want for spiritual instruc- We will not need anything else, for other teachings always more or less mixed with error. In the future I confine myself to the pure message, and recommend the e to others.

With continued prayer for your success in guiding the work od, and for your own blessing, I am

Your fellow servant in Him, DANIEL TOOLE.

Our Reply

R BROTHER TOOLE:—

Your letter of the 22d is before us. We thank you very h for it. We rejoice with you that you now see that distribution of the books mentioned by you could hardly n harmony with the Lord's will as we understand it, and you appreciate the fact that the Lord has made provifor the household of faith in giving "meat in due seathrough his selected "wise and faithful servant." The s for our faith in the glorious prize set before us is a wledge of the Lord's Word, and a clear understanding appreciation of the same and a reliance thereupon. We r understood the plan of God until he was pleased to it to us through the interpretations of his servant—our Brother Russell. If we would maintain our faith and ease it, it would seem absolutely essential that we abide he food the Lord has supplied, and we are certain that an be a greater help to the dear brethren everywhere if confine ourselves to the spiritual food provided of the through this channel. To search for spiritual food where is equivalent to saying that the Lord did not pro- that which is sufficient through his chosen servant, and n careful consideration we know that none of the fully ecrated would want to say this.

We are glad to hear you say, "In the future I will ne myself to the pure message, and recommend the same thers." Abiding in the Lord, and his message abiding in ve are sure we can be of greater help to his sheep as we e to minister upon them as his willing bond-servants.

We are in a time of great peril, and we all do well to take to the warning our dear Pastor left us in his last mesto the church. We may expect, as he stated there, that will arise seeking to draw followers after them, and duty to His people as representatives of the Lord and of SOCIETY, is to encourage them as much as possible to stay to the Lord's message. In ourselves we can do nothing, we can do all things through Christ Jesus, who strengthn us. But to have his strength we must be in harmony His way of doing things.

We appreciate your words of encouragement and your ers, and assure you that you have ours. May the Lord nue to bless you and all of his dear people, and to give ll the needed strength in this hour, to hold fast that h we have gained. The blessings of the Lord be with you.

NGELOPHONE BLESSINGS—"DEAD, YET SPEAKETH!"

R FRIENDS:—

I wish to assure you of my continued loyalty to the Lord and the Truth, and I shall endeavor to co-operate with the SOCIETY in every way possible in the further smiting of the waters of Jordan. My recent experiences since the death of our Pastor seem to have been very similar to those of the dear friends everywhere, as I note from THE WATCH TOWER.

I was shocked beyond measure at our Pastor's death. I went immediately to my room, and dropping upon my knees, told the Lord how sad and bewildered I felt, and that I could hardly understand why our Pastor should be taken so quickly and unexpectedly, but assuring the heavenly Father, however, that I was perfectly resigned to his will in the matter, knowing that he knew best. I told the Lord that I had no desire to turn away, but that I would endeavor to go forward resolutely and give greater diligence, if possible, to make my calling and election sure. I further thanked him for the many blessings that I had received through the instrumentality of this noble servant, and that while we shall see his face no more in the flesh, we still have the precious truths from his pen that we may continue to feast upon.

We read, "By the sadness of the countenance the heart is made better," and as we sorrow—"not as others," however—may we be drawn closer to the Lord.

I wish to relate, further, a recent experience that has been such a joy and blessing to us. About the time of our Pastor's death I ordered a cabinet style Angelophone and 50 hymn records and some of the song books.

These reached us in perfect condition only 3 or 4 days ago, and oh, what a feast we have already had! I just can't express the joy we have experienced in listening to hymns and the hymn-talks—especially the latter.

Why, dear friends, we, so to speak, have Pastor Russell now in our parlor. Any time we want to have a little sermon, we have only to go and put on a record and start the machine, and it is just like hearing him in an auditorium, only we can't behold his face. I just couldn't help but think of the Scripture, "He, being dead, yet speaketh." When we reflect that this was one of the last of our Pastor's labors, how glad and thankful we are that God has added this blessing also!

Please accept our heart-felt sympathy as we realize that those of the SOCIETY who were so closely associated with our dear Brother Russell will doubtless feel the parting more keenly than we who are more distant. Asking an interest in your prayers, and assuring you that we remember you at the Throne of Grace, I remain,

Yours in the Faith once delivered to the saints,

W. H. BURCH.—*Ill.*

CLASS EXTENSION WORK ENCOURAGED

DEAR BRETHREN:—

Remarks in a recent number of THE WATCH TOWER concerning certain brethren OFFERING their services to other classes, upon payment of expenses by the classes served, has suggested that it might be well to get your opinion concerning a certain practise here.

For a number of years our class has been sending elders to nearby classes. This we are doing at the invitation of the classes referred to, so that it seems to me that the case here is different from the one mentioned in THE TOWER. However, we would like to get your opinion as to whether you think this a wise practise. Some of the places we serve every Sunday, others three times a month and others once a month.

Yours in Christ, A. L. SEELEY.—*Ill.*

Our Reply

It is not the purpose of the article in THE WATCH TOWER to curtail in the slightest the opportunities of the brethren to serve other classes, when the classes invite the brethren to come. As we understand it, the brethren of your Ecclesia serve the nearby classes at the request of those classes.

There has for some time been a growing habit among certain brethren desiring to make a trip through the country to write the classes along the way advising them that they would serve on certain dates, provided the classes pay their expenses; in other words, this is a polite way of inviting the friends to defray the expenses of a trip, thus indirectly solicit-

ing money from the brethren. This is contrary to the policy of the SOCIETY, and the purpose of putting the notice in THE TOWER was to advise the friends that the SOCIETY does not encourage or approve such action.

The SOCIETY has always encouraged the Class Extension Work, and will continue to do so, and when a class in any community invites a brother to come and serve, it is entirely proper that the brother accept. The SOCIETY is pleased to see all the dear brethren actively engaged in the service.

PASSED V. D. M. QUESTIONS ON SECOND TRIAL

DEAR BRETHREN:—

I must write and tell you how my heart is rejoicing over the V. D. M. Questions. I have no words to express my appreciation that are strong enough to bring out the glory and beauty that the V. D. M. Questions have brought to my hungering soul. God's wonderful plan has never been so bright and sublime to me as it is now. I am so thankful to my heavenly Father that through the V. D. M. Examination Department, I failed no my first questions. Truly it was God's leading, to wake me up to learn a lesson not to deal with God's Holy Word in a haphazard way!

When the news came to me that I had failed, it grieved my heart sorely, in spite of the fact that I was saying all the while, "The Lord's will be done, not mine." Then I took the whole matter to the Lord in prayer. Truly I can say,

"All the way my Savior leads me,
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?"

And truly he did guide me. Then I prayed in earnest that I might be allowed another trial; for I felt in my heart it was necessary for me to answer those questions if I still stayed in the Pastoral Work. After praying and studying and comparing those questions, then I realized more than ever before the deep wisdom our dear Pastor had regarding God's holy plan, in preparing and sending out those questions for us. I surely have derived much benefit from them, and I want to thank the heavenly Father and the Committee for giving me another chance on the V. D. M. Questions! It certainly did cheer my heart; for now I feel worthy to go into the Pastoral Work.

My heart is filled with gratitude and praise and is overflowing with love for all of God's little ones, and especially those at the Bethel home.

Dear brethren, forgive me for intruding on your valuable and precious time, but my heart was so full of love for the whole world, and because of my passing the examination, that I had to write you.

If my testimony is worth using, use it in any way you see fit, and my name also. I am not ashamed of failing, for the Lord knew it all. May God's blessing rest upon each brother and sister wherever they may be, is my prayer.

'Examine me, O Lord, and prove me; try my reins and my heart; for thy loving kindness is before mine eyes. And I have walked in thy truth."—Psalm 26:2, 3.

Your sister in His grace, MATTIE COOPER.—*Tex.*

WE THANK GOD FOR HIS MEMORY

DEAR BETHEL CO-LABORERS:—

We desire to take this opportunity of expressing to the dear ones of the Bethel family and Brooklyn Tabernacle our love and heart-felt sympathy in the loss of our dear Pastor from fellowship and from the field of service.

We realize that we have lost from our midst one whom we recognize as "that servant" (Matt. 24:45), a brother whose earnestness and faithfulness will ever be an incentive to us who are in the race for the prize of the high calling. In him we were given a most noble example of a Christian in this our day. By his life he attested a purity of character, ever standing firm for that which is right and just in God's sight. Daily did he manifest to us the spirit of unselfishness and self-sacrifice. His love and zeal, not only toward the brethren, but also toward the world, were exemplified in his untiring efforts in propounding the Scriptures in their simplicity and beauty.

But, brethren, we would not mourn, for "we sorrow not as do others who have no hope." We believe he has gone to his reward, there to be associated with our dear Redeemer, and in due time to share in the uplifting of the world of mankind to perfection and righteousness. Precious promises God hath given! 'If we suffer with him, we shall reign with him," and if faithful, "we shall be like him, and see him as he is."

We rejoice with you and with our dear Pastor, knowing that he fought a good fight, and finished his course. We rejoice that we have had the privilege of having such a liv epistle—his labors have ceased, but his works remain w us. He has left with us a sweet memory! how this will stir late our interest, enliven our hope, and enkindle our zeal so run that we may obtain! We thank God for this memo and for this hope.

May we each be so strengthened, ever keeping our f upon the sure Rock, Christ Jesus, that we may eventually w the prize of the high calling, and hear the "Well done, g and faithful servant; enter thou into the joys of thy Lor

SCHENECTADY ECCLESIA.—*N. Y.*

VOICE WAVES BACK IN TONES MORE MELODIOUS THA EVER

DEAR BRETHREN:—

We were very thankful for the letter from you, our fai ful co-workers, telling us that the work of the WATCH TOW BIBLE AND TRACT SOCIETY would go on, for we had question "What now will be done?" We praise the Lord for his c tinued mercies and for the abundant helpers and also for dear pilgrim brethren; and while we bow submissively whatever the Lord permits, we pray his rich blessings rest upon every one of you and keep you strong in faith a as valiant soldiers as now.

Our dear "changed" Pastor still speaks, and that voice t delighted us so much all these years has reached the ot shore, and its reverberations, as a holy echo, wave back us, as it were, in tones more melodious than ever, with h and higher swelling notes—"I love to tell the story of Je and his love!" O dear brethren, may it be your theme, our theme, in glory, to tell this old story of Jesus' lo We are assured that if we live devotedly, we shall die umphantly.

We have so often wanted to tell you of the wonder help the dear pilgrims give us every time they come. We been thinking all along that we were fully awake, but w the last one came we found that we were not. You k how children try to do things when they are in a kind of s nambulistic condition. Well, we are exceeding thankful t the dear Brother came and aroused us, and, as it were, ope the doors and windows of our humble hearts and let in much more of the precious light and heavenly air than were used to —all because of drowsiness. But when we a good draught of this glory air and present light, we course, were more awake. And then how we partook of grand, well-prepared food that he served to us! O we not tell you how it did help us, then and ever since!

So we are praising the Lord with renewed vigor, never want to allow ourselves to do without God's pure and light, now so radiant, even though it is "early in Morning." It is the very hour in which our Master said would "help her"—his church. And oh, so wonderful is help! We are very grateful for all the good which the L sends us by any of you dear messengers. Praise his na

We are eager to distribute any and all literature you see proper to send to us for distribution. We note all admonitions and warnings in THE TOWER, especially the for Nov. 1, 1916. May the Lord guide and keep us all. W much appreciation, love and sympathy, we remain,

Yours to help all we can in this glorious cause of gi out the glad tidings of great joy to all people.

A WEE BAND AT MOUNTAIN GROVE.—*M*

"THE EARTH TREMBLED—AND FELL" "LIGHTNING FLASHES FROM THE THRO

DEAR ONES OF BETHEL:—

On receiving my TOWER of November 15, how strang looked, to see on the front cover—"Death of Charles T. R sell," and right under that line—"The Earth Trembled— Fell"; and next, "Lightning Flashes from the Throne!" how marvelously the prophecies are being fulfilled!

On hearing of our dearly beloved Pastor's death I filled both with grief and joy; grief in the thought of w his sufferings must have been, and joy untold in the realization that he had been ushered with exceeding joy the presence of his glory and had seen his Master, for wh he had given his whole life, and had heard his sweet, "W done"!

Oh, the wonderful spiritual illumination and light that l come down to me increasingly from the throne since Pastor's translation is beyond words to express! I am re to witness and do [although not fitted to instruct, along lines of SCRIPTURE STUDIES] everywhere I have an opportu about "that servant," who fed the household of faith "n in due season" for 42 years—"The man clothed in linen, the writer's ink horn by his side."

Oh, the bright shining, as from the East even unto West, which fills my soul!

he glory and splendor revealed recalls to my mind the 15th TOWER of 1915, in which was mentioned in an ar- on Solomon's Temple and the Antitype—that the dedica- took place a month before it was completed. There was ggestion that God's glory might be made manifest to the bers of Christ's body—the spiritual temple—before it quite completed.

have been a constant reader and subscriber to the precious ER since October, 1893. I think you must have my name ow list, as I sent it to you twice. I could not well have alive my spiritual life without it, I believe. Enclosed one dollar for 20 Memorial Towers of December 1.

lay God continue to bless and direct you, and may he the memory of our dear Pastor Russell.

ours in the Hope, awaiting the glorious kingdom,

FANNIE E. HAZLETT.—*Pa.*

"HOLDING THE HEAD"

BRETHREN:—

am writing to you to say that I am dissatisfied with g so many beginning to compile Brother Russell's writ- making merchandise out of his work.

this should go on, there is no knowing where it might I don't think that anybody should presume to compile her Russell's works but the WATCH TOWER BIBLE AND T SOCIETY. They really belong to the Society. Brother dworth and Sister Seibert did some of this, but they ed it over to the Society and it received the benefit of it. ou will understand my view in the matter. I am in sym- with Headquarters first, under the Lord; all other s come second.

ours in Him, JOSEPH CLARKSON.—*Pa.*

RDS OF COMFORT FROM ONE OF THE BETHEL FAMILY

BRETHREN:—

seems not amiss that a member of Bethel Family should a few words regarding the passing "within the veil" r dearly beloved Brother Russell. We wish to mingle our with the abundant testimonials pouring in to us from all the world, expressing the love, sympathy and loyalty of lear saints of God.

urely none realize more the worth of our beloved leader do those of his own dear family! Surely none loved more or feel more deeply his loss! To us the shock of his en departure was very keen and severe.

ut I believe that I voice the sentiments of all the Bethel y, when I say that almost from the very first the un- able joy of realizing that our beloved one had entered the very presence of our glorious King, and had gained rown of glory, honor, immortality—that he was now for- beyond all power of his enemies to touch him or cause further pain—almost made us forget our own deep loss. re we surprised that one so noble, so worthy, so utterly fish and devoted to God and his service, should have ies? We might be, if our dear Master himself had not enemies, and of the same class which has persecuted our lear Pastor. It is sometimes said that a man is loved for the enemies he has. And surely the wrath of our Pastor's enemies, and their venomous attacks upon him, which were so undeserved, only caused his friends who knew his worth to love him all the more. But we are sorry for those who now are unwittingly being used as instruments of the adversary to blind and bewilder honest souls who might see the truth were they not hindered by these "blind leaders of the blind."

We know that it will not be very long until all the blinded eyes will be opened and the deaf ears unstopped. Then how ashamed and humiliated these hinderers of the truth will be! We can afford to be very patient and pitiful and charitable during our brief waiting time. These leaders astray are storing up trouble and sorrow for themselves in the near future. But we are glad to hope that many at least of our dear Brother Russell's enemies will yet repent and turn fully to the Lord. But first their cherished schemes and institutions must fall, in the great world-wide cataclysm now so near. How helpful it might be to some of this class if they would only realize what is coming, and would stop and ask themselves the question expressed by the poet in his description of the mighty storm so near at hand:

"The time of trouble nears, it hasteth greatly—
E'en now its fierce winds stir the world-wide sea;
O when its waves shall swell to mountains stately,
Will its resistless billows sweep o'er me?"

There is a great comfort to the Lord's dear, tried and tempted ones in the prophetic words of inspiration given us by the Prophet of God: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) Let us, then, be of good courage—our deliverance draweth nigh! The rebuke of his people God will soon take away from off all the earth. The Lord hath spoken it! Nevermore can the shafts of malice and envy touch our beloved, glorified Pastor and friend! Is this not cause for great rejoicing, even while we await our "change"?

He will never suffer any more, never again be weary—he was often so weary here, though never a complaint or murmur did he express. I love to think of the ineffable glory of his present wonderful life! I often wonder just what he is doing now, what are his thoughts; what marvelous new glories are constantly revealing themselves to him. How loving of our dear Lord to thus glorify him, to give him such a grand and sweet surprise, when he was expecting further laborious experiences here, still greater pain, weariness and suffering in that dear, tired body—with perhaps at the end a death of violence!

How we rejoice with him and for him, and how earnestly we pray for grace and wisdom from above, that we may walk faithfully in the Master's footsteps of suffering and self-sacrifice, until we, too, shall be called home to share with our beloved Pastor the glory of our blessed Lord and Head!

Your loving sister in Christ, ALICE G. JAMES.

PHOTO-DRAMA POSTCARDS—450,000

rother Russell, shortly before his death, placed an order a firm in France to supply us with 450,000 Postcards ining forty choice selections from the famous slides in the PHOTO-DRAMA OF CREATION. The shipment was ted to arrive in Brooklyn before the holidays, but owing ie war conditions abroad, it was delayed and did not e until this week.

These choice selections of Postcards are put up in packs of 40 which will not be broken and are to be sold at 50c per pack, postpaid. On the address side of each of the postcards to the left, is an explanation of the picture in the words of Brother Russell. Each scene is in appropriate colors; there is nothing like them on the market.

THE LORD'S VOLUNTEER ARMY

[First appearance of notice in this form.]

any of the friends have written that they are desirous ing more in the harvest work, and have asked if they may ook for further opportunities of service.

ie output of the volunteer matter this year has been pro- ing very rapidly and satisfactorily. The friends have zealous in the work, realizing that in all probability it ot be long before the night cometh in which no man can Others, unable to do much in the distribution of tracts, erated in other ways, and the Good Hopes have been ig in beyond our expectations. We are confident that the friends will be glad to have this information from Head- ers, and to learn, further, that in harmony with a resolu- passed by the shareholders of the SOCIETY at the annual on of officers at Pittsburgh in January (which annual on has been held regularly for many years) the Office gement at the Tabernacle has been placed upon the great- fficiency hasis possible and operated with less help, not- tanding the fact that the volume of work done and the general receipts have been larger during the present fiscal year than during the corresponding five months of last year. The Lord's blessing is still upon his people and upon his work, and everything therefore goes well at the Brooklyn Tabernacle and Bethel.

All this has opened the way for another issue of Volunteer matter for this year. We now have it under way, and feel sure that all will be pleased with it. It has to do in an important sense with present conditions, and is very timely. We are hoping it will contribute much toward an awakening to an appreciation of the beauties of the truth and of the long-promised kingdom of peace, which will be "the desire of all nations."

It is not our thought to interfere with the distribution of the last Volunteer literature—"THE WORLD ON FIRE"—but if those who have completed their labors will advise us how many copies of the new issue they can use, and if those who are still working on the former Volunteer matter will at once

advise us how many they can use when their present supply is distributed, we will be in a position to estimate the probable number needed.

We believe that all will agree that this is undoubtedly the most opportune time in the history of the Gospel age to witness to the truth and to the rapid approach of the kingdom, and we believe that the new volunteer matter will fit the situation well.

The Lord's volunteer army is a large one, and, a with the weapon of the truth, is "mighty through God t pulling down of strongholds (of error) and every high t that exalteth itself against the knowledge of God." Mi men and women are needed at this hour; but the first munition provided for the year needs to be fully cleared a before the battle begins afresh with the new.

When ordering please mention Vol. 9, No. 5.

IN RE EMPLOYMENT BY MENA FILM COMPANY

Many letters are coming to us from brethren all over the country enclosing a letter sent to them by the Mena Film Company, inviting the friends to accept employment to represent said Company. Many of the friends inquire as to what they should do, while some write as though they thought the letter had been sent out from this office. We take this course through THE WATCH TOWER to inform the brethren everywhere that the WATCH TOWER BIBLE AND TRACT SOCIETY had nothing whatever to do with sending out such a letter. Furthermore, the WATCH TOWER BIBLE AND TRACT SOCIETY would not employ solicitors to solicit money from the friends for any purpose, and it does not approve of soliciting money from the brethren for any purpose whatsoever. Several times we have tried to make plain through the columns of THE WATCH TOWER that neither the SOCIETY nor any officer of the SOCIETY nor any one connected with the SOCIETY'S offices has anything to do with the Mena Film Company. We also wish to make it p in answer to these letters received by us, that the bret should not in any sense be influenced to believe that SOCIETY is either directly or indirectly furthering this e prise.

The SOCIETY takes this occasion also to give notice t that the use of its name or the name of any of its off has been wholly without its knowledge or consent. The CIETY could not advise any one to invest money in anythi these perilous times. Appreciating the fact that all that of the consecrated possess belongs to the Lord, we would a that they do with it exactly as they believe the Lord w be pleased to have them do. We are very sorry indeed the brethren have been put to so much inconvenience a this matter; and we hope that with this further explan the whole matter may be made clear.

VOL. XXXVIII BROOKLYN, N. Y., MAY 1, 1917 N

PASTOR RUSSELL

"Your brethren that hated you, that cast you out for my name's sake, said: Let the Lord be glorified; but he shall appe your joy, and they shall be ashamed."—Isaiah 66:5.

WHY LOVED BY THE COMMON PEOPLE! WHY HATED BY THE CLERGY!

Man's greatness is properly measured by the amount of good he accomplishes on behalf of his fellowmen. The good accomplished is not to be determined in money value, but must be measured by the amount of true happiness brought into the lives of the largest number. The man who attains to this position of greatness must do so through adversity, and for this there is a reason.

Since Adam and Eve forfeited the joys and beauties of Eden, there have been two opposing forces contending in the universe—good and evil. God is the perfect expression of goodness; Satan, the very personification of evil. All of the sorrows of the human race are traceable to the machinations of Satan and his coadjutors.

Every human being that has lived upon the earth has fought either under the banner of the Lord of righteousness or under the leadership of the evil one—Satan. Every one in the world today is fighting under the one or the other standard. All who have fought under the Lord's banner of righteousness have done so willingly. The Lord coerces the will of no man. But the great mass of the soldiers of the adversary have fought under him unwillingly. They have been the bond-slaves of evil, enslaved by the wrongful act of the first man, and unable to extricate themselves from this slavery.

REMARKABLE TRIBUTE TO PASTOR RUSSELL'S WORTH

It follows, therefore, that every man who achieves real greatness must be a brave and valiant soldier of righteousness. An apostle of light, he is often made to appear evil by his adversaries; whereas the great adversary and his coadjutors often appear in the garb of angels of light, thereby deceiving many. Century after century history has repeated itself in this respect. Why? We answer, Because the same great forces are constantly warring against each other, the evil always opposing the right.

The world has produced some great men. Some men, by reason of their untiring struggles, have become great; while some have attained greatness by reason of God's special favor. Not since the days of the Apostle Paul has there lived in the world a greater and better man than Pastor Russell. We say this advisedly, because in that time no man has been so wonderfully used to bring lasting blessings to so large a number of people. He, as a servant of the Lord, brought to them in clear terms the glad tidings of salvation found in the Scriptures, which Jesus first began to speak upon this earth. For centuries the adversary and his coadjutors have beclouded the message of salvation, but during the last half century the Lord has caused greater light to shine upon this message, and he used Pastor Russell as his special instrument in directing to that light. If Pastor Russell was a follower of Jesus (and no one who knew him could doubt it), why should any one hate him? Searching for the true answer to this question, we find that the life and experiences of our Lord Jesus s great flood of light upon the matter.

THE MASTER—"DESPISED AND REJECTED OF MEN"

The greatest man that ever lived upon the earth Jesus of Nazareth. He was the greatest Reformer of all Above all, he was the Redeemer and Savior of the world he was "despised and rejected of men, a man of sorrow acquainted with grief." Why? We give the answer that we may show why those who have stood for righteou have always been bitterly persecuted and maligned.

Eighteen centuries before Jesus came in the flesh, Go made a covenant with the nation of Israel. He favored above all other peoples of the earth. He gave them a of perfect laws. He sent his prophets to teach them blessed them far above their neighbors. But he made th petuation of these blessings dependent upon their obedien him. Many times their leaders became disloyal and le people away from God, and for this he punished them. they repented, he would again bless them, and again they become unmindful of his blessing. Near the close of the period of God's favor toward them he said, through his Pr "You only have I recognized of all the families of the therefore I will punish you for all your iniquities."

In addition to giving them the Law, God instituted an the Jews the Levitical priesthood. It was the duty priests to instruct the people in the way of righteousnes to keep them in mind of the coming Seed of Abraham, th which they would receive a lasting blessing. Jehovah d authorize any sect or division amongst them.

When Jesus came to earth he found a marked dep from the teachings that had been given to Israel throug holy prophets. Gradually, near the close of the age, the come into existence certain religious sects, to wit: Pha Sadducees, Essenes and Cyreneans. These sects had with the true Word of God doctrines which they had bo from heathen philosophers. They were given over to formalism. They pretended to worship God, worshipin with their lips, while their hearts were removed far fro Their leaders were proud, high-minded, heady, self-willed egotistical. They practised fraud and deceit upon the The Pharisees would stand in the streets and utter long ers. They publicly thanked God that they were bette other men. They loved to be called Rabbi, Master, etc. They oppressed the widows and orphans, making burdens grievous to be borne. They knew well that the tures taught the coming of Messiah; but they reasoned he should come, he would select them above all others chief ones, because of their greatness of learning, and th periority to the common people.

ARISAICAL CLERGY DOOMED TO DISAPPOINTMENT

t these religious rulers were doomed to disappointment. d of coming with great pomp and ostentation, Messiah meek and lowly of heart, giving his Father all the glory hat he said and did. He taught the people how they attain life everlasting in a state of happiness. "He as never man spake" before, in fulfilment of the prophetic nent, "Grace was upon his lips"; and his message brought ess to the hearts of the sincere. "The common people him gladly." They followed him from place to place; thronged about him; they rejoiced to be in his presence. eing that the people were forsaking them and following owly Nazarene, these various sects, composed largely of ewish hierarchy, or clergy, were incensed against our and began a systematic and wicked persecution of him. were blind instruments of Satan. They first sought to y him by vile epithets and slander. They publicly called estion the legitimacy of his birth and the chastity of his r; they denounced him as a liar, as a sinner, as the of devils and as a blasphemer of God. Finally they paid ill-gotten money to have him cruelly murdered. Thirty- years later the Jewish nation fell, to rise no more until "double" of disfavor should be fulfilled.

ASS WHICH CAUSED JESUS' DEATH POWERFUL NOW

. Paul produced the evidence that the Jewish age finds rallel in this Gospel age. The Biblical testimony further that in the Gospel age we would find a parallel not only ne, but in the events that would transpire, and that the class of men who were prominent and powerful then—lergy class—would be prominent and powerful now. oday we are in the closing hours of the Gospel Age. At lose of the Jewish age we saw a class of men who sepa- themselves from the common people, fittingly spoken of he clergy." These had forsaken their God-given duty of ing the Truth to the people, and the Lord Jesus denounced as frauds and hypocrites. (Mark 7:6-8) At the close Gospel age, we like-wise find a distinct class, apart from ommon people, designating themselves "the clergy," the rity of whom have departed from the teachings of Jesus he Apostles, teaching instead either doctrines borrowed the heathen philosophers, or else doctrines of Higher ism and Evolution, thereby destroying the faith of the e in the Bible and blinding them to God's plan of salva- Mark, then, the parallel of events of the two ages, ob- ng always the virulent and persistent opposition of the o the good.

HER JESUS NOR THE APOSTLES EVER CLAIMED TO BE CLERGYMEN

he Gospel age opened with the introduction of the great er, Christ Jesus, who declared that every man who would ne his true follower, and would continue as such, would re persecution similar to that which he received. He said, hey have called the Master of the house the prince of s, how much more will they call them of his household?" thew 10:25) Again he said, "Ye are not of the world; if ere of the world, the world would love its own; but be- ye are not of the world, but I have chosen you out of orld, therefore the world hateth you."—John 15:19. esus pointed out that the great objective of the Christian o be the kingdom of God, and to this end he taught his vers to pray, "Thy kingdom come." He emphasized the that his second coming would mark the beginning of the ngs to mankind which God had promised through the h of all his holy prophets, and that these blessings could in no other way or time. Neither Jesus nor the apostles laid claim to being clergymen. Such a thing does not ap- in church history until the apostles had all disappeared the stage of earthly activity.

hen the great apostate system was organized, the pope he its head, and around him he gathered cardinals, arch- ps, bishops and priests, thus forming "the clergy" class; hese alone claim to be members of the church. All others follow are called "children of the church." The Protestant rmers were themselves persecuted; but now, in their names, followers in turn become persecutors.

hen Luther protested against the false doctrines taught he Papacy, he was excommunicated, denounced and bit- persecuted—likewise every reformer, both those who pre- d and those who followed him. Call to mind the ex- nces of Huss, Wycliffe, Knox, Wesley, Campbell, and s. The spirit of intolerance has been manifested in all and while more refined methods of persecution are em- d at present than in the past, this spirit is still as wicked ver.

PASTOR RUSSELL'S BOYHOOD DAYS

et us now return to the man whose career we are here amine. It is due that we tell something of his boyhood. Sixty-five years ago, in the city of Pittsburgh, Charles Taze Russell was born. His parents were of the Calvinistic faith, and he was reared in that environment and influence. Naturally of a reverential mind, he early entered religious work. His young mind was so impressed by the teachings of the clergy that he felt in duty bound to do what he could to save mankind from what he had been taught was a burning hell of torment. As a youth, he was engaged throughout the day in business in his father's store, and after a hard day's work was often found going about the city with colored chalk, marking upon the walls of buildings where men congregated, words of warning against the hell of eternal torture. Relying upon the high standard of the clergy in the community, he had been induced to believe these doctrines which they taught, and this led him to take this strenuous course.

THE TEACHINGS OF THE CLERGY

What have been the teachings of the clergy? They have taught, and generally still teach, that every man has an immortal soul; that when a man dies he is not in reality dead; but more alive than ever; that the very good, at death, go immediately to heaven—a state of everlasting bliss; and that all others go immediately at death either to purgatory, a place of torment, limited in duration, or to hell, a place of endless torture in fire and brimstone.

The Calvinistic branch of Protestantism has taught, and still teaches, that God foreordained a few to be saved and all others to be forever damned; that every child, even before its birth, has its destiny eternally sealed; that nothing that any one could do would alter its foreordained destiny, and that Jehovah had made this arrangement.

Another system of theology has taught, and yet teaches, that man's sins may be forgiven by pope or priest upon a money consideration. At least, this is the way the teaching works.

Practically all the church systems, Catholic and Protestant, have taught, and still teach, that all who are saved go to heaven, that there is no other place of salvation; that at Christ's second coming the earth will be utterly destroyed, together with every one upon the earth who is unsaved. They claim to be followers of the Prince of Peace, yet urge rulers and people to engage in war.

These have further taught, and still teach, the unauthorized and wholly untenable doctrine that no one is authorized to preach except he be first ordained by a body of clergymen, designated by them for that purpose. When plied with questions, the clergy have, as a rule, waved them aside, intimating, "These questions are too deep for you; just have faith in what we tell you."

DRIVEN TO UNBELIEF

Young Russell believed that the Bible taught these theories, because the clergy taught them. Up to that time he had not given the Bible a careful study. As he brooded over the condition of the unfortunate race, he reached the conclusion that a just, wise and loving God could not be the author of such an arrangement; and while still believing in God, he discarded the Bible on the supposition that it taught these awful doctrines.

Charles Russell then turned his mind to the examination of heathen religions, only to find them wholly unsatisfactory. While wandering from one religious teaching to another searching for truth, until he was thoroughly dissatisfied with all, he yet retained a belief in God. He said, "Surely a good and wise God, who has made man, must have provided some way for man to gain a knowledge concerning himself. Probably the Bible does not teach what I have understood it teaches; I will search the Scriptures carefully myself and ascertain."

As a young man still in his teens, young Russell then began a careful and prayerful study of the sacred pages of God's Word, and when he found that the Bible does not teach that God is a fiend who will torture his creatures eternally, but that its teachings are entirely consistent with the character of a just and loving Creator, he then resolved to devote all of his time, strength, energy and means to telling the people the true teachings of the Scriptures and to putting these teachings forth by every means in his power, that others might know; and this he did up to his last hour on earth.

WHY ERROR OPPOSES TRUTH "DARKNESS HATETH THE LIGHT"

Darkness always opposes the light. As the light progresses it exposes the darkness, and causes the disciples of error to fight the instruments holding forth the light. This is illustrated in every branch of science, as well as in religion. To illustrate: A doctor has been practising according to the methods adopted a century ago; he knows no other methods and makes his liv-

ing by those methods. Modern scientists bring forth new methods of treating diseases, and the doctor sees that the new methods will not only destroy his theories, but will likewise deprive him of a livelihood. The spirit of selfishness that is in every man to a greater or less degree manifests itself, and causes him to resent the new methods. On the other hand, the people who have proved the benefit of the new methods, would gladly receive them.

This has been true of all professions. It is not necessary for us to suppose that those who oppose progress and enlightenment are always men who are wilful wrong-doers, but the charitable, and we believe the more proper, way to look at the matter is that self-interest blinds many to real advancement.

The clergy for centuries have been following the teachings which we have outlined. The ruts of error have been made deep, and it is difficult for them to get out. The majority of these have been content to follow this course; their collections come at regular intervals and their livelihood and prestige depend upon holding the people in subjection to their manner of thinking.

WHAT PASTOR RUSSELL TAUGHT—TURNED HOSE ON HELL OF THE CREEDS AND PUT OUT FIRE

When Pastor Russell ascertained the beautiful and harmonious teachings of Jesus and his apostles, and that all these harmonized fully with the Old Testament, he began to turn the great searchlight of truth upon the error; and naturally this exposed these erroneous theories which had been adopted and long followed by the clergy class. As one good preacher put it, "Pastor Russell turned the hose on hell and put out the fire." And that knocked down the chief prop of the clergy. He did not attack men, but merely attacked the erroneous doctrines by teaching the true; and this he had a perfect right to do; while his opponents attacked him personally.

THE BIBLE TEACHINGS PASTOR RUSSELL'S TEACHINGS

We now give the Bible teaching upon these great questions at issue, by the citation of Scriptural authority; and what the Bible teaches is what Pastor Russell believed and taught the people for more than forty years.

God has a wonderful plan, foreknown and prearranged by him before the foundation of the world, which plan he is working out to his own glory and for the blessing of his creatures. From his Word we learn that God created man in his own image and likeness—perfect in organism, perfect in mind. This embraced the power to discern between right and wrong. God did not give man a soul; he made man a soul. (Genesis 2:7) As the Scriptures set forth, all animal creatures are souls; none possess souls. A cow is a soul; it does not have a soul. (Numbers 31:28) There is quite a distinction between being a thing and having that thing. The union of the breath of life with the elements composing the body produce a third thing; namely, a living, moving, breathing being, which we call "a soul."

Adam and his wife, Eve, were given a perfect home—Eden—and God gave to them his law, wherein he stated, "In the day that you disobey, dying you shall die." (Genesis 2:17) Stated in other phrase, God informed them that they might enjoy the beauty and perfection of Eden forever (gradually extending this Eden until it should cover the whole earth), on the condition that they would obey his law; but that to disobey would mean death. He did not say that if they disobeyed he would send them to eternal torture. No such statement can be found in the Scriptures. He did not say that their souls were immortal and could never die. It was Satan who said to Mother Eve, "Ye shall not die." (Genesis 3:1-5) Concerning this Jesus declared that this falsehood of Satan's was the first lie ever told, and that from it all other lies and false doctrines emanated.

The Genesis account sets forth that Adam did violate God's law and, in harmony with the penalty of that law, Jehovah sentenced him to death—not to an eternity of torture. He sentenced him to hell; but the hell of the Bible is not a place of eternal torment, but of oblivion.

THE BIBLE HELL—TAUGHT BY PASTOR RUSSELL

For more than fifteen centuries the people have been in darkness concerning the meaning of hell, because the true teachings of the Bible were taken away in the third century by the then corrupt church leaders, and the theories of men were substituted therefor. We have now come to the close of the Gospel age, to the time when greater light than ever before is shining upon all things, and when every hidden thing is being uncovered. This has been true during the past forty years, and as time has advanced the light has grown brighter and brighter. Within this comparatively brief period more light has been turned upon the true teachings of the Bible than during all the centuries since the days of the apostles. Briefly, we give the Bible teaching concerning hell:

The only word in the Hebrew Old Testament transl hell is sheol. Every educated minister knows that sheol is a place of eternal torture, but that the word means the t or the condition of death. Jacob declared: "I will go d into hell (sheol) to my son mourning." Surely Joseph not in eternal torment! "If evil befall him (Benjamin the way, then shall ye bring down my gray hairs with so to the grave" (sheol). (Genesis 37:35; 42:38) Job, losing all his earthly possessions and his children, and being afflicted with a loathsome disease, prayed to God tha might go to hell—the grave, sheol—and there rest silence. (Job 14:13) The Psalmist, speaking prophetical Jesus, stated that Jesus went to hell (Psalm 16:10); and Apostle explains this in Acts 2:29-34 to mean the tomb.

In the New Testament the Greek word hades is trans hell, and has the same meaning as sheol in the Hebrew. word Gehenna is also translated hell. It has not the tho of conscious torment, but represents the condition of com annihilation, eternal death, from which there is to be resu tion.—Matthew 10:28.

The clergy teach that the dead are more alive after d than before, whereas the Scriptures teach exactly to the trary. The Psalmist says: "What man is he that liveth shall not see death! Shall he deliver his soul from the to (Psalm 89:48) "In death none shall praise thee; in (sheol, the grave) who shall give thee thanks?" (Psalm "The dead praise not the Lord, neither any that go down silence." (Psalm 115:17) "His breath goeth forth; h turneth to his earth; in that very day his thoughts per (Psalm 146:4) "The living know that they shall die, bu dead know not anything." "Whatsoever thy hand finde do, do it with thy might; for there is no work, nor device knowledge, nor wisdom in the grave (sheol) whither goest."—Ecclesiastes 9:5, 10.

RESURRECTION—"EARTH HOLDS SO MANY DEAD"

Except for God's love manifested toward humankin would have perished forever, for the reason that "the w of sin is death," not eternal torture (Romans 6:23); and means the complete cessation of life. The fear of eterna ture has brought horror to millions of minds, causing to shun Jehovah as a fiend and to repudiate his Word mockery. The Prophet plainly tells us that such doctrine taught by the precepts of men and are not in harmony the Lord's word, the Bible.—Isaiah 29:13.

For six thousand years there has been great sorrow i earth, and that sorrow is now greatly intensified. Bi have gone into death after much suffering. The clergy held out no message of comfort to the vast majority of before they died, or to their loving friends who remaine hind to mourn them. Truly the poet has said:

"The earth is old with centuries,
But not for this she bows her head;
Close to her heart the sorrow lies—
She holds so many dead!

But Jehovah through his prophets has held out hope resurrection (Jeremiah 31:15-17; Isaiah 26:19; Hosea 13 and when Jesus was born the angels of heaven announced the great Savior of men had come, and that these glad t must go to all. God sent Jesus to the earth to become a and to die, that mankind might not perish, but have everl life. When Jesus came he brought "glad tidings of gre to all people." He said: "All that are in their graves hear the voice of the Son of God and shall come forth."— 3:16; 5:28, 29, R. V.

The resurrection of all men is made possible becau this fact: A perfect man sinned and through him cond tion came upon all. Through the willing and substituti sacrifice of another perfect man—Christ Jesus—the tunity for life comes to all. (Romans 5:12, 15-21) Thi the only means whereby man could justly be released fro penalty resulting from Adam's sin. No man on earth meet this requirement; and for this reason, the Scri inform us, Jesus "was made a little lower than the a for the suffering of death, that he, by the grace of God, taste death for every man."—Hebrews 2:9.

In being made lower than the angels, Jesus took upon self the form and nature of man. (Philippians 2:5-10) was made flesh and tabernacled among us." (John 1:14 partook of flesh and blood, in order that he might becon Redeemer of mankind. (Hebrews 2:14) "He gave his ransom for all, to be testified (to all) in due time. Timothy 2:3-6) He was put to death a human bein raised from the dead a divine being. (1 Peter 3:18, Dia 1 Corinthians 15:3, 4) The death and resurrection of Jesus is a guarantee that all the dead shall in due til awakened out of death, and that all shall be given a fai

life. (Acts 24:15; 17:31; John 5:28; 1 Corinthians 12-22) But before mankind at large can experience this sing another part of God's plan must first be carried out.

"THE CHURCH WHICH IS THE BODY OF CHRIST"

Long centuries ago Jehovah gave an oath-bound promise Abraham, and renewed it to Isaac and to Jacob, saying, "In e and in thy seed shall all the families of the earth be sed." (Genesis 12:3; 26:4; 28:14) Who was to conute this seed was a complete mystery to all until Pente-, and is still a mystery to all except those who have fully secrated themselves to the Lord. (Colossians 1:26, 27) seed, according to the promise, is Christ, and Christ is posed of Jesus Christ the Head, and the true church, his y.—Galatians 3:16, 29; Colossians 1:18.

All who have been baptized into Christ—that is to say, who during the present age have been immersed into Christ's th by a full consecration to do the Father's will—have on Christ; and these, continuing faithful unto the end, ll have part in the first, or chief resurrection, and together h Christ Jesus shall constitute the seed of Abraham acding to promise, and shall reign for a thousand years for purpose of bestowing God's promised blessing upon man-d.—Galatians 3:29; Revelation 20:6.

MESSIAH'S GLORIOUS KINGDOM

Our Lord Jesus taught his disciples to pray for the com- of his kingdom, and made known the fact that its establish- t would mark the beginning of the blessings to all man-d. The word "kingdom" is used in a two-fold sense. It ns, first, the royal family, or reigning house; second, the m, or dominion, including the subjects, over which the al family reign. The word "kingdom" is a name applied he Scriptures to the ruling seed of Abraham—Jesus Christ Head, and the glorified church, his body—as well as to earthly domain over which they shall bear rule.

The whole Gospel age has been devoted to the gathering out the true followers of the Master, who are to compose the gdom class; and as he was despised and rejected of men, those who held to the errors of the sects, so his followers e to have similar experiences.

The second advent of Christ has been the great event to ch the Master's true disciples have long looked forward; y have hoped and prayed for its coming. We are today he closing hours of the period allotted by God for the selec- of the church, and "the kingdom of heaven is at hand"!— in the full sense of its establishment in the earth. The itutions of "this present evil world" are passing away in reat time of trouble, and soon the Lord will establish his gdom of righteousness, which will deal out justice to all anity.

All these Bible truths Pastor Russell taught for forty years, always without money and without price. "Seats free no collection!" was an eyesore to his sectarian opponents, drew from them much bitter criticism during all these rs in which he pointed to the nearness of Messiah's king- ; and time and again, orally and through the public press, announced to the peoples of earth that the age was now ing and would pass away with a great time of trouble, to begin, according to Bible chronology, in 1914, and that trouble would eventuate in the greatest revolution and t destructive anarchy the earth has ever known, to be fol- ed immediately by the setting up of Messiah's kingdom of lasting peace, which would bring blessings to all the peoples he world—living and dead.

THE KING PRESENT—"COME AS A THIEF"

It can readily be seen how these great truths set forth in Bible, and taught by the Lord's special servant of these days, upset all the theories and doctrines that have been ght by the clergy for the past 1500 years. It is likewise to see that those not having the spirit of the Lord, those gymen who regard their profession as one for personal it, either in money or in the plaudits of men, would be d to the great purposes of God, and hence would vigorously ose the light of present truth.

The Apostle Peter (2 Peter 3:3, 4) points out these very , at the end of the age, and denominates them scoffers, ng that they would scoff at those who would make known great event of the Lord's second presence. Thousands of istian people have witnessed the fulfilment of the numer- lines of testimony brought forward during the past quarter century in regard to the Lord's parousia, presence, and the equent nearness of his kingdom, and have at the same witnessed the fulfilment of this prophecy of the Apostle reference to the scoffing of the clergy due to the announce- t of the presence of the long-promised King, who has come thief, as foretold.

HE TAUGHT THE PEOPLE

The clergy of Jesus' day not only opposed the teachings of Jesus, but also tried to prevent the people giving heed to these teachings. Rebuking them for their course, the Master said, "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matthew 23:13.

When the clergymen of that day sent their officers to arrest Jesus and they returned and reported the wonderful words that fell from his lips, declaring that "never man spake like this man," the Pharisaical clergy sarcastically said, "Are ye also deceived? Have any of the rulers or the Pharisees believed on him?"—John 7:45-48.

Every follower of the Master who has taught the people the truth has received similar treatment at the hands of that portion of the clergy element who have not possessed the spirit of the Lord, but the spirit of the adversary. When certain of the disciples of Jesus were preaching the truth after Pentecost, and were arrested at the instance of the Clergy element, St. Luke assigned this reason, "being grieved that they taught the people and preached through Jesus the resurrection of the dead."—Acts 4:1-4.

Pastor Russell printed hundreds of millions of tracts setting forth the message of the kingdom of Messiah, and these have been distributed throughout the world, free of charge. The clergy have constantly persecuted him for so doing. More than four thousand newspapers from time to time published his sermons. As an example of how this affected the clergy, one of their number angrily remarked, "I cannot open my morning paper without Pastor Russell's face staring at me." The religious department of one of our great publications, which is unfriendly, contained the following:

> "Pastor Russell's writings are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America; greater even than the work of Arthur Brisbane, Norman Hapgood, George Horace Lorimer, Dr. Frank Crane, Frederick Haskins, and a dozen other of the best known editors and syndicate writers put together."

The clergy naturally were unable to answer the great message of the truth which Pastor Russell delivered. They hated him and persecuted him for the same reason that the agents of the adversary hated and persecuted the Lord and the apostles. (John 15:18-21) No one who indulges in such persecutions has the spirit of the Lord, but the spirit of the adversary. In the Scriptures we read, "Whosoever hateth his brother is a murderer." (1 John 3:15) "They shall reproach you and cast out your name as evil." (Luke 6:22) "Deceit is in the heart of them that imagine evil." (Proverbs 12:20) "An evil man out of the evil treasure (of his heart) bringeth forth evil things." (Matthew 12:35) "Speak not evil one of another, brethren." "Speak evil of no man."—James 4:11; Titus 3:2.

NO PERSON EVER GAVE TESTIMONY AGAINST HIS MORAL CHARACTER

Not being able to answer Pastor Russell's arguments concerning God's plan of salvation, the clergy of evil and corrupt minds indulged in slander and libelous attacks against his character. One of the best evidences of the falsity of their charges is the fact that no person was ever produced who gave testimony against the moral character of Pastor Russell. To his dying day he was able to say, what probably very few men aside from the Lord could say, that he had lived a life of absolute celibacy.

Time will not permit the examination here of each of the charges the clergy made against him, but they all have been answered fully and clearly in a little pamphlet entitled, "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS," which the author wrote from personal observation and knowledge of the facts, and which can be obtained from the office of the WATCH TOWER BIBLE AND TRACT SOCIETY, 17 Hicks St. Brooklyn, N. Y., by merely sending a post-card request therefor.

DARKNESS AND DAWNING

At this time the whole world is torn by war, pestilence, famine and distress, and the clergy urge the rulers on to more war and trouble, and have also urged the embroilment of these United States—now accomplished. Long has it been the desire of honest hearts amongst the people to have peace. Jehovah declares that after this great shaking and overthrow of the nations peace will come, and through the Prophet gives a beautiful picture of the reign of Christ Jesus and the blessings that will follow for the people, saying, "From the rising of the sun (the Sun of Righteousness, The Christ, which will rise at the beginning of the age with healing in his beams) unto the going down of the same (the end thereof), my name shall

be great among the nations; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the nations, saith the Lord of Hosts."—Malachi 1:11.

St. John the Revelator, depicting in vision the blessings that will come to mankind, says:

"And I saw a new heaven and a new earth (new order of things); for the first heaven and the first earth were passed away, and there was no more sea (turbulent, anarchistic masses). And I, John, saw the holy city, the new Jerusalem (the church glorified), coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."—Revelation 21:1-5.

HUMAN RACE TO BE RESTORED TO PERFECTION

As a sample of the Scriptural message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his STUDIES IN THE SCRIPTURES, pages 191 and 192:

"The Apostle Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

It must be evident to every fair-minded person that who could bring forth from the Scriptures such words of beau and sweetness as set forth in the foregoing paragraph v controlled by the Spirit of the Lord, fighting for righteousn under the banner of Christ. Likewise it must be evident all fair-minded persons that he who opposes such a messa and the man who gave it is controlled by the spirit of adversary and fighting under the banner of the adversary.

To put it in a few words, Pastor Russell was hated by clergy because he taught the people the TRUTH and disregard their creeds and human traditions. He was loved by the co mon people because he brought to them the TRUTH, a messa of hope which has filled the hearts of many with joy.

JESUS THE TRUE VINE

[This article was a reprint of that entitled "The True Vine and Its Fruit," published in issue of April 15, 1905, which ple see.]

"Branches in Christ the Vine!
O union blest! Nor tongue nor pen can give
All that this wondrous thought doth comprehend;—
How glorious in Jesus thus to live!

"His fruit we bear; our Husbandman
Doth prune his vine, that more and more our life
May yield rich fruitage to our Father's praise;
And so we bow submissive to his knife.

"Our life, our strength, our joy,
We find in Christ; He is our all in all;
His pulsing life through all our being flows;
To him we're bound in Love's o'ermastering thrall.

THE IMPORTANCE OF SELF-CONTROL

[This article was a reprint of that entitled "The Wine of False Doctrine," published in issue of March 15, 1907, which pl see.]

IN RE MILITARY LAW

A Bill is now pending before Congress which, if passed, will regulate selective conscription for Military service. Many of the friends are inquiring about this. In due time THE WATCH TOWER will contain a statement advising the friends of the conditions upon which exemption may be granted by the Government from Military service, and what steps will be necessary to obtain such exemption.

Our statement in the April 15th issue of THE WATCH TOWER related only to State laws. If a Federal law is enac application for exemption should be made according to provisions.

We have confidence that Congress will give due con eration to conscientious objectors. In most of the States will be required to register. There is no objection to this, there is no reason why any one should hesitate to register answer the questions as required. Let us be law abiding.

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THE COMMISSION OF A CHRISTIAN

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the m he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3.

Every man who is elected to an office of honor and trust in a Government receives a commission. His commission is a formal, written warrant, or authority, granting certain powers or privileges and authorizing or commanding the performance of certain duties. The various officers, legislative, executive and judicial, of the United States and of the different States, before entering upon the duties of their respective offices, receive such a commission, or warrant of authority. If a lawyer be elected to a judicial office, his commission, or warrant of authority, directs that he shall perform the duties of that office. Should he ignore these duties or fail to perform them, and devote his time to something else, he would be regarded as an unfaithful officer. In many jurisdictions the people, by vote, would recall him and deprive him of his commission, or authority. All recognize the necessity thereof. The Govern very jealously guards such officers in the performance of respective duties, and by law provides that they shall b lieved from military duty in order that they may uni ruptedly perform the duties of the office to which they elected and commissioned.

A Christian is one who has received from Jehovah a high commission. He has surrendered his will to the w God; he has entered into a covenant, or contract, with Je by sacrifice. He has agreed to renounce all earthly hope prospects to follow in the footsteps of Jesus, his Redeem Peter 2:21), and faithfully to perform his duties and o tions as a Christian—obligations which have been placed him by his commission, or warrant of authority, and th

nance of which is essential to his sharing the glorious resur-ion of his Lord and Savior, Christ Jesus. A Christian, ap-iating the high position to which he has been called, is like Paul, earnestly desirous of performing the duties of his e, "if by any means, he might attain unto the resurrec- of the dead." Like St. Paul, he says, "But one thing I forgetting the things behind, and stretching towards the igs before, I press along the line towards the prize of the n calling of God by Christ Jesus." (Philippians 3:13, 14, glott) The Christian who faithfully performs the duties ch his Christian commission enjoins upon him is promised ticipation in the chief resurrection and to be forever with ist the Lord, to reign with him for the carrying out of 's purposes toward mankind, and to have life everlasting the immortal plane.—Revelation 2:10; 20:6.

Jesus was the first Christian—the first of the Christ com-y. "He is the Head of the body, the church, who is the inning, the first born from the dead—that in all things he ht have the preeminence." (Colossians 1:18) "And (God) n put all things under his feet, and gave him to be the id over all things to the church." (Ephesians 1:22) rist is the Head of the church."—Ephesians 5:23.

When Jesus was baptized in Jordan, he was there be-ten of and anointed with the holy Spirit as the great High est and King who is to bless all the nations and families the earth. According to the Jewish custom, which was ical of things to be performed in the Gospel age, those who e called to the office of priest or king were anointed with

The Scriptures show that such anointing typified the inting of Jesus and the members of his body, of whom on the priest was a type. (Psalm 133:1, 2) These are be both priests and kings—priests upon the throne.—He-ws 5:6, 10; Genesis 14:18; Revelation 3:21.

The text set forth at the beginning of this article states terms of the commission, or warrant of authority, which ovah has granted and given to Jesus and all his faith-followers. The duty and obligation, then, is laid upon each to perform that commission faithfully. Jesus expressly so lied this to himself. (Luke 4:18, 19) From Pentecost until all who have come into Christ by being baptized into his th (Romans 6:3) have received this anointing of the holy rit. (1 John 2:20, 27) Jehovah has provided in his Word r testimony whereby one may be enabled to determine for' iself whether or not he has received this anointing. (Ro-ns 8:14, 16, 17) Therefore it is the duty of all having eived this divine warrant, or authority, or commission, to form the obligations which they have assumed.—Luke 2; 14:28-35.

THE CHRISTIAN'S DUTY

The Scriptures show that God has a great plan which he vorking out in an orderly manner. It has pleased him to l through human agencies. He dealt with the Jews for nteen centuries, using that people to make types and pic-es of the sacrifices and development of his kingdom class. ing called, begotten and anointed the followers of the Great ster, and that without regard to sect or denomination, Je-ah has marked out for such certain duties, a certain course, follows:

(1) "To preach the glad tidings to the meek." To preach ns to proclaim, to teach and to instruct. To preach the l tidings, therefore, means to proclaim the Gospel of the gdom of God, which glad tidings must come to all the peo- of the earth in God's due time.

None can preach understandingly and in harmony with Je-ah's way except those who have received this anointing, ch constitutes their divine ordination, or warrant of au-ity to preach. It devolves upon all such, then, as oppor-ity may offer, to tell mankind concerning the glorious gdom of righteousness that is to be established for the bless- of the human race; to teach and instruct all who have the to hear. We are not instructed or authorized to attempt each the haughty, the high-minded, those who do not wish e taught, but those only who are teachable—"the meek." h preaching and teaching may be done by oral proclamation y handing out to others the printed Gospel in the form of per, tract or book, giving them instruction upon the Bible. e the day of Pentecost until now, the Lord at all times had some faithful ones in the world who have proclaimed message and done this very work. Thus it is observed that commission of the Christian is one of active service by do-good unto others. The Apostle Paul expressed the obliga- thus devolving upon the Christian when he said: "For gh I preach the Gospel, I have nothing to glory of; for ssity is laid upon me; yea, woe is unto me, if I preach not Gospel"—in harmony with my commission.—1 Corinthians 6.

(2) "To proclaim the acceptable year of the Lord." This "acceptable year" is the period of time in which our heavenly Father is willing to accept the sacrifices of those who become members of the body of Christ. It covers the entire period of the Gospel age from Pentecost until the last member of the kingdom class has been called, begotten and developed, and will cease at the time when Christ takes unto himself his completed bride. Thereafter there will be no more opportunity to declare the message concerning the high calling. Hence it is the present duty and privilege of the Christian to call to the attention of others who desire to hear that this is the age during which Jehovah is selecting those who are called to be sharers in Christ's sacrifice and who will be changed in the first resurrection from human to spirit beings to be with their Lord. The message to the world will come later.

(3) "And the day of vengeance of our God." The Scriptures clearly show that the day of vengeance of God is a period of time at the end of the gospel age, when great trouble, sorrow and distress shall come upon the nations of the earth; that it comes particularly as a result of the disregard of those who claim to be Christians of the teachings and admonitions of God's Word of truth. The Word of truth, the Word of God, shows that had God's message been faithfully delivered to the people, and heard by them, the day of vengeance upon the nations would have been unnecessary. But Jehovah foretold that this great day would be necessary and would come. It is the time mentioned by Jesus to St. John, saying, "The nations were angry and thy wrath is come." (Revelation 11:18) The Lord Jesus pointed out to his disciples that he would come again to receive his church unto himself, and that during his second presence God's vengeance would come upon the nations, and there would be "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming upon the earth."—Luke 21:25, 26.

That time is Scripturally spoken of as "the day of God's vengeance" because it would mark the period of time in which Jehovah would remove his restraining power and permit the angry passions of men to lash the nations to fury and to utterly destroy the present order of things. Jehovah's prophet, speaking as though he stood in the very day of the trouble, and as the mouthpiece of the Lord, said:

"I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of Hosts mustereth the host of the battle; they come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land."

"Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it, for the indignation of the Lord is upon all nations, and his fury upon all their armies."—Isaiah 13:3-5; 34:1, 2.

Again, referring to the same time, our Lord Jesus said:

"For nation will rise against nation and kingdom against kingdom; and there will be earthquakes (literal and symbolic —revolutions) in various places; there will be famines. These will be the beginning of the birth pangs."—Mark 13:8.

It is the great privilege of every Christian now living on the earth to see these prophetic statements in the course of fulfillment, and they may therefore recognize that the day of God's vengeance is now at hand. Since his commission places upon him the obligation of declaring this day of vengeance, any Christian who sees that these great Bible prophecies are now in process of fulfillment and who fails or refuses to tell forth the meaning thereof, proves himself disloyal to the Lord and unfaithful to the warrant or authority which has been committed to him. So we see that it is the clear duty of the Christian to hold himself aloof from the turmoil and trouble now upon all mankind, and with calmness and poise of mind to tell those who have the hearing ear the meaning of this distress upon the earth, and, having the Spirit of the Lord and the Message of the Lord, to direct them to the only remedy for the present conditions; namely, Messiah's kingdom and the blessings it will bring to those who are willing to accept it upon the terms offered.

(4) "To bind up the broken-hearted." Mark these words contained in the Christian's commission! The Lord does not say, Go out and make trouble, break many hearts and cause many tears of bitterness to flow; but he does say, Your duty is to bind up those hearts that are broken by sin, sorrow and distress, and to aid such by pouring in the balm of Gilead from the Lord's great storehouse—the sweet message of his provision for salvation, which is the only thing that will bring the peace of mind that passeth all understanding. What a

wonderful privilege, then, the Christian has at this time! The earth is full of broken hearts, many of whom, doubtless, have ears to hear the message that will soothe and comfort them. The duty and privilege of the Christian is to give forth this message.

(5) "To comfort all that mourn." Is it the duty devolving upon the Christian to comfort all those that mourn? Even so! But how is it possible for the Christian to comfort all that mourn at this time, seeing that many will not listen now to the message of comfort? We answer: Before this part of the commission can be fully accomplished the entire body of Christ must be fully developed and united together with him. All who have received this anointing of the holy spirit are commissioned to do unto their brethren a sweet and blessed service, which is:

(6) "To appoint (that is, to give the exceeding great and precious promises contained in the Word) unto them that mourn in Zion (the true saints who are yet in some branch of the nominal church, distressed by worldliness, and who know not the remedy,) to give unto them beauty for ashes (to point them to the beautiful promises concerning the resurrection of the dead), the oil of joy for mourning (taking away their sadness and turning them to the joy of the Lord), the garment of praise for the spirit of heaviness" (removing their heaviness of heart by showing them the falsity of the creeds as contrasted with the glorious arrangements of the Lord for the blessing of all mankind).

All Christians must first be comforted. God's channel for bringing comfort to his people is his word. But none can understand this save those who have his Spirit; and so the Prophet has declared that during the Gospel age God would pour out his Spirit upon his servants and handmaids (upon godly men and women); and that after those days (during the Millennium) he would pour out his Spirit upon all flesh. During the Gospel age the Christian alone is able to understand and appreciate the Bible as God's Word of Truth. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4.

SOME PRECIOUS PROMISES FOR ZION'S COMFORT

The Christian has many perplexing questions to decide and is many times unable to decide the same without aid. To such the Lord has said:

> "Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

As the stress upon the world grows, the trials of the Christian increase; but when he understands the purpose of these trials he rejoices. To such the Apostle says:

> "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter 1:7.

The Christian finds that to perform his duties, striving to fulfil the terms of his commission, or warrant of authority, consumes his strength and energy and bring persecution upon himself (for he is misunderstood); and for the comfort of such the Lord declares:

> "Precious in the sight of the Lord is the death of his saints." "Fear not them that are able to kill the body."—Psalm 116:15; Matthew 10:28.

The Christian has many experiences that are difficult for him to understand, but the Lord sends us the word of cheer through his "chosen vessel":

> "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

The Christian, beholding so many dangers upon every side, might quail before his hosts of enemies, fearing violence or other injury; but for his comfort our God has said:

> "The angel of the Lord encampeth round about them that fear him and delivereth them."—Psalm 34:7.

The Christian realizes that his enemies are legion; that he is not warring merely against flesh and blood, but against evil spirits, the agencies of the adversary, entrenched in high places. He realizes his inability to meet his enemies alone. For his assurance and strength, and for his comfort of mind and heart, the Lord has said to him:

> "The eyes of the Lord run to and fro throughout the whole earth, to show his strength in behalf of them whose hearts are perfect toward him."—2 Chronicles 16:9.

Again the child of God hears the Lord saying to him: "My grace is sufficient for thee."—2 Corinthians 12:9.

The Christian suffers many afflictions. He realizes the truthfulness of the statement that "All who live godly in Christ Jesus shall suffer persecution." But he hears the reasur words of comfort:

> "For our light affliction, which is but for a momen worketh for us a far more exceeding and eternal weight glory."—2 Corinthians 4:17.

Men of the world seek the glory which is as a fading flow but the Christian has the promise of a glory and honor wh far exceeds anything the world can give, and which no one earth may know—a glory which is eternal.

The Christian recognizes in these strenuous times that u every side are strife and dissention, trouble and war. keenly realizes that under such conditions a faithful and l performance of his commission, or authority, of necessity m bring persecution upon him; but for his consolation and assurance the Master says to him:

> "Blessed are they which are persecuted for righteou ness' sake, for theirs is the kingdom of heaven. Blesse are ye when men shall revile you and persecute you an shall say all manner of evil against you falsely, for m sake. Rejoice and be exceeding glad, for great is your r ward in heaven."—Matthew 5:10-12.

The Lord has been selecting those who are willing to und hardships, misunderstandings and persecutions for his s He foreknew the great difficulties that the followers of Master would have, and for the encouragement and com of such he keeps before the mind of the Christian the prom blessings and rewards that shall be granted to the faith saying:

> "For Zion's (God's chosen people) sake will I not ho my peace, and I will not rest until the righteousnes thereof go forth as brightness, and the salvation there as a lamp that burneth; and the nations shall see th righteousness, and all the kings thy glory; and thou sha be called by a new name which the Lord shall name! The shalt be a crown of glory in the hand of the Lord, and royal diadem in the hand of thy God."—Isaiah 62:1-3.

WHY GOD IS TRAINING THE CHRISTIAN CLASS

It must be apparent to all who carefully look into matter that Jehovah has devoted the long period of the Go age to selecting and developing Christians, followers of J permitting them to have hard experiences that they may b better prepared for some special purpose and work to fo He is himself the great God of comfort, and has made prov for those who come to him, that their hearts may be made The Apostle Paul expresses God's purpose when he says:

> "Blessed be God, even the Father of our Lord Jes Christ, the Father of mercies and the God of all comfo who comforteth us in all our tribulations, that we may able to comfort them which are in any trouble, by the co fort wherewith we ourselves are comforted of God; for the sufferings of Christ abound in us so our consolati also aboundeth by Christ."—2 Corinthians 1:3-5.

(7) "That they might be called trees of righteous the planting of the Lord, that he might be glorified." part of our text will be more particularly fulfilled durin thousand years' reign of Christ. The trees here referred t God's chosen ones, the royal priesthood, Jesus the head the church his body. They are referred to as "trees of r eousness, Jehovah's planting," because he has planted and all the body members of Christ have been made righ through the merit of the Lord Jesus. In Revelation we "Then the angel showed me a river of the water of life, as as a crystal, issuing from the throne of God and the Lam the middle of the street of the city. On each side of the was the tree of life, which bare twelve manner of fruits ducing one crop each month; the leaves of the trees s as a cure for the nations."—Revelation 22:1, 2. 20th Ce Translation.

Thus the Lord describes The Christ complete—Jesus C in the midst of the new kingdom, and the members of his described as trees of life, the leaves of which—their profes and teachings during the times of restitution—will be fo healing and blessing of the sin-sick and sorrowing nati the world.

During that glorious reign of Messiah, God's promise to Abraham, saying, "In thy seed shall all the families earth be blessed," shall be in operation and fully realiz the peoples of earth. This seed is primarily The Christ, and body. Secondarily, there will be an earthly seed of ham—the faithful of natural Israel restored. For man turies the poor Jews have been persecuted and driven fro nation to another, but then they will come to a knowledg understanding of the truth. Then will be fulfilled the wo St. Paul, "So all Israel shall be saved; as it is written, shall come out of Zion the Deliverer, and shall turn aw godliness from Jacob" (the Jewish people). (Romans

Then the poor Jews who have suffered indescribable hor-
in the great war that is now devastating the world will
"Lo, this is our God; we have waited for him and he will
us. This is the Lord; we have waited for him; we will be
and rejoice in his salvation."—Isaiah 25:9.

The Apostle Paul says: "For we know that the whole crea-
groaneth and travaileth in pain together until now, wait-
for the manifestation of the sons of God." (Romans 8:22,

The people of earth are in great sorrow and distress! The
ble in the world must of necessity increase until all the
ons are exhausted, until the heady and proud are brought

Then, but not until then, will they be in an attitude of
d and heart to receive comfort. God's means of comfort-
them will be through the ministration of his Spirit by
hing them his great plan of salvation. This will be done
ng the Millennial reign of Christ. Then all that mourn
l be comforted, and the comforters will be Jesus and his
e, the church.

The peoples have long been kept in ignorance of God's
oses, but during the reign of Messiah they shall know the
h, as the Lord has promised: "He will destroy in this king-
the face of the covering cast over all people, and the veil
is spread over all nations; he will swallow up death in
ory; and the Lord God will wipe away tears from all faces;
the Lord hath spoken it." (Isaiah 25:7, 8) "Then the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the sea."—Habakkuk 2:14.

It will be the blessed privilege of those Christians who faithfully perform their covenant, who faithfully carry out the terms of their commission in this present time, to be instruments of Jehovah to restore the peoples of earth—this time upon a basis of justice and righteousness—and to bring blessing to the sad and comfort to all that mourn. A Christian thus seeing his privileges and opportunities appreciates the necessity of keeping himself aloof from the entangling conditions of the earth and of preparing himself for the glorious work which shall follow. Such preparatory work of the Christian is his specialty at this time.

Let us then, dear brethren, be active and energetic in the performance of the duties the Lord now gives us, that we may share in the glorious privileges he has set before those who love him supremely and prove their love by their loyalty, even unto death. Let each of us daily be more and more worthy of the name "Barnabas," given to one of the Lord's faithful ones, which means, "Comforter of the brethren"! Let us have the holy Spirit abounding in us more and more! Let us be the Lord's faithful representatives, channels of the holy Spirit, to spread his message of truth; and, finally, when our course here is finished, we shall be received by him into glory to carry out his future purpose of blessing all mankind!

THE THOUGHT OF CHRIST

"Over and over it comes to me—
The thought of Christ on the stormy sea,
In times of trouble and loss and pain,
When my heart's a ship on a wind-swept main.

"Over and over it comes to me—
Each human life has its Galilee;
And Christ is ever the Lord of old,
When his 'Peace, be still!' to the waves was told.

"Over and over it comes to me—
The message of comfort from Galilee;
The voice of Christ through my storms I hear,
'Lo, it is I! there is naught to fear.'"

CONGRESS ENACTS CONSCRIPTION LAW

PROVISION MADE FOR EXEMPTION IN CERTAIN CASES

ender therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."—Matt. 22:21.

Readers of THE WATCH TOWER throughout the country have
inquiring about Military conscription in the United
es. We have promised to publish a statement as soon as
scription should become a reality by law. This is our first
ortunity to do so.

All true Christians are law-abiding citizens, because the
ptures command them so to be. (Romans 13:1-9) But
's laws are higher than the laws of human institutions.
r as the heavens are higher than the earth, so are my ways
ier than your ways, and my thoughts (laws) higher than
r thoughts (laws)." (Isaiah 55:9) Where the laws en-
d by man are contrary to the laws of God, then it is for
one to govern himself by his own conscience as to whether
ot he will be controlled by the law of man or by the law
Jehovah. Jesus, the great Master-Teacher, made clear the
y of a Christian under such circumstances, when he said:
nder therefore unto Caesar (civil governments) the things
are Caesar's, and unto God the things that are God's."

The law of the land commands that man shall pay taxes
n his property for the support of the Government; that
man shall do injury to the person, property or reputation
is neighbor; it declares that every man is endowed with the
ienable rights of life, liberty and the pursuit of happiness,
that none shall interfere therewith. These laws of man
uld be obeyed, particularly by Christians, but the Christian
overned by even a higher and nobler law.

God's law provides, "Thou shalt not kill; thou shalt not
l; thou shalt not bear false witness;" etc. (Romans 13:9)
is said, "All they that take the sword shall perish with
sword." (Matthew 26:52) "No murderer hath eternal
abiding in him." (1 John 3:15) "Follow peace with all
, and holiness, without which no man shall see the Lord."
ebrews 12:14) God's law not only commands to refrain
n doing evil, but his law governing the Christian says: "As
have opportunity let us do good unto all men, especially
o them who are of the household of faith."—Galatians 6:10.

War is for the very purpose of taking human life. It is
lized amongst nations on the ground that it is necessary.
s not needful for us to discuss whether or not the world is
ified in this position. Our duty is to look at it entirely
n the Christian viewpoint as related to Christians.
untary enlistment means a voluntary agreement to take
an life under certain conditions, those conditions being
never the commanding officer shall direct the use of weapons against the opposing army. Involuntary enlistment, or Conscription, means that one is required to take human life if the condition arises. The world of mankind in general can, with a clear conscience, voluntarily engage in war. Many who claim to be Christians can also engage in war without doing violence to their consciences, while other Christians would grossly violate their consciences should they enter an army for the purpose of engaging in carnal warfare.

St. Paul, the witness of the Lord, plainly states to the Christian: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2 Corinthians 10:4.

The fundamental law of the land recognizes that every man may exercise liberty of conscience. In substance, it provides that every man may choose his own religious belief and may worship God according to the dictates of his own conscience. To worship God means to render full obedience to his holy will. To obey his will means to be governed by his law. Good men differ as to the meaning of God's law, and herein is where the law of the land justly recognizes that each man shall be at liberty to exercise his conscientious religious convictions.

Then we say, Let every man who can with a clear conscience go to war, do so. With equal force we say that every man whose religious convictions and beliefs are against war, or participation therein, should be at liberty to exercise his conscience and therefore to request that he be relieved from the obligation to bear arms. The Congress of the United States is governed by the fundamental law of the land., and acting as the agent and servant of the people, has recognized the right of man to exercise his conscientious religious convictions against engaging in war. So what we are here saying is not speaking against the Government; but, on the contrary, we are calling attention to the right and liberty the Government recognizes and guarantees.

Thank God for the privilege of living in the United States! While we all recognize that it is not a perfect government, yet it is the best of all earthly governments. Every one who lives under the flag of the United States should be loyal to that Government as against all earthly governments. No citizen of this country could be a Christian and do violence to the Government of the United States. To be loyal to the law of God he must render unto the United States Government everything that is not in contravention of the divine law.—Romans 13:1-9.

DISPLAYING THE AMERICAN FLAG

Suppose the city or state officials should issue an order requiring, or even requesting, that all persons display the American flag. What should we do? We answer, We think it would be right to display the flag in obedience to such order or request. The American flag was adopted as an emblem of liberty. It is the national emblem. While some have insisted that it now represents war, this is hardly in keeping with the facts. It may represent war to those who desire war, but to those who love liberty and peace, the flag represents liberty and peace. However that may be, the displaying of the American flag can do injury to no one. If commanded or requested to display the flag, it should be done, out of respect to the Government under which it is the privilege of Christians to live. If an American was the guest of the British Government and was requested to display the British flag and refused to do so, it would be showing disrespect to the British Government, his host. If a Christian, who is an alien amongst all earthly governments, should, while journeying amongst them, be requested to display a flag of the country whose benefits he is enjoying, and refuse to do so, such refusal would be failing to show the proper respect to such government. Recognizing that the Government of the United States has been the special refuge of Christian people from intolerable persecution; that it was founded as an asylum of religious liberty and freedom of speech, every one in America should take pleasure in displaying the American flag—especially when requested so to do. It does not mean that by putting a flag on your house you would want to go to war.

Since the Bethel Home was established, in one end of the Drawing Room there has been kept a small bust of Abraham Lincoln with two American flags displayed about the bust. This is deemed entirely proper, having in mind what Mr. Lincoln did for the Government and for the people of the United States, and in this we see nothing inconsistent with a Christian's duty.

The Sixty-fifth Congress, now in session at Washington, has passed a law providing for selective draft into military service of the United States of all men between certain ages. Section II of said Act provides:

"Such draft shall be based upon liability to military service of all male citizens, or male persons not alien enemies who have declared their intention to become citizens, between the ages of 21 and 30 years, and shall take place and be maintained under such regulations as the President may prescribe not inconsistent with the terms of this Act. Quotas for the several States, Territories, and the District of Columbia, or subdivisions thereof, shall be determined in proportion to the population thereof available for military service, as shown by the registration provided for herein."

This provision of the Act means that the President of the United States may by selective draft call to arms all male citizens of the United States, and all male persons not alien enemies who have declared their intention (by taking out what is known as "First Papers") to become citizens of the United States, between designated ages; and that he has power to compel all such to respond to such call.

REGISTRATION FIRST

For the purpose of enabling the Government to know who may be called into such service, the Act provides for a registration as follows:

"Sec. 4. All persons liable to military service under the provisions of this Act shall be subject to registration in accordance with regulations to be prescribed by the President, and upon proclamation by the President or other public notice given by him or by his direction stating the time and place of such registration, it shall be the duty of every such person liable to military service under the provisions hereof to present himself for and submit to registration under the provisions of this Act; and every such person liable to military service shall be deemed to have notice of the requirements of this Act upon the publication of said proclamation or other notice as aforesaid given by the President or by his direction; and any person who shall fail or neglect to present himself for registration or to submit thereto as herein provided shall be guilty of a misdemeanor and shall, upon conviction in the proper district court of the United States, be punished by imprisonment for not less than three months or more than one year, and shall thereupon be duly registered."

This Section of the Act means that the President of the United States, by public proclamation, will designate the time and place of registration, and that the publication of such proclamation or notice given by the President will be all the notice that any one will need or be given concerning such registration; and that all male persons embraced within the Act are required under the law to register and submit to amination; that on the day provided by such proclamatio shall be the duty of all male persons liable to military ser under the provisions of said Act to present themselves for re tration before the proper officers and to give answers to s questions as may be propounded to them. Since this sectio not in any way in conflict with the law of God, as believed understood by Bible Students of the INTERNATIONAL BI STUDENTS ASSOCIATION, then all such should cheerfully o this provision of the Act and duly appear and register in cordance with its terms.

EXEMPTION FROM MILITARY SERVICE

Recognizing the right of each person to exercise an hon religious conviction with respect to participation in war, C gress, in the Act herein under examination, has made provis for certain persons to be exempted or excused from select draft for military service. Section 3 of said Act providing such exemption, is as follows:

"Sec. 3. The Vice President of the United States, the ficers, legislative, executive, and judicial of the United Sta and of the several States and Territories, and all persons in military and naval service of the United States, shall be empt from the selective draft herein prescribed; and nothi in this Act contained shall be construed to require or com any person to serve in any of the forces herein provided for found to be a member of any well-organized religious sect organization, at present organized and existing, whose cr forbids its members to participate in war in any form a whose religious convictions are against war or participati therein in accordance with the creed of said religious organi tion; and the President is hereby authorized to exclude or d charge from said selective draft and from the draft under second paragraph of section one hereof, or to draft for part military service only, persons of the following classes: Custo house clerks; persons employed by the United States in transmission of the mails; artificers and workmen employed the armories, arsenals, and navy yards of the United Sta and such other persons employed in the service of the Uni States as the President may designate; pilots; marin actually employed in the sea service of any citizen or mercha within the United States; persons engaged in industries cluding agriculture, found to be necessary to the maintena of the military establishment or the effective operation of military forces or the maintenance of national interest dur the emergency; those in a status with respect to persons pendent upon them for support, which renders their exclus or discharge advisable; and those found to be physically morally deficient. No exemption or exclusion shall conti when a cause therefor no longer exists."

It follows, therefore, that any person who makes appl tion for exemption because of his religious creed, or be forbidding his participation in war in any form, or whose ligious convictions are against war or participation therein not violating any law of the land, but, on the contrary, is av ing himself of the provisions of such law. In calling the tention of our brethren thereto, we are merely advising w rights and privilege this law grants to them.

The WATCH TOWER BIBLE AND TRACT SOCIETY was in porated and organized according to law in the year 1884 a religious organization, and still is organized and exists as s religious organization. The INTERNATIONAL BIBLE STUDE ASSOCIATION is the same organization incorporated and org ized in the year 1913 under that name according to the visions of the laws of Great Britain, but said organiza had existed as an unincorporated religious organization m years prior thereto, and still exists as such religious organ tion. The classes or congregations of Christian people thro out the United States organized and existing under the n of ASSOCIATED BIBLE STUDENTS of the INTERNATIONAL B STUDENTS ASSOCIATION are so organized and directed under supervision of the WATCH TOWER BIBLE AND TRACT SOC and its like organization, the INTERNATIONAL BIBLE STUDE ASSOCIATION. The members of all such Bible Classes c clearly within the provisions of said section of the above of Congress relating to the exemption from military ser The Act provides that "Nothing in this Act contained s be construed to require or compel any person to serve in of the forces herein provided for who is a member of any w organized religious sect or organization at present organ and existing, whose creed forbids its members to participat war in any form and whose religious convictions are ag war or participation therein in accordance with the cree said religious organization.

The word "creed," of course, means belief. All Christ of the above mentioned religious organizations believe the H

taught by Jesus and the apostles, and therefore such teachgs of the Bible constitute their creed or belief, which Bible aching, creed or statement or belief, is amplified, elaborated on and explained and made more easy to be understood the teachings and writings on Bible truths as set forth in e SCRIPTURE STUDIES AND THE WATCH TOWER. The Scripres speak of the followers of Jesus as "strangers and pilms" whose citizenship is in heaven, since all such have made covenant to follow in the Master's footsteps. A stranger an alien, and as such would not be subject to the military vs of a nation where he is sojourning. Commenting thereon, STUDIES IN THE SCRIPTURE say, with reference to the ty of a Christian in time of war:

"Aliens must be obedient to the laws; so must we. Aliens ust pay taxes according to the laws; so must we. Aliens may ok for protection under the laws; so may we. But aliens ould not feel compelled to fight against their own King, the egiance which they recognize primarily; and we would prefer be in the same position, as far as possible, for are not we anslated out of the kingdoms of this world into the Kingm of God's dear Son'?

"Are not we subjects of the Great King? And are not all e kingdoms of this world more or less identified with 'the ince of this world' and his law of selfishness? Are not we, erefore, strangers and pilgrims here, and to some extent ens and foreigners? It is eminently proper that we should ve and appreciate every good law and all the servants of rthly laws, and rejoice that quite the majority of the new eation (Christians) live under the highest forms of civil vernment to be found in the world today, and appreciate this a divine favor and blessing. Hence we neither traduce our tive country, its rulers nor its laws; but this does not mean at we must fight for these with carnal weapons, nor that we ust increase our responsibilities by voting for them." See so Vol. 1, Pages 166, 167.

Further commenting on this subject, THE WATCH TOWER, ptember 1, 1915, says:

"To become a member of the army and to put on the miliry uniform implies the duties and obligations of a soldier as cognized and accepted. A protest made to an officer would insignificant—the public in general would not know of it. ould not the Christian be really out of his place under such nditions?

" 'But,' some one replies, 'if one were to refuse the uniform d the military service he would be shot.'

"We reply that if the presentation were properly made there ight be some kind of exoneration; but if not, would it be any orse to be shot because of loyalty to the Prince of Peace and fusal to disobey his order than to be shot while under the nner of these earthly kings and apparently giving them supprt and, in appearance at least, compromising the teachings our heavenly King? Of the two deaths we would prefer e former—prefer to die because of faithfulness to our avenly King. Certainly the one dying for his loyalty to the inciples of the Lord's teachings would accomplish far more by s death than would the one dying in the trenches. We cannot ll how great the influence would be for peace, for righteousss, for God, if a few hundred of the Lord's faithful were follow the course of Shadrach, Meshach and Abednego, and fuse to bow down to the god of war. Like those noble men ey might say, 'Our God is able to deliver us, if he chooses to do; but if he does not choose to deliver us, that will not ter our course. We will serve him and follow his direction, me what may.'

"May not the soldiers of Christ well say to themselves, the ancient worthies knew God only partially, yet were so ithful to him, and if earthly soldiers are so faithful to earthly ngs, what manner of persons ought we to be who have come to the family of God by the Spirit of begetting, who have tered the school of Christ, who are being guided and led the Captain of our Salvation, and who have his exceeding eat and precious promises in respect to our eternal future! ow should we stand for him and for his teachings? Could e lay down our lives in a better way than by faithfulness to e King of kings and Lord of lords, our Redeemer and Head?"

It follows, therefore, that every one who is a member of the ove mentioned organization, who believes the Bible as taught the Lord Jesus and the Apostles, and as explained and ught in the publications of said WATCH TOWER BIBLE AND ACT SOCIETY and INTERNATIONAL BIBLE STUDENTS ASSOCIAON, is one whose religious convictions are against war or e participation therein in any form in accordance with the eed or belief of such religious organization, and whose belief creed forbids him to participate in war in any form. It ould therefore be the privilege of any of the Bible Students before mentioned holding such views to avail themselves of the exemption provision of said Military Act and at the proper time to claim such exemption.

EXEMPTION MAY BE GRANTED ON OTHER GROUNDS

The Act of Congress in question further provides that the President is authorized to exclude from such selective draft for military service any person engaged in any of the following occupations, viz: Custom House clerks, mail carriers, or those otherwise engaged in the transportation of mails, workmen employed in the Navy yards of the United States, pilots on boats, mariners actually employed in sea service, and persons engaged in agriculture or farming found to be necessary to the military establishment, or to the effective operation of military forces, or to the maintenance of national interest during the emergency.

Some of our brethren are engaged in these various vocations, and in addition to their religious convictions and their privileges under the Act resulting therefrom, such may be relieved from military duty in the discretion of the President. Hence it is important for each one at the time of registration to clearly state his occupation, or the work in which he is engaged.

Furthermore, some of the brethren have wives, aged parents, or others dependent upon them for maintenance and support, which may entitle them to be released from Military duty at the discretion of the President, as will be observed by the latter part of Section 3 of the aforementioned Act. At the time of registration all such facts should be called to the attention of the officers taking the census or registration.

HOW TO APPLY FOR EXEMPTION

It is understood that within a short time the President will issue a proclamation with reference to registration and selective draft; following this, the War Department of the Government will take steps immediately to register all male citizens and aliens provided for by the bill and due notice of the time and place of such registration will be given. When appearing for registration each one will be required to answer certain questions. The registration will be had in every voting precinct in the United States the same day. At the time of registration it will be proper for any one who expects to claim exemption, in answering the question as to whether or not he does claim exemption, to answer in the affirmative. Within a certain time thereafter, as may be prescribed by the Government, a formal application for exemption must be filed. It is understood that the Government will furnish the necessary blanks for such application and affidavit for exemption. As these have not yet been issued and the rules have not yet been published, it is impossible for us to state definitely about these matters, but in all probability all necessary information and blanks will be obtainable at each registration point. We will be glad to publish them in THE WATCH TOWER as soon as the Government makes known the form of application.

In the April 15th issue of THE WATCH TOWER, this year, page 124, we called attention to certain State laws with reference to the registration of male citizens, and also set forth a form of affidavit that might be used under the laws of some of the States, which were then contemplating an early registration. We advise that every one now disregard the form or blank therein set forth, for the reason that all registration in all the states will now be made under the Act of Congress, and the United States Government will furnish the proper blanks and forms.

We advise the dear brethren everywhere to be calm and undisturbed about this matter; that all avoid discussions or controversies, and be content with merely stating their views and leaving the matter there. We can accomplish no good by engaging in controversial arguments, as all such rather tend to provoke to wrath. Let us keep in mind that all who are fully consecrated to the Lord are under his care and protection, and that he has promised to make all things work together for good to those who love him supremely. Let us appreciate our privilege of quietly and in the spirit of the Master pointing out to all those who desire to be told, that this great trouble upon the world is but the forerunner of Messiah's kingdom, which shall bring blessings to all who love and obey the principles of righteousness. Let us each strive to be an example of the flock of God, manifesting by our deportment, our demeanor and our words that we have walked with the Great Master and learned of him, and that we are patiently and confidently waiting for the full inauguration of his kingdom.

"Trust in the Lord with all thine heart; lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

THE HOLY SPIRIT AND ITS WORK

[This article was a reprint of that entitled "The Holy Spirit Promised," published in issue of May 1, 1908, which please see

ANOTHER DAY WITH THEE

"Another day before me!
Dear Master, let it be,
In working or in waiting,
Another day with thee;

"Another day of leaning
On thy beloved breast,
Of ever-deepening trustfulness,
Of quiet, happy rest;

"Another day of mercies,
Of faithfulness and grace,
Another day of gladness
In the shining of thy face.

"Another day of progress,
Another day of praise,
Another day of proving
Thy love in all thy ways.

"Another day is dawning—
Dear Master, may it be,
On earth, or else in heaven,
Another day for thee!"

JESUS BETRAYED AND DENIED

[The last five paragraphs of this article were reprinted from article entitled "The Great High Priest Arraigned," publish in issue of May 15, 1899. The remainder was a reprint of article entitled "The Lord Betrayed," published in issue of May 15, 1899. Please see the articles named.]

MEMORIAL SUPPER REPORTS

On Thursday, April 5th, after 6 P. M., Ecclesias of the I. B. S. A. the world over gathered together to observe the anniversary of our dear Lord's death. Although it occurred on a week night, and rain fell in torrents in New York, and no doubt in other eastern cities as well, the attendance was little affected; so faithful are the Lord's sheep in observing the instruction imparted to them by the Master—"This do in remembrance of Me." And while doing this the solemnity of the occasion is always deepened by the remembrance of the "participation" which the communicants enjoy both in the "Body" and in the "Blood" of the Anointed One—Christ Jesus the Head and the Church His Body. Three brethren officiated at the service of the New York congregation.

The corroboration of world-events with the prophecies bearing upon the last days of the present order of things, and the ever increasing signs that the Kingdom draweth very near, were likewise feasted upon in the hearts of the participants. And the words of the Master, at the time of the institution of the Memorial Supper, and the fact that the realization of them is very near, were forgotten: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's Kingdom.—Matthew 26:29.

Faith seems now to have almost given way to sight, and our hearts are rejoiced as we view the glories of our Home beyond the veil. Our hearts also rejoice as we look out over the field and see so many of like precious faith continuing in their purpose to be faithful unto death.

The number participating in the Memorial Supper here in New York City, as shown below, does not include some suburban Classes which formerly met with us, but which have now grown so large that it is considered wise for them to have their own celebration. We are appending to this list all Classes which have thus far reported an attendance of from twenty up:

New York, N. Y.	917	Columbus, Ohio	157	Hartford, Conn.	70	Camden, N. J.	
London, Eng.	770	Buffalo, N. Y.	144	Newark, N. J.	70	Colon, Rep. of Pan.	
Chicago, Ill.	753	Denver, Colo.	143	Balboa, C. Z.	69	Fall River, Mass.	
Glasgow, Scot.	538	Toledo, Ohio	142	Trinidad, B. W. I.	68	Jamestown, N. Y.	
Los Angeles, Cal.	475	Diamond Bluff, Wis.	141	Leeds, Eng.	66	Kingston, Jamaica	
Boston, Mass.	475	Oakland, Cal.	138	Convers, Switz.	65	Brockton, Mass.	
Detroit, Mich.	454	Tacoma, Wash.	133	Grand Rapids, Mich.	65	Brownsville, Pa. (Hung.)	
Pittsburgh, Pa.	428	Bloomington, Ill.	123	Reading, Pa.	65	Crooksville, Ohio	
Philadelphia, Pa.	425	Baltimore, Md.	120	Schenectady, N. Y.	65	Nashville, Tenn.	
Chicago, Ill., Polish	365	Spokane, Wash.	118	Altoona, Pa.	64	New Orleans, La.	
Vancouver, B. C.	326	Springfield, Mass.	115	Hamilton, Ont.	63	Paisley, Scot.	
Toronto, Ont.	319	Louisville, Ky.	108	Erie, Pa.	63	Quincy, Mass.	
Cleveland, Ohio	310	San Francisco, Cal.	105	Rockford, Ill.	63	Brandon, Man.	
Portland, Ore.	243	Bellingham, Wash.	100	Wichita, Kan.	63	Bridgeport, Conn.	
Seattle, Wash.	232	Oldham, Eng.	94	Scranton, Pa.	62	East St. Louis, Ill.	
St. Louis, Mo.	226	St. Paul, Minn.	91	Youngstown, Ohio	62	Ipswich, Jamaica	
Milwaukee, Wis.	216	Bridgetown, Barbados	90	Jackson, Mich.	61	Chattanooga, Tenn. (white)	
Manchester, Eng.	195	Lancaster, Pa.	90	New Brighton, Pa.	61	Auburn, Ind.	
Dayton, Ohio	193	Akron, Ohio	89	Jacksonville, Fla.	60	Glens Falls, N. Y.	
Kansas City, Mo.	192	Allentown, Pa.	87	Norfolk, Va.	60	Santa Cruz, Cal.	
Liverpool, Eng.	183	St. Joseph, Mo.	87	Omaha, Neb.	60	Tulsa, Okla.	
Washington, D. C.	177	Worcester, Mass.	87	Rochester, N. Y.	60	Warren, Ohio	
Providence, R. I.	175	Detroit, Mich., Polish	82	San Diego, Cal.	60	Knoxville, Tenn.	
San Antonio, Tex.	171	Oklahoma City, Okla.	81	Montreal, Que.	59	Champaign, Ill.	
Indianapolis, Ind.	161	Duquesne, Pa.	79	Richmond, Va.	59	Chattanooga, Tenn. (Col.)	
Victoria, B. C.	161	Everett, Wash.	79	Birmingham, Ala.	57	Chicopee, Mass.	
Minneapolis, Minn.	157	Sheffield, Eng.	77	Cromwell, Conn.	57	Evansville, Ind.	
Cincinnati, Ohio (white)	157	Pasadena, Cal.	76	Dallas, Tex.	55	Galveston, Tex.	
				Bangor, Eng.	54	Long Beach, Cal.	
				Tampa, Fla.	54	Sacramento, Cal.	
				West Haven, Conn.	54	Steelton, Ont.	
				Calgary, Alta.	53	Abilene, Kan.	
				Sharon, Pa.	52	Bay City, Mich.	
				York, Pa.	52	Colo. Springs, Colo.	
				Wilmington, Del.	51	East Liverpool, Ohio	
				Cumberland, Md.	51	Lynchburg, Va.	
				Passaic, N. J.	51	Stillwater, Okla.	
				Flint, Mich.	50	Syracuse, N. Y.	
				London, Ont.	50	Beaumont, Tex.	
				Santa Ana, Cal.	50	Canton, Ohio	
				Atlanta, Ga.	48	Fort Smith, Ark.	
				Salt Lake City, Utah	48	Limon, C. R.	
				Terre Haute, Ind.	48	Zion City, Ill.	
				Cedar Rapids, Iowa	47	Utica, N. Y.	
				Kingston, Jamaica	47	Albany, N. Y.	
				Leicester, Eng.	47	Calmar, Alta.	
				Riverside, Cal.	45	Chatham, Ont.	
				Strathcona, Alta.	45	Glace Bay, N. S.	
				Des Moines, Iowa	44	Hayne, N. C.	
				Harrisburg, Pa.	44	Hobart, Okla.	
				Saginaw, Mich.	44	Kingston, N. Y.	
				Wheeling, W. Va.	43	Muncie, Ind.	
				Belvidere, Ill.	42	Coffeyville, Kan.	
				Dundee, Scot.	42	Edmonton, Alta.	
				East Kirby, Eng.	42	Iola, Kan.	
				Duluth, Minn.	41	Lowell, Mass.	
				Niagara Falls, N. Y.	41	Pueblo, Colo.	
				Waterbury, Conn.	41	Rhonesboro, Tex.	
				Johnstown, Pa.	40	Shawnee, Okla.	
				Springfield, Ill.	40	Wilkes-Barre, Pa.	
				Topeka, Kan.	40	Bloomfield, N. J.	
				Watertown, N. Y.	40	Butler, Pa.	
				Burlington, Wash.	39	Danbury, Ohio	
				Fresno, Cal.	39	Cincinnati, Ohio (Col.)	
				Johnstown, N. Y.	39	Halifax, N. S.	
				Kalamazoo, Mich.	39	New Albany, Ind.	
				The Dalles, Wash.	39	New Brunswick, N. J.	
				Lawrence, Mass.	38	Tonawanda, N. Y.	
				Lincoln, Neb.	38	Elkhart, Ind.	
				Mattoon, Ill.	38	Galt, Ont.	
				Tiffin, Ohio	38	Joplin, Mo.	
				Boise, Ida.	35	Mansfield, Eng.	
				Brazil, Ind.	35	Meadville, Pa.	

rk, Ohio	25	Regina, Sask.	23	Boulder, Colo.	21	Fort Worth, Tex.	20
ity, Pa.	25	San Jose, Cal.	23	Midland Park, N. J.	21	Grand Junction, Colo.	20
, Ohio	25	Webb City, Mo.	23	New Kensington, Pa.	21	Greenfield, Mass.	20
eld, Mass.	25	Hollister, Ohio (Hung.)	22	New Liskeard, Ont.	21	Hillside, Mandeville, Ja.	20
nd, Me.	25	Kewanee, Ill.	22	Niagara Falls, Ont.	21	Little Rock, Ark.	20
Island, Ill.	25	Lynden, Wash.	22	Norristown, Pa.	21	Morgantown, W. Va.	20
hn, N. B.	25	Marion, Ohio	22	Parismina, Costa Rica	21	Nowata, Okla.	20
n, Pa.	25	Millville, Ohio	22	Penticton, B. C.	21	Petersburg, Va.	20
Ga.	25	Mitchell, S. Dak.	22	St. George, Grenada	21	Peterborough, Eng.	20
ess, Tex.	25	New Castle, Pa.	22	Seguin, Tex.	21	Pittsburg, Kan.	20
port, Iowa	25	Osseo, Wis.	22	Sheboygan Falls, Wis.	21	Racine, Wis.	20
nnville, Ore.	25	Philipsburg, N. J.	22	Alva, Okla.	20	South Bend, Ind.	20
town, Pa.	25	Port Huron, Mich.	22	Appleton, Wis.	20	South Norwalk, Conn.	20
nerford, Tex.	24	St. Catherines, Ont.	22	Augusta, Ga.	20	Stirling, Ont.	20
nd, N. Y.	23	Stockton, Cal.	22	Cleveland, Ohio (Hung.)	20	Stockport, N. Y.	20
Ill.	23	Tamaqua, Pa.	22	Corpus Christi, Tex.	20	Troy, N. Y.	20
d, Ind.	23	Darien, Conn.	21	Easthampton, Mass.	20	Wellington, Ohio	20
cket, R. I.	23	Dubuque, Iowa	21	Fort Wayne, Ind.	20		
n, Ont.	23	Beverly, Mass.	21				

Scandinavian Classes reported from Swedish Branch.....1,388

SOME LETTERS OF INTEREST

ANOTHER BRAVE BROTHER ACROSS THE SEA

NINETEEN YEARS OF AGE—WRITTEN IN THE GUARD ROOM)

DEAR BRETHREN:—

reetings! You will be glad to know that your little er in England is now privileged to share with the others xperiences peculiar to us over here. Truly, although the nt surroundings are not congenial to the new creature or e flesh, one realizes how GOOD the Lord is. Experiences n we would naturally shrink from are taken as among the things," because of the trustful confidence we have in our God. He has guided and blessed me richly thus far, and lesire is to just continue daily to abide in him, to faith- seek to uphold the principles we have grown to love and eciate. Under these circumstances one is able to reflect ight by the life lived, and to be an example of the be- rs. My prayer is that my heart shall always respond lly to his loving leadings, and be submissive in all the he shall lead.

aking such experiences as he sees fit to permit with joy gratitude, one is able to count all as light afflictions, as y they are. When we think of all the blessings he has ered upon us since we were brought into the light, why, hearts bubble over with joy and the joy of the Lord be- s our strength! Our great hope, too, is so bright that it y stimulates us to cheerful, patient endurance.

n this peculiar position one is able to bear the reproaches r Master in various ways, and it gives us great joy to be ermitted. Today I have been thinking of our dear Re- er's example—he endured all things unmurmuringly, with- etaliation. It is my heart's desire to prove worthy of his rship, following the more faithfully in his footsteps daily. y the heavenly hopes and joys are the only enduring, al things!

his morning, as I was marched before the Colonel, the s on page 238 of our Poem Book flashed into my mind:

"He rose, and from that hour went forth
To trial and to death, in peace—
A calmness born of perfect confidence in God."

last line has many times in the past been helpful to me; under the present circumstances it is more than helpful, it spiring.

feel it a great privilege to be permitted to bear this wit- The Colonel told me this morning that I shall be ordered on the King's uniform, and if I refuse, I shall be court- ialed. That is the usual experience, of course. Most nces are commuted now to four months hard labor, and about ten weeks one is released and put somewhere on x of National Importance, so-called, under the Govern- 's Home Office scheme.

ruly, the Lord is very good and we rejoice in his loving ngs; and our desire is to be more faithful day by day, to lways those things pleasing in his sight! Rev. 2:10, all ne verse, is very forceful to us while in the hands of the tary. It is indeed a happy privilege to bear his reproaches meekness and pitying love for our would-be enemies. I ssured of an interest in your prayers, and I commend all dear ones in America to our Father's tender care and ing.

ater.—I thought I would like to send just a few more before I go to prison, to let you know of our continued in our dear heavenly Father's love and providential Surely one has abundant cause for gratitude—we truly what we seek! We are daily counting our blessings and fresh causes to thank our loving Father.

y Tuesday next it will be three weeks since I came into ands of the Military. I have had a nice and happy time, use after a few days I was in the company of four other cientious Objectors to Military Service on religious grounds. The difference in our religious views makes little difference—we have all been quite happy. There have been many opportunities for presenting the truth to my fellow "C. O.'s" and to the soldiers who are supposed to be guarding us prisoners.

One realizes the need for patient endurance, yet we can rejoice that in all the various experiences which we have been privileged to pass through his grace has been sufficient. This morning the last performance was gone through—that of being marched before the troops and hearing the sentence read out: "The accused is found guilty and sentenced to suffer imprisonment for 112 days with hard labor."

So I go away to prison tomorrow, dear ones. What a grand privilege! It is very sweet to suffer a little for his dear sake who has suffered so much for us. We rejoice in his tender care who loves us with such a strong love. (2 Chron. 16:9; Num. 6:24-26, Hymn 307.) With fondest Christian love, I am,

Your little brother "in bonds" for his sake,

STANLEY W. WILLIS.—*England.*

A VOICE FROM FAR-OFF AUSTRALIA

BELOVED BRETHREN:—

Greetings in the name of our blessed Master! May his peace be multiplied unto you. Although somewhat late in forwarding a message to you, we nevertheless have had you continually in our thoughts, and rejoice in our privilege of remembering you daily at the throne of grace.

Some few years ago, an ecclesia was formed in this city, and our Brother Russell consented to be our Pastor. We thank our heavenly Father for his provision in our Brother Russell, through whose ministrations we have been built up and enabled to grow in knowledge and grace. We also thank him for having answered the prayers of so many of his saints, in that our brother was kept faithful until death.

While assembled in Convention (one day Convention), we desire to convey to you our Christian love, and to assure you that you have taken Brother Russell's place in our prayers and as our guides. Further, this ecclesia unanimously resolves to accord you our unreserved and loyal support in forwarding the work of the kingdom, so soon to be established.

Our message to you, dear Brethren, is expressed in Isaiah 41:10 and Joshua 1:8, 9, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness." "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee withersoever thou goest." God is our strength. How strong we are in him!

With Christian love, we remain,

Your brethren by his grace and in his service,

BRISBANE ECCLESIA.—*Australia.*

FLEECING THE SHEEP

DEAR BRETHREN:—

I want to congratulate the Editorial Committee for their forethought, wisdom and general ability. I have the March 1 TOWER, and was glad to note article on fly leaf, "Warning to the Friends," also letter on page 78, top of 1st column, and the reply thereto. As the secretary of the class for eight or ten years, I have been up against all the propositions contained in those articles; and from the fact that I was a traveling salesman for twenty-eight years and know the ways of the world and human nature, I have naturally become what the boys term a "wise guy." I have not been duped to any great

extent, but my experiences, if I could tell you about them, would be quite laughable.

I, however, know of many innocent, and unsophisticated brethren that have been imposed on and duped shamefully. And it has been in most cases the new friends, fresh in their first love for the truth, that have been the victims.

You have acted wisely in not publishing the names and addresses of the class secretaries. Yet mine has gotten out pretty generally, and I am a constant recipient of letters and callers of doubtful intentions. It is a real, genuine privilege and pleasure for wife and myself to extend hospitality and generosity to the authorized pilgrims, colporteurs, agents and helpers sent out by the Bible House; but when it comes to lazy, never-do-well, spiritually sick hangers-on, I never let them lie down on me. I feel that it would be encouraging them in a wrong. Having had much personal experience all along the line that both of those articles suggest, I think they are very timely indeed, and I am sure the friends will profit thereby. With much personal esteem, I am,

Your fellow servant in the Lord, W. B. SUTTON.—*Va.*

MAY OUR HEARTS BEAT AS ONE

MY BELOVED BRETHREN:—

We know your hearts have been touched with sadness. What a shock Brother Russell's death must have been to you of the Bethel home! The day the news reached us it seemed as though we were in a stuffy room, unable to get a full breath. It was so hard to realize it was so. But, as we remembered the fruition of our hopes was a participation in the first resurrection with our dear Redeemer, and that Brother Russell had gone to his reward, "to meet the Lord in the air," and that he was one of those "blessed in the Lord that die from henceforth," we could not help but rejoice with our dear Brother. We have been personally acquainted with him for fifteen years, and have been greatly blessed by his life—and wonderfully blessed by his death—knowing that his trials are over and that he has gone beyond the fiery darts of enemies and people who did not understand him; and, additionally, blessed in the glorious fact that he now lives forever—changed in a moment, in the twinkling of an eye—having closed his eyes to temporal things and opened them to eternal things—to see Jesus as he is, and be like him! We know that all is well, and that he had finished his work this side the veil.

We pray our Father's richest blessings on the dear Israel at Bethel, that wisdom from on high may be abundantly bestowed on you to carry on the great work uninterruptedly, and that there may be a remarkable manifestation of the sweet spirit of Jesus in all that is done, that every word, thought and deed may redound to the glory of God and his dear Son, out High Priest and Advocate, and that we all may meet each other soon in the realms of glory, honor and immortality.

We are pledging ourself anew to God, his truth, and his called ones, that our hearts may beat as one during the stirring scenes which will mark the close of "Elijah's" career. Continuing in daily prayer for you, my brethren, I remain,

Your brother by his rich favor, C. E. STEWART.—*Ill.*

EARTH NOW POORER—HEAVEN RICHER

DEAR BRETHREN:—

We desire to express to you our love in the Lord, and our loyalty to you as the channel he is now using to bring to us the clear and refreshing waters of truth.

We find it difficult to express in words our feelings on learning that our Pastor was found faithful and taken home. We hardly realized how much we loved him. Was ever a man truly loved so well since our dear Lord was on earth as a man? We think not, and yet he was worthy of it all, for it was his self-sacrifice and zeal for the truth which in our Father's hands and with his blessing brought us all here into the glorious light of present truth.

Our hearts go out in thankfulness and praise to our loving heavenly Father for sparing him so long to us, as well as for the example he was to us of loving devotion and sweet, patient endurance under all circumstances. Though earth is poorer, heaven is richer, and we would not wish it otherwise than as it has pleased our Father to arrange it; but we look forward to meeting him again, now very soon, when we too have made our calling and election sure.

We pray our Father's blessing on all the work in your corner of the vineyard, and that he may guide and direct you in all your labors and service and multiply his love and peace unto you.

Yours in the fellowship of the mystery.

MANCHESTER ECCLESIA.—*England.*

ONLY A LITTLE WHILE

DEAR BRETHREN:—

We bow in loving and humble submission to the divine will, confident that the seventh and last special "angel" to the church is now like our blessed Lord and Head, and see him as he is.

We resolve to redouble our diligence to make our cal and election sure; to renew our consecration vows, and pledge our cooperation in all possible ways to the Society, though bereft of its best friend on earth are bravely seek to complete their share in the kingdom work yet to be d this side the veil.

We also desire, at this time, to extend to you our d appreciation of the faithful, loving ministrations of both dear, departed Pastor and of all at the Brooklyn Tabern and Bethel home, who were closely associated with him the harvest activities.

LEWISTON AND AUBURN ECCLESIA.—*Maine*

WITNESSING AT FUNERALS

DEAR BRETHREN:—

Your letter of the 13th came to hand this P. M., and much appreciated. Many thanks for the careful way in w you replied to our several inquiries.

For some weeks we have felt that the matter of cond ing funerals should be mentioned to you, and by you to friends in some general way. Three very sad cases have cently come to our attention, instances in which we w have thought the dear friends would have known better to proceed. In each of these cases some of the friends the matter of funeral services placed in their hands, but were unable to secure a capable brother to conduct the s ice. In two of these cases a nearby brother could have easily secured, but the friends did not know of this too late. They seem to have done the best they knew, but did not know the best to do.

It would have been very simple and inexpensive to wired you asking for someone to render this service, a capable speaker could have been provided at small expe The friends would have been glad to pay all the expe and a wonderful witness for the truth could have been g

We consider these great opportunities for witnessing. does the SOCIETY, as evidenced by the fact that mentio made of such free service on the volunteer matter.

Could not some brief, pointed, yet comprehensive ins tions be given to all through the TOWER? You will know would be the best thing to do. With fervent Christian to all, I am,

Your brother by his grace, W. H. SPRING.—*Ohio*

[The SOCIETY has for a long time cooperated in the m of furnishing capable brethren to speak at funeral ser whenever requested so to do, whether near or far, and be glad to continue to render such assistance wherever sible. Requests of this character should be wired to the CIETY without delay, giving place, day and time of fu We will in turn wire information.]

MEN AFTER GOD'S OWN HEART

DEAR BRETHREN:—

The Suffolk, Va., Ecclesia celebrated the Memorial o dear Saviour's death on the evening of April 5, in my h in which, in an adjoining room, lay the dead body of my There were ten present, one of our sisters being absent o count of sickness. It was a blessed experience to each a as we again commemorated the death of our dear Lord Master and once more renewed our consecrations to be with him.

As we partook of the emblems which symbolize his we thought of and prayed for all of like precious faith world over. In our daily prayers, we fail not to reme the household of faith, and in an especial manner do w voke wisdom and guidance for the dear brethren upon the Lord has now placed the duty and responsibility c recting the harvest work, that they may be men after own heart, as we believe them to be, so that the work be conducted in a manner that will command his approval bring the best results, to the glory of his great and Name.

In much Christian love for all, WM. W. MURRA

EARNEST WORDS OF APPRECIATION

DEAR BRETHREN:—

Just a line or two to tell you how much we all appre the series of public meetings we have had here in Colu It was an inspiration to us to see and hear the heart sponses to the messages from the dear Brooklyn bre who spoke.

We all wish to thank the SOCIETY for arranging s precious season of blessing for us and such a wonderfu ness to the truth once more in Columbus. May God co His rich blessing on you all and make you at one and plete in him who is the Savior of the body.

We made judicious use of the newspapers in advertising meetings and feel that we had excellent results. We mostly "Readers" scattered through the papers. The cost of the four meetings will reach about $380, which was all pledged before we started the series for the public.

We feel richly blessed and more determined than ever to go on to the end. With fervent Christian love to you all,

Your brother by his grace, C. B. SHULL.—*Ohio.*

FOUL SCANDAL'S DANGER

"Brakes on! Go slow! you do not know,
You are not sure that it is so.
A vagrant whisper overheard,
A sneer, a shrug, a dastard word
Are not sound evidence—you may
Unjustly hurt a man today.
The thoughtless things that people say,
The vandal rumors gossip spreads,
The 'I have heards' and 'Someone saids.'
And like remarks, destroy and blight
Without a chance to prove the right.
Noblesse Oblige! Who knows when you
May stand in need of fair play, too?
A thousand men and women die
At heart each day because a lie—
Some ill-considered, vicious fling—
Has robbed their lives of everything."

ANGELOPHONE COMPANY REORGANIZED

In a recent issue of the THE WATCH TOWER we announced the Angelophone Company was going out of business. We glad now to inform our readers that this work will con-e, some brethren having taken over the Company and re-nized it.

There was a legal question raised as to whether or not the ETY had authority under its charter to sell talking ma-es, together with the records. It is our desire to be strictly abiding. There could be no question about the right of SOCIETY to manufacture and sell talking and singing rds, because this is another method of preaching the Gospel. The records made by Brother Russell proved unsatisfactory, there has been such a demand for them that the SOCIETY arranged to have these records made again, which is now being done by the same person who made the PHOTO-DRAMA RECORDS so great a success. The new records are clear and distinct, and easy to be understood, and will be much appreciated by every one, especially by those who enjoyed Brother Russell's discourses. These records will be handled by the Angelophone Company, which still has on hand a few sets of records in the voice of Brother Russell.

Because of the increased cost of rerecording and remaking, and the increased cost of material, the Angelophone Company is compelled to sell these records at 25c each or $5 per set of twenty-five. Even at this they are cheaper than any other records on the market.

Orders should be sent to us or to the Angelophone Company, 184 Fulton St., Brooklyn, N. Y.

"WHY DO THE NATIONS WAR?"

The announcement that there would be a new issue of Vol-eer literature has awakened many to the importance of ring the first Volunteer matter—Vol. 9, No. 1—"The World Fire"—and distributing it. We believe that the time is e propitious now than ever for the Lord's people to work, "The World on Fire" is excellent to begin with. People thinking now as never before. We believe, too, that the l expects us to keep on witnessing as long as it is "called " It will be time to stop when the night has so far come n us that no one can work.

The leading article of the new volunteer matter will be: y Do the Nations War?" Many orders have been received it. When ordering it please mention Vol. 9, No. 5. We thought to make it eight pages, but after considering every detail, it was concluded, the Lord willing, to issue another volunteer number before the summer ends.

The printers are at work now upon the new issue, and orders will be filled as rapidly as the printing proceeds. There should be no delay in putting it out when it reaches you. A combined effort and systematic distribution would be best!

Whenever there are classes, orders should be sent by the Secretary, and orders should be carefully estimated on a basis of one copy for each English-speaking family. Where there are no classes individuals may order, based upon the same estimate. The literature is furnished free; but we do not pay the transportation charges.

"Finally, brethren, be strong in the Lord and in the power of His might!"

. XXXVIII BROOKLYN, N. Y., JUNE 1, 1917 No. 11

VIEWS FROM THE WATCH TOWER

"THE HANDWRITING ON THE WALL"

We append an editorial from the *New York American* of 18, which we believe sets forth without exaggeration ent conditions throughout the world. After certain parts ave inserted some paragraphs from Vol. IV, "THE BATTLE ARMAGEDDON," of the series of "STUDIES IN THE SCRIP-ES."

The "BATTLE OF ARMAGEDDON" was written twenty years and so faithfully does it picture present events leading o their climax, "THE BATTLE OF ARMAGEDDON," and the in-uction of earth's new Government, the kingdom of God's Son, that we could wish a copy of it in every home ughout the whole earth. Truly there lived among us in e last days a prophet of the Lord; and although now he passed from human sight, his works remain an endur-witness to his wisdom and his faithfulness! Following he editorial referred to with the insertions from "THE TLE OF ARMAGEDDON":

"BATTLE OF THE GREAT DAY OF GOD ALMIGHTY"

May 18, 1917, *The N. Y. American* said:

'The official mind seems to take it for granted that when governments have made peace and have arranged the sion of whatever spoils there may be, the peoples are g quietly back to work for their former masters, to live er the same institutions, to be, in short, the same nations, led and controlled by the same financial, aristocratic and omatic castes that have ruled them for many centuries."

Twenty years ago Pastor Russell said:

'It is becoming more and more manifest to the masses of men that in the present order of things they are between a nether and upper millstone, whose rapid revolutions must eventually, and at no distant date, grind them down to a miserable and ignoble serfdom, unless interfered with in some way. Such indeed is the actual condition of things: human necessity is the feed-pipe which presses the masses between the millstones; the lower millstone is the fixed law of supply and demand which is crowding the rapidly increasing and growingly intelligent population of the world closer and closer to the pressure of the upper millstone of organized selfishness, driven by the giant power of mechanical slaves, assisted by the cogs and levers and pulleys of financial combinations, trusts and monopolies."—Vol. IV, p. 372, par. 2.

May 18, 1917, *The New York American* said:

"These seem to be also the views and conceptions of the public journals and of most private citizens, who naturally have no other sources of information and of opinion than the public journals.

"We can excuse the private citizen, but it is amazing that men who are hailed as statesmen cannot see what is going on before their eyes; cannot see that the Europe of 1913 has vanished as completely as the Europe of the dark ages; cannot see that the proletariats have at last in their hands the weapons and in their minds the thought and in their hearts the resolve to do away with all the old distinctions and social inequalities; that the institutions of government and laws which still seem to be solid and enduring edifices are in reality only hollow shells, mined and ready to be blown to pieces when relief from the pressure of outside war gives

the peoples time and opportunity to overthrow and to rebuild the fabrics of society."

Twenty years ago Pastor Russell said:

"It will be impossible to reestablish the present order, (1) because it has evidently outlived its usefulness, and is inequitable under present conditions; (2) because of the general diffusion of secular knowledge; (3) because the discovery that priestcraft has long blinded and fettered the masses with error and fear will lead to a general disrespect for all religious claims and teachings as of a piece with the discovered frauds; (4) because religious people in general, not discerning that God's time has come for a change of dispensation, will ignore reason, logic, justice and Scripture in defending the present order of things."—Vol. IV, p. 551.

May 18, 1917, *The N. Y. American* said:

"This talk about autocracy still to be overthrown and democracy still to be saved and established is proof enough of the mental incapacity of so many men, esteemed wise, to realize what has happened in Europe. For the war has already achieved those two tremendous results. They are accomplished facts.

"The basis of any government and of any institution is the state of mind of the masses and the inability of the masses or the ability of the masses to impose their desires upon government.

"Now, any thinking mind must perceive that the masses in every country in Europe have the ability to set up at any time any form of government or any institutions and laws they desire, because the masses of Europe, for the first time in history, ARE CITIZEN SOLDIERS, equipped with all the weapons and munitions of war and as able to subjugate their masters, to coerce their officers and to overthrow their governments as were the Russian citizen soldiers.

Twenty years ago Pastor Russell said:

"Where, then, we inquire, is there such an army, under present instruction and training?—an army before which the earth [society] shall quake and the heavens [ecclesiasticism] shall tremble (Joel 2:10); which shall boldly array itself against the conservative forces of Christendom, both civil and ecclesiastical, and hope even to cope with its present strength? Where is the army that in the near future will dare deny Christendom's time-honored doctrines, its statecraft and priestcraft? that will sullenly ignore all its anathemas, spurn its orders, and hurl back its thunderbolts of authority and organized power? that will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets and naval armaments, and, snatching the diadems from crowned heads, topple the kingdoms into the midst of the sea? that will set the heavens on fire, and melt the earth with fervent heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?

"That such an army is coming into existence and preparing for the desperate conflict we are none the less forcibly assured by the signs of the times than by 'the sure word of prophecy.' And it is the recognition of this fact (without any reference or knowledge of the word of prophecy) that is now filling the heart of Christendom with fearful foreboding, and impelling statesmen everywhere to take extraordinary measures for protection and defense.

"But in these very measures for self-defense devised by 'the powers that be,' there is probably a snare which they do not realize. The armies upon which they depend for defense, be it remembered, ARE THE ARMIES OF THE COMMON PEOPLE; these millions of disciplined warriors have wives and sons and daughters and brothers and sisters and cousins and friends in the ranks of the common people, with whose interests their own are linked by nature's strong ties; and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils of life and limb and health and fortune. Year by year these armed hosts are less and less infatuated with the 'glory' of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more irritated and dissatisfied with their lot, and more and more apprehensive of the future.

"All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their powers against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed and led to riots among the common people, the facts concerning it w diligently kept from their friends and brothers in the Russ army, and the soldiers detailed for the suppression of riots were from remote districts."—Vol. IV, pp. 545, 546.

May 18, 1917, *The N. Y. American* said:

"In 1848, when Europe rose and struck for freedom, rebels could neither mobilize nor communicate quickly w one another, because there were neither railways nor elect telegraphs. So they were beaten in detail.

"In 1848 one monarch could and did lend another th sands of mercenary standing troops to beat that other's s jects into submission.

"In 1917 there are no mercenaries, no standing troops, Pretorian Guards. They were all shot to pieces long ago the battlefields—nourishing the hugest satire the world l ever seen, the tree of universal human liberty with the bl of tyrant's hirelings.

CONDITIONS OF THIS BATTLE UNPRECEDENTED

"The millions of men now in the camps and trenches Europe are not mercenaries, not hirelings, petted and trai to shoot down rebellious subjects—THEY ARE THE PROLETARIA THEMSELVES. And whenever they decide to quit slaying another at their master's orders, and decide to go home a take over the control of their own countries, to constit themselves the lawmakers, to abolish the institutions of pr erty in land and of private exploitation of public function that day they will accomplish these things because they h in their hands the weapons with which to make good th purposes and resolves. Every day the signs of this com revolution multiply faster and faster.

"The Russian Social Democracy has determined that congress of Social Democrats shall be held in Sweden, th to formulate, NOT A PETITION to the sovereigns and cabin to end the war, but AN ULTIMATUM to the sovereigns and c inets to end the war or to take the consequences of dome revolutions with the armed aid of the Russian Democracy.

"We suppose that no man familiar with history can to perceive the exact parallel between the course the r capped Russian revolutionists are pursuing and the cou which the red-capped French revolutionists pursued a h dred and twenty years ago; nor can fail to remember t when the French revolutionists started out to aid revolut and republicanism in other countries of Europe, their tumu ous sans-culotte armies were irresistible, and drove bef them in battle with the same fierce ardor to the same he long rout the trained troops alike of Prussia and Austria Holland and of England, of Italy and of Spain.

Twenty years ago Pastor Russell said:

"In all those leading causes which culminated in the rors of the French Revolution we see a strong resembla to similar conditions today which are rapidly and surely le ing to the foretold similar results on a world-wide sc Mark the growing animosity between the privileged cla (royalty and aristocracy) and the working classes, the cussions of the rights and wrongs of the people, and the cline of respect for both civil and ecclesiastical author Note also the revolutionary current of popular thought expression—the increasing dissatisfaction of the masses of people with the ruling powers and the institutions of gov ment. And if the American Declaration of Independence, w its proclamation of human rights and of the foundation government in contract and the consent of the people, inspi the masses of the French with a desire for liberty and in pendence, it is not surprising that the successful experim of this government of the people and by the people, fo century past, and the measure of liberty and prosperity h enjoyed, are having their effect upon the peoples of the world. The ever-continuous tide of emigration from ot countries to this country is another evidence of the impres which this experiment has made upon the peoples of ot nations.

"And yet, the liberty and prosperity here enjoyed are from satisfactory to the people here. They crave a better condition and are seeking measures to attain it. where throughout Christendom does this determination as itself more positively and boldly than here. Every man is the *qui vive* to assert his real or fancied rights. The trend thought here, as elsewhere, is in the current of revolution, is daily becoming more so.

"The French Revolution was a struggle of a measure light against gross darkness; of the awakening spirit of erty against long established oppression; and of a meas of truth against old errors and superstitions, long encoura and fostered by civil and ecclesiastical powers for their aggrandizement and the people's oppression. And yet, it hibited the danger of liberty unguided by righteousness

spirit of a sound mind. (2 Timothy 1:7) A little learn- is indeed a dangerous thing."—Vol. IV, pp. 533, 534.

May 18, 1917, *The N. Y. American* said:

"We should not commit the stupid blunder of looking upon e Russian revolutionists as a helpless, anarchic mob. y ARE just that at present; and all their longings are for ce. But once let them resolve, in some fierce enthusiasm iew-found liberty, to carry the red flag to other countries, would become an irresistible storm, a rushing tempest var and victory.

"Nothing is easier than to underrate the weighty import- e of this Stockholm conference, nothing more statesman- than to give it serious consideration.

"OUT OF THINE OWN MOUTH WILL I JUDGE THEE"

"We hear here at home talk of war being carried on for ther year, for two years more, for three years more.

"We do not believe it.

"We do not believe that war can be carried on by any ernment on earth through another year.

"If there were not famine to reckon with, the universal riness of slaughter in Europe would end war, either by uasion of by armed revolt.

"We believe that unless the European Governments soon otiate peace for Europe's suffering peoples, then Europe's ering peoples will before long rise in mass and overthrow r governments in a common outburst of revolution and n.

"We do not hazard this as prophecy. We simply state it fact.

"The truth is that the very situation we predicted, as you remember, more than two years ago, and many times e, has now arisen—and Armed Socialism is marching idly and rapidly to overthrow the institutions and gov- ments of all Europe and to raise the red flag of inter- ionalism over every capital of the Old World.

"Because this is so apparent, because this seems so in- able and so near, we do not believe that the war in Europe be prolonged over another year.

"We believe that unless the governments of Europe soon ce peace, THE PEOPLES of Europe will make peace by over- owing all thrones, nobilities and privileged castes and ses; and in that case peace will come to us automatically.

"We repeat that all calculations of prolonged warfare in rope, based upon continued obedience of the masses to their sent governments, are idle speculations, foolish calcula- s that will be blown to pieces by the storm and tempests ocial revolutions unless the governments of Europe make ce before their peoples rise against war and against their ernments.

"The signs of these troublous and momentous times could be more plain to thinking men if they were written by e mighty angel's moving hand, in letters of fire, across sky that domes the earth."

Twenty years ago Pastor Russell said:

"Truly this is the predicted time of distress of nations with perplexity! The voice of the discontented masses is aptly symbolized by the roaring of the sea, and the hearts of thinking men are failing for fear of the dread calamity which all can see rapidly approaching; for the powers of heaven (the present ruling powers) are being terribly shaken. Indeed some, instructed by these signs, and calling to mind that Scripture, 'Behold, he cometh with clouds,' are already beginning to suggest the presence of the Son of Man [come as a thief, as foretold] although they greatly misapprehend the subject and God's remedy.

"But amidst all the shaking of the earth (organized society) and of the heavens (the ecclesiastical powers) those who discern in it the outworking of the divine plan of the ages rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for as the Apostle Paul assures us, it signifieth the removing of those things that are shaken—that those things which cannot be shaken—the kingdom of God, the kingdom of light and peace —may remain. For our God is a consuming fire. In his wrath he will consume every system of evil and oppression, and he will firmly establish truth and righteousness in the earth."—Vol. IV, pp. 149, 150.

HUMAN RACE TO BE RESTORED TO PREFECTION

As a sample of the Scriptural Message of sweetness and comfort which Pastor Russell taught the people, we quote from Volume I of his STUDIES IN THE SCRIPTURES, pages 191 and 192, written thirty-one years ago:

"The Apostle Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to glorious perfection, and is again to have dominion over earth, as its representative, Adam, had.

"It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity of mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Revelation 21:4."

Any thoughtful man can interpret prophecy after it has been fulfilled. Pastor Russell interpreted these prophecies twenty years ago, and the clergy scoffed and persecuted him because he told the people the truth. Truly, as was said of the Master, "They hated him without a cause!" Truly, "The darkness hateth the light!"

MORE ABOUT SELECTIVE DRAFT

At the time of going to press with the last issue of THE RCH TOWER the Selective Draft Act was before the con- es of the House and the Senate. Some changes were made the Bill, and the Act as finally passed by Congress on 16th and approved by the President and relating to ex- tion is as follows:

"Sec. 4. That the Vice President of the United States, the ers, legislative, executive and judicial, of the United tes and of the several States, Territories and the District Columbia, regular or duly ordained ministers of religion, dents, who at the time of the approval of this act are pre- ing for the ministry in recognized theological or divinity ols, and all persons in the military and naval service of United States shall be exempt from the selective draft ein prescribed; and nothing in this act contained shall be strued to require or compel any person to serve in any he forces herein provided for who is found to be a member ny well-recognized religious sect or organization at present nized and existing and whose existing creed or principles id its members to participate in war in any form and se religious convictions are against war or participation ein in accordance with the creed or principles of said reli- s organizations, but no person so exempted shall be ex- ted from service in any capacity that the President shall are to be noncombatant; and the President is hereby au- ized to exclude or discharge from said selective draft and n the draft under the second paragraph of section one of, or to draft for partial military service only from those liable to draft as in this act provided, persons of the following classes: County and municipal officers; custom-house clerks; persons employed by the United States in the transmission of the mails; artificers and workmen employed in the armories, arsenals and navy yards of the United States; and such other persons employed in the service of the United States as the President may designate; pilots; mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists; Provided, That notwithstanding the exemptions enumerated herein, each State, Territory, and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States.

"The President is hereby authorized, in his discretion, to create and establish throughout the several States and subdivisions thereof and in the territories and the District of Columbia local boards, and where, in his discretion, practicable and desirable, there shall be created and established one such local board in each county or similar subdivision in each State, and one for approximately each thirty

thousand of population in each city of thirty thousand population or over, according to the last census taken or estimates furnished by the Bureau of Census of the Department of Commerce. Such boards shall be appointed by the President, and shall consist of three or more members, none of whom shall be connected with the Military Establishment, to be chosen from among the local authorities of such subdivisions or from other citizens residing in the subdivision or area in which the respective boards will have jurisdiction under the rules and regulations prescribed by the President. Such boards shall have power within their respective jurisdictions to hear and determine, subject to review as hereinafter provided, all questions of exemption under this act, and all questions of or claims for including or discharging individuals or classes of individuals from the selective draft, which shall be made under rules and regulations prescribed by the President, except, any and every question or claim for including or excluding or discharging persons or classes of persons from the selective draft under the provisions of this act authorizing the President to exclude or discharge from the selective draft 'Persons engaged in industries, including agriculture, found to be necessary to the maintenance of the Military Establishment, or the effective operation of the military forces, or the maintenance of national interest during the emergency.'

"The President is hereby authorized to establish additional boards, one in each Federal judicial district of the United States, consisting of such number of citizens, not connected with the military establishment, as the President may determine, who shall be appointed by the President. The President is hereby authorized, in his discretion, to establish more than one such board in any Federal judicial district of the United States, or to establish one such board having jurisdiction of an area extending into more than one Federal judicial district.

"Such district boards shall review on appeal and affirm, modify, or reverse any decision of any local board having jurisdiction under the rules and regulations prescribed by the President. Such district boards shall have exclusive original jurisdiction within their respective areas to hear and determine all questions or claims for including or excluding or discharging persons or classes of persons from the selective draft, under the provisions of this act, not included within the original jurisdiction of such local boards.

"The decisions of such district boards shall be final except that, in accordance with such rules and regulations as the President may prescribe, he may affirm, modify or reverse any such decision.

"Any vacancy in any such local or district board shall be filled by the president, and any member of any such local board or district board may be removed and another appointed in his place by the President, whenever he considers that the interest of the Nation demands it.

"The President shall make rules and regulations governing the organization and procedure of such local boards and district boards, and providing for and governing appeals from such local boards to such district boards, and reviews of the decisions of any local board by the district board having jurisdiction, and determining and prescribing the several areas in which the respective local boards and district boards shall have jurisdiction, and all other rules and regulations necessary to carry out the terms and provisions of this section, and shall provide for the issuance of certificates of exemption, or partial or limited exemptions, and for a system to exclude and discharge individuals from selective draft."

The Act as originally passed granted absolute exemption to certain persons, but as finally passed and approved by the President, no person will be exempt from service in any capacity that the President may declare noncombatant.

REGISTRATION FIRST—EXEMPTION LATER

On June 5 every male person and every alien who has declared his intention to become a citizen, who is 21 years old and who has not yet reached his 31st birthday, will be required to register at the voting precinct wherein he resides. At the same time 12 questions will be propounded to him, which he must answer and which are as follows:

"1 Name in full Given name Family name
2 Home address No. Street City State
3 Date of birth Month Day Year
4 Are you (1) a natural-born citizen, (2) a naturalized citizen, (3) an alien, (4) or have you declared your intention (specify which)?
5 Where were you born? Town State Nation
6 If not a citizen, of what country are you a citizen or subject?
7 What is your present trade, occupation, or office?
8 By whom employed?
Where employed?
9 Have you a father, mother, wife, child under 12, or sister or brother under 12, solely dependent on you for support (specify which)?
10 Married or single (which)? Race (specify which)?
11 What military service have you had? Rank
Branch Years Nation or State
12 Do you claim exemption from draft (specify grounds)?
I affirm that I have verified above answers and that they are true. ....."

These questions must be answered. Any one refusing to answer them will be subject to fine and imprisonment. In answer to Question 7, Pilgrim Brethren and regularly elected Elders of Classes can answer, "Ordained Minister of Religion." If you claim exemption because of your religious convictions then you should answer Question 12 merely by saying, "Because I am a member of the International Bible Students Association." The Government has been advised from the office of the reasons why members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION come within the terms of the law and should be granted exemption.

After registration the Government will draw by lot the names of 500,000 of those who are registered; and all of that number who have stated at the time of registration, in answer to Question 12, that they claim exemption, will then be given an opportunity to be heard as to the reason or ground for exemption.

The rules and regulations governing this part of the Act are now in course of construction under the direction of the President, and therefore cannot be given at this time, but we are advised that the Government will make wide publication thereof as soon as formulated. If you expect to claim exemption you should procure a copy of these rules as soon as published, read and carefully follow them. They will doubtless provide for the filing, before the Board constituted for that purpose, of a petition for exemption, which will be heard in due time by the Board.

We stand ready to render any and all assistance we can to the brethren in this behalf.

THE PASTORAL WORK

There seems to be a misunderstanding in the minds of some with reference to the Pastoral Work. It has been suggested that the SOCIETY has changed the method of work since Brother Russell finished his course. Such is not the case, however! We here desire to consider some salient points with the hope of making clear the whole proposition and enabling all to have a better understanding of this excellent feature of the harvest work.

We call attention to an article in the November 1 WATCH TOWER, 1916, page 331, under the caption of "World-Wide Pastoral Work." It will be observed there that Brother Russell stated that about 500 classes had voluntarily elected him as Pastor. Therein he states, "Only of late has the Lord deeply impressed upon our attention a considerable work in which the sisters might engage with profit both to themselves and to the cause." He further stated that, as Pastor, he was calling attention to this new field of service; but that before calling the attention of the outside classes to it, he had first made a trial in N. Y. City, adding, "the resulting success was so pronounced that we felt justified in calling it to the attention of all the classes which have notified us of their election as their Pastor, sending to each class copies of the following letters." The letters were published in said article.

It is readily to be seen that this work, begun with the sisters, was directly under the supervision of Brother Russell as Pastor. After Brother Russell had finished his course he left the church had no Pastor. It was deemed wise not to elect another, as we have heretofore stated in THE WATCH TOWER. Since this work, begun by him, was clearly a part of the harvest work, it was the privilege and the duty of the SOCIETY to continue it. When Brother Russell was here, the reports were made direct to him. After his decease it seemed proper that this work should be under the SOCIETY'S direction.

In the January 1, 1917, issue of THE WATCH TOWER it was stated that Brother Sturgeon would have the oversight of the Pastoral Department at the Brooklyn office. In the adjustment of the office work it was afterwards deemed best that everything should be under the direct supervision of the SOCIETY, so that any one might be assigned to that work as occasion required. While it was proper for Brother Rus-

have the work under his direct supervision as the Pastor the various Congregations, since his demise it seems that e only proper course would be to have this and all other anches of the work under the direct control, oversight and pervision of the WATCH TOWER BIBLE AND TRACT SOCIETY, d not under the oversight of any individual. The friends ll no doubt recognize the wisdom of this course. Acting on this thought, the Board of Directors rescinded its action ken in December, of placing the direct oversight of the stor Department under any one. Brother Sturgeon, therere, is no longer in charge of that work. This does not ean, nor should it be interpreted to mean, that the SOCIETY is anywise dissatisfied with the services of our dear Brother, t that its action has to do, solely and completely, with the atter of the best policy. Hereafter, therefore, all communitions relating to the Pastoral Work should be addressed, WATCH TOWER BIBLE AND TRACT SOCIETY, Pastoral Dept."

In the March 1, 1917, issue of THE WATCH TOWER we id: "We are convinced that it is now no longer wise to nit this work to the sisters, but rather that the responsibil- should rest upon all the Congregation." We therein sugsted that henceforth the Lieutenant and other officers to nduct the Pastoral Work should be elected by the vote of e entire class, adding, "The Pastoral work will then be rried on practically as before, with the exceptions herein ated."

SOME QUESTIONS ANSWERED

Some of the questions that have arisen in the minds of a mber since then are, SHOULD BROTHERS be elected to the ice of Lieutenant, Secretary, etc.? and, Should they enge in the Pastoral Work?

In answering these questions we quote Brother Russell's nguage in the November 1 WATCH TOWER, page 334, as follws: "We have not invited the brethren to engage in this ork, because we believe that there are other things which ey can do that sisters cannot do." The SOCIETY still adres to this policy; viz., that all officers of the Pastoral ork, such as Lieutenant, Secretary, etc., should be sisters, d that these sisters should be elected by the entire congation and not by the sisters alone. The only part that e brothers have in this work is that of giving Chart Talks ter the sisters have made the calls and arranged for the eetings. The Brother to give the Chart Talks should be signed by the congregation in its usual manner of assigning eakers. Frequently the congregation delegates to its Board Elders, or to a committee, the duty of assigning the various eakers; and where the congregation has done this it would proper for the elders or the committee designated by the ngregation to make such assignment of some suitable brother give the Chart Talks. Such assignment should be made at e request of the Lieutenant, she having previously arranged r the Chart Talks. Some of the classes have informed us at a brother has been elected as Lieutenant. This was not e thought of Brother Russell, and the Society has made no ange.

At one of the last conventions that Brother Russell atnded, this question was asked him: "Should the sisters art the Pastoral Work without consulting the elders and ould they go ahead with it even though one of the elders not in favor of it?" His reply was: "The elders have thing to do with the Pastoral Work. The elders are elders, d should therefore attend to the work of the elders. The astoral Work is for the Pastor, and the Pastor should therere attend to it. If any of the elders hinder or find fault ith this work, our advice to the class would be that at the xt election such elder be dropped from eldership. Each e should learn to attend to his own business, and not interre with others; and in this way the work will prosper."

In relation to the Pastoral Work, the SOCIETY now takes e place of Pastor Russell, and of course some minor adstments must be made to fit the conditions. The Pastoral ork is distinctly a work for the sisters; but the whole clesia, under the SOCIETY'S direction, now has the responsility of electing the officers.

Question: Suppose there is a small class in a town, in nich all the members of the class are brothers and not one sister, what then should be done about the Pastoral Work?

Answer: If it cannot be conveniently arranged for some sters from another class to come and do the work, then ther than neglect it, our thought is that the brothers should the work; but this is the exception to the rule. No rule n be made that will apply absolutely to every case.

ASSIGNMENT OF TERRITORY

Where the Pastoral Work is in progress and there are no lporteurs in the town, should the Pastoral Work be suspended until an assignment from the Society can be had for the Pastoral Work?

Certainly not! There should be no delay in or suspension of the work, but it should progress. In the meantime the Lieutenant should notify the SOCIETY of the situation; and if there are no colporteurs at work in that town, the SOCIETY will assign all the territory of that place to the Pastoral Workers. After receiving the assignment of territory, the Lieutenant will district the town or city for the work in the same manner pointed out in the November 1 issue of THE WATCH TOWER.

Question: Should the work be going on in all the district at the same time?

Answer: No arbitrary rule can be followed in this regard. Where it be found to be to the best advantage to have the work progressing in several districts at the same time, that should be done; but if it be found best to pursue some other method, then that method should be adopted. In some of the larger cities the friends have found it very advantageous to work one district at a time. They do it somewhat in the following manner:

The various District Workers go into one district, select a public hall centrally located, and engage it for a certain date. Then the District Workers canvass or call upon everybody in that district in the usual manner, loaning the books, etc., and inviting them to a Series of Chart Talks at the hall previously hired. One of the most competent brothers is selected to give the Chart Talks. This method has met with splendid success in some places, and is worthy of serious consideration by others, we believe. After a district is thus finished, the entire force moves to another district and a similar course is pursued there. It will not be necessary to wait until the Series of Chart Talks have been completed in one district before the work begins in another. It should be kept in mind, however, that no fast or fixed rule can be laid down to be followed in every instance. The Lieutenant and her assistants must exercise some judgment in the matter and pursue the course that seems to be the best. In smaller cities and towns it would seem best to follow the method of having the Chart Talk in homes where a suitable room or rooms can be had for that purpose. Conditions differ in different places, and each place should govern itself accordingly.

Because there is some slight deviation in working out the details of this matter let no one think that Brother Russell's method has been changed. We wish here to state emphatically that the SOCIETY has made no change in the method adopted by Brother Russell for the Pastoral Work, and it has no intention of doing so, unless the Lord should direct some change. The change in the manner of election of officers has nothing to do with the method of the work.

From time to time questions of minor details will arise which have not been covered in anything that has been written. Under such circumstances the Lieutenant should use her best judgment, in the meantime communicating with the SOCIETY for suggestions or advice.

THE LORD HAS BLESSED THE BOOK LOANING

In a recent issue of THE WATCH TOWER it was stated that "the book-loaning feature of the Pastoral Work, instituted by Brother Russell, was originally intended by him to be merely incidental and not to be a prominent part of the work; the chief part of the work being to call on those who already have the books and encourage them to read, etc."

Question: Is it the thought, then, that the Book-loaning feature should not be pushed?

Answer: The matter was experimental, of course, to begin with. As the Pastoral Work has progressed, reports indicate that the Lord has especially blessed the loaning of the books; it gives the sisters an opportunity to reach a class of people who have not heretofore considered the truth. It is in the nature of a Circulating Library, and many have been influenced thereby to read "THE DIVINE PLAN OF THE AGES" who subsequently became deeply interested in the truth.

The loaning of books at once appeals to some as an entirely unselfish manner of presenting the message. The Lord's blessing upon this part of the work has been so marked that we believe we should take it as an indication that he is pleased to have the message put out in this manner. The amount of books loaned will depend largely upon the quantity desired to be supplied by the local Ecclesia. This is another reason why the entire class should have the responsibility of the Pastoral Work; for it is the class that supplies the books for loaning, the work being done particularly by the sisters, as heretofore suggested. We desire to encourage the book-loaning feature.

VERBI DEI MINISTER

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

The V. D. M. Questions, under the Lord's guidance and blessing, have proven to be of such value to the church that they have been in the past, and continue to be in the present, recognized as one of the features of the harvest work which has a close relationship to all the other features of that work. They have emphasized in a particular way the third article of The Vow, which reads: "I vow to still more carefully, if possible, scrutinize my thoughts and words and doings, to be intent that I may be better enabled to serve thee and thy dear flock"; and they have been used by the Lord, we believe, to greatly assist his people in fulfilling this part of their vow.

From the great number of letters we have received from the friends, we have come to see that the thought has been gradually developing in their minds that they no longer consider themselves as fully qualified for the particular service of the present hour unless they be able to give, in a satisfactory manner, "a reason for the hope that is in them." This seems to be one of the reasons for the Lord of the vineyard's giving these questions at this evening time, when the harvest work is protracted beyond the harvest day, leading up and merging into "the night when no man can work." They seem to be his examination papers given to his people at the close of the day to prove which ones are fully qualified for the service reserved by him for this momentous hour of the Gospel age.

Hundreds of Ecclesias, beginning with the New York City Congregation, have reached the conclusion that no brother is properly qualified to serve them, either as elder or as deacon, unless he be able to give a satisfactory answer to the V. D. M. Questions. Many colporteurs and pastoral workers have likewise reached the same conclusion with respect to qualification for their respective services. This is the standard required of all the workers at the Tabernacle and in the Bethel home. Brother Russell handed his paper in to the Committee the same as any one else; so also have Brother Rutherford, the members of the V. D. M. Examining Board, and the other brethren at Bethel and the Tabernacle.

Surely no Bible Student would consider the V. D. M. Questions to be too high a standard! And yet, we doubt that few of the ministers occupying the pulpits of the land today could pass this examination (simple though it seems) on the fundamental teachings of the Bible. One dear sister whose answers to the Questions were recently approved has just written to us expressing her thankfulness to the Lord for having passed, and saying that she now feels qualified to teach the truth to her children in her own home! Evidently the passing of these examinations has something to do with the sealing of the saints in their foreheads and with their approval by the Unseen Judge as worthy a share in the Smiting of the River Jordan—that special feature of the harvest work reserved by the Lord to be the closing one, just preceding the final trial time of the little flock, which will culminate in their glorification. And yet we realize that in this, as in all other works during the Gospel age, the Lord accepts the spirit of those who cannot engage therein.

THE SCOPE OF THE V. D. M. QUESTIONS

The required amount for passing this examination is 85%; and we are reserving for a subsequent article an explanation of the principles followed and the methods adopted by the Examining Board for determining as far as possible the standing of each student who submits his V. D. M. Question papers for inspection. However, we have thought it best not to give individual percentages, except to say that one has received the required 85% or over. This simply recognizes all who have passed as being in one class, without making any further and unnecessary distinctions. No one can possibly make 100% who does not possess an accurate knowledge of every main feature of the divine plan and of the necessary requirements of every candidate for the positions of Priests and Kings, to reign with Christ a thousand years for the purpose of blessing all the families of the earth.

The doctrinal part of the examination commences with "the first creative act of God," centers in the ransom, and culminates in the completed work of Christ at the end of the Millennium, merging into the ages beyond—a comprehensive sweep of all revealed doctrine. The experimental part commences with the initial point of conversion, or turning from sin, centers in consecration and spirit-begetting, and culminates in spirit-birth into the divine nature, to be forever with and like the Lord—a comprehensive survey of the whole process of character building. It includes the symbolization of one's consecration, the taking of The Vow, the careful reading of the Six Volumes of STUDIES IN THE SCRIPTURES, the "enlightenment and benefit therefrom," and climaxes with the belief that one has "a substantial and permanent knowledge of the Bible which will render him more efficient AS SERVANT OF THE LORD throughout the remainder of his life"—a period of time which is now quite short, we believe, as far as the little flock on this side of the veil is concerned. This seems to be the Lord's way of approving "the laborers" for the special service, as an additional favor, now before the church—these laborers having been called together in all parts of the harvest field last summer by means of the many conventions held—more in number than ever held at any previous time in the history of the church.

Each question, and each part of each question, should be concisely answered in one's own words; and after each answer, citations to the Bible and the SCRIPTURE STUDIES, as authorities, should be given. This will not only make each answer complete in itself, but will also make the examination more valuable to the one being examined. The thought is to get the largest possible amount of blessing out of the V. D. M. Questions. The foot-note on the Question blank has seemed to some to leave the matter of citations optional, and these have inferred that their papers would be the more acceptable if the citations were omitted. However, this is not the case. Each answer should be given in one's own words, and citations to the Bible and the SCRIPTURE STUDIES should be given as authority for the answer.

EXAMINING BOARD KEPT BUSY

More than four thousand of these papers have been received, examined, answered and filed. But we believe that fully as many more will be received within the next few months, when the friends get the right focus on this matter, appreciate what it means, and understand its relationship to the service of the church yet on this side of the veil. As stated in a previous article, the SOCIETY is desirous of serving the best interests of the friends in every way it can, and has therefore continued the V. D. M. Department, established by our dear Brother Russell, in order that it may serve the friends in this connection.

Every mail brings many inquiries, requests for blanks, and answers; and still the stream flows on, and will no doubt increase in volume until the work is done. Unavoidably, there have been some few losses, delays and mistakes; but this has afforded a good opportunity for the exercise of forbearance, patience and, in the case of failures, brotherly love, with the result that it has all worked together for good. However, it is surprising to know how comparatively few mistakes have been made. In this connection, we would like to request that every one who mailed his answer to us previous to the last Memorial supper, and who has thus far not received an answer, will kindly drop us a postal card at once, giving full name and address, saying, "Please make report on my V. D. M. papers, sent in about ———." This will enable the Examining Board to look up their files; and, in case the papers be missing, we will send another set of Questions, which will afford another opportunity for answering them. In case the answers should be on hand, we shall thus have opportunity for making a report without further delay.

V. D. M. DEPARTMENT PERMANENT

No doubt there are many friends who have delayed sending in their answers for one reason or another until they have concluded that it is now too late; or else they may have concluded to wait until the promised standard answers should appear in THE WATCH TOWER, thus hoping to get their share of the blessings at that time. For several reasons which have since come to our attention we think it best not to insert the standard answers in THE WATCH TOWER. In the first place, should this be done, it would cut off any further opportunity for passing the examination—a step we do not wish to take until it becomes necessary. It would also close this door of opportunity for a great blessing to many who have not previously given this subject the serious consideration which we believe it merits.

Additionally, it would deprive the colporteurs and the pastoral workers of one of their best arguments to induce the people to read the SCRIPTURE STUDIES. When they tell the prospective reader that the SOCIETY which has inaugurated this Circulating Library has appointed an Examining Board for the purpose of examining the papers of all readers and passing upon them, somewhat after the manner of Universities, it will be quite an incentive to them not only to read the

but also to make a study of it for the purpose of pass- the examination, if possible, when they have finished ng, and of receiving the honorary degree referred to in issue of THE WATCH TOWER, second page, second para- h, which has appeared there since February 1, 1906. In words, it now seems clear to us that this V. D. M. De- nent should remain a permanent feature of the work the harvest shall end and the labors of the little flock cease.

PURPOSE SERVED BY THE V. D. M. QUESTIONS

inally, we believe that the V. D. M. Questions enable each to get a better focus upon himself, his standing before Lord, his accurate knowledge of the truth, his attain- s in character development, his relationship to the ren, the church, the SOCIETY and the harvest work. On other hand, we believe these Questions enable the breth- the church and the SOCIETY to get a better focus upon one in these various connections and relationships—all of which would be beneficial and helpful in the way of an in- telligent coöperation in the Lord's work. Anything like pride or division should be carefully guarded against and avoided. This is the main reason for not giving individual percentages. We would also deprecate the use of the letters V. D. M. after one's name in the way of distinctive title. To use this in advertising a public speaker in order to gain a better hearing for the truth would be a wise use of the letters, in our judgment. And now, dear Brethren,

"What more can he say than to you he hath said?
You who unto Jesus for refuge have fled!"

Surely we are on the eve of a great forward movement, in which all of the Lord's approved ones desire to have a share! It is evidently the most appropriate time to give heed to the words of our text: "Bring YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and PROVE ME NOW herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

THE UNTRIED YEAR

"If thy presence go not with me, carry us not up hence."

"Lord, go before and point the road,
I know not whither it may lead,
Nor what the work thou hast decreed—
Enough that thou wilt bear the load!

"It is thy hand that stirs the nest,
That sets these changeful tunes for me;
But, Lord, there is no change with thee,
And thou art my unfailing rest.

"Oh, help me through the toil and heat,
To follow closely by thy side,
Ere yet the gracious dew has dried
From off the treadings of thy feet.

"That which I see not, teach thou me;
And that thy wisdom still withholds,
Until thy patient love unfolds,
In child-like trust I leave to thee.

"Let thy sweet presence light my way,
And hallow every cross I bear;
Transmuting duty, conflict, care,
Into love's service, day by day.

"Whatever future lot be mine,
My Savior, bless its good or ill;
And let thy hand be with me still,
And turn the water into wine."

JESUS CRUCIFIED

s article, excepting the paragraphs below, was a reprint of article entitled "Why Our Lord Was Crucified," published in issue of March 15, 1908, which please see.]

"A LOOK AT THE CRUCIFIED ONE"

omparing the details as given in the different Gospels, are inclined to think a difference exists between St. 's statement in 19:14 and St. Mark's in 15:25. We think are correct. St. John evidently followed the Roman cus- of reckoning from midnight to midnight. He does not ion the hour of the crucifixion, but the hour when Jesus first presented before Pilate which, according to St. hew (27:1, 2) was early in the morning, probably shortly sunrise. St. John omits many details; and, were it not he other Gospels, we might infer that the crucifixion fol- d immediately. Note a similar abbreviation in Luke 24: 3 as compared with St. John 21 and Acts 1:1-10.

he examination of Christ before Pilate, thence to Herod, ce back to Pilate, and the trip to Calvary, would surely occupy three hours. St. Mark states particularly that Christ was crucified at the third hour. If this were Roman reckon- ing, it would be three o'clock in the morning, but the Jews frequently reckoned a twelve-hour day—sunrise to sunset. See Matthew 20:1-6; John 11:9. The third hour would, there- fore, be about nine o'clock in the morning. Critical students agree that the expression, "from the sixth hour until the ninth hour" (Matthew 27:45; Mark 15:33; Luke 23:44), indi- cates from noon until three in the afternoon. According to the Jewish Law, the body must be removed before sunset. This would, therefore, give ample time for the removal of Christ's body from the cross to the tomb before the closing of the twelfth hour, which according to the Law, would be the last hour of the day.

THE RISEN LORD

s article was a reprint of that entitled "He That Liveth and Was Dead," published in issue of May 15, 1908, which please see.]

SOME LETTERS OF INTEREST

FORMER PILGRIM HEARD FROM

R BRETHREN:—

lthough dear Brother Russell will be greatly missed by ll, he is greatly the gainer, having gone beyond the veil to orever with the Lord. You may be assured that whatever ence I can exert in the interest of the SOCIETY and the t it is doing, I will be very glad to exert. My humble er is that all the dear brethren at the Headquarters and ywhere may work together most harmoniously and suc- fully.

With much Christian love and very best wishes in which er Draper joins me, I am,

Your brother in the Lord, FRANK DRAPER.—Mich.

GOD WILL GIVE NEEDED GRACE

R BRETHREN:—

We were blessed with the account of what took place at her Russell's funeral; also by one of the most beauti- loving tributes possible for one man to pay to the memory of another, given the Detroit class by our dear Brother Wisdom. And the best of it is, I know all was true. I can say with dear Brother Wisdom, that I have lost my best earthly friend amongst men. I know that is also true of all the dear Bethel family.

Our prayer, dear Brethren, is that the dear Lord will give you the needed grace and strength to carry on the work that remains. Much love and best wishes.

Your brother in Christ, FORRESTER H. TAYLOR.—Mich.

ENDEAVOR TO FINISH OUR COURSE WITH JOY

BELOVED BRETHREN:—

We are praying that the Lord's blessing may rest upon you, giving you more of that wisdom which comes from Above, that as a family we may still enjoy sweet communion with each other until our probation closes.

We mourn with you the taking away from our midst of our dear Pastor, through whom we have been richly fed for these many years. Although feeling his loss, our hearts re-

joice to see that he was faithful unto death, instantaneously therefore entering into his great reward as promised. (Rev. 14:13) Let us continue to do the Lord's will so that we also may finish our course with joy.

Yours in him, CAMBERWELL CLASS.—Jamaica.

MEMORIAL TOWER PROVED GREAT BLESSING

DEARLY BELOVED BRETHREN:—

We wish to extend to you our love and best wishes, and to assure you that you may rely upon our coöperation in the Lord's work in this city, and in any other way in w we are privileged to serve.

We have received a great blessing, from the readin the Memorial TOWER; and our earnest desire is to emu our dearly beloved Pastor, as he so faithfully followe the footsteps of our dear Master. We resolve to remer you daily at the throne of heavenly grace.

Your Brethren in the dear Redeemer,

LOWELL ASSOCIATED BIBLE STUDENTS.—Mas

A WORD OF WARNING!

Sheep that browse in every pasture, measurably regardless of the "green pastures and still waters" of truth of the Lord's provision, are in constant danger of enemies lurking about.

The increasing number of inquiries coming from frightened sheep of this character prompts us to sound a note of w ing at this time. Truly, "The hour of temptation" is u us, and the "strong delusions" abroad will be sure to sift all except those which stray not from the fold of the I

VOL. XXXVIII BROOKLYN, N. Y., JUNE 15, 1917 No

FAITH AND ITS REWARD

"Be thou faithful unto death, and I will give thee the crown of life."—Revelations 2:10.

At this momentous hour the truly consecrated this side the veil await the completion of the church, looking eagerly for evidence as to the consummation of their hopes. All these faithful ones fully realize that the church is now in a time of crucial trial and testing. And many such are asking, "How long will it be until the trials are ended, and we may see our Lord face to face?" Some having a greater degree of imagination than others state with positiveness that the completion of the church in glory will be at a certain date, which they proceed to set forth; and their opinion thus expressed is accepted by some as absolute truth. Others, however, require a greater degree of evidence, and confidently wait upon the Lord to give the desired information in his own "due time." What is the cause of this difference in the attitude of Christian brethren seeing that all such are consecrated unto the Lord? We answer that some of the dear friends have a greater degree of faith or something like unto it than others, and that we are now in a time of special trial of faith. In this connection we are reminded of two texts; viz., "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the revelation of Jesus Christ"; and "according to your faith be it unto you."—1 Peter 1:7; Matthew 9:29.

These texts suggest a testing of the faith of all Christians, and imply that according to faith exercised will be the degrees of reward. In order to appreciate the importance of this test upon the church, it is necessary to mark the distinction between credulity and faith. Some Christians have much credulity and little faith, while others have little credulity and much faith. From the foregoing texts and many others it is evident that the faith of all must be tried, and that the trial will be severe.

THE CHURCH NEARING THE HAVEN OF REST

When a mariner is nearing what he believes to be the entrance of a haven and finds the fog so thick that he is unable to tell definitely his location, he applies the mariner's test. Carefully referring to his log, charts and compass, he determines approximately his location, and then moves cautiously on, keeping cool and sober, and watching with great carefulness.

The evidence is strong and clear that the church is now nearing the entrance to the haven of her eternal rest; but having no positive knowledge as to the exact date, we might properly say that the fog obscures our getting a clear view. It is, therefore, a time for solemn and sober consideration. While it does not please the Lord to show us the exact day of the church's complete glorification, we can confidently wait upon him and joyfully sing:

"I know not what awaits me;
God kindly veils mine eyes;
And o'er each step of mine onward way
He makes new scenes to rise.

"One step I see before me—
'Tis all I need to see;
The light of heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving 'Follow me.'"

Having referred to the divine Word and helps which the Lord has provided and which constitute our log, chart compass, and having determined that we are on the r course, then we are encouraged to move on with reason speed. Relying upon the exceeding great and precious p ises of God's Word, the burden of the Christian bec lighter, his journey easier, and joy fills his heart.

CREDULITY AND FAITH DISTINGUISHED

As we have said, some have mistaken credulity for f What is the difference? Credulity is a disposition to be something upon slight or no legal evidence. It is a conclu reached by relying upon opinion-evidence, upon supp proof, which does not come from an absolutely reliable so

Faith is a positive or definite conclusion reached by ing upon competent evidence, which comes from a rel and truthful source.

A small amount of information suffices for credulity; accurate knowledge is essential to faith. Credulity is us based upon the mere opinion of a finite mind. Faith sults from reliance upon the testimony of the infinite Credulity has a poor foundation; faith has a sure fou tion. The stronger our faith, the greater is our abilit withstand the storms which beat upon us and the fiery t through which we must pass.

PROGRESSIVE STEPS OF FAITH

A strong faith is not acquired instantaneously, but matter of gradual growth. As a man of intelligence about him, beholding the wonders of creation, he marks myriads of stars, the moon, the sun, all moving noisel in their orbits without jar or disturbance. Then he rea "Surely there is a great First Cause, who created these c less worlds and holds them in their places!" He behold wonders of the earthly creation, and observes man, the est of earth's creatures, "fearfully and wonderfully mad

The reverential mind, meditating upon the beauty an der of nature, says: "If there is a great Creator should we expect to find that he has given us some revelation cerning his purposes toward man?" He finds that the claims to be just such a revelation. A careful examin reveals the fact that "holy men of old spake as they moved by the holy Spirit" of God—that the Bible came a reliable source, from Jehovah, through his spokesm and sets forth a plan so wonderful and so beautiful nothing short of the divine mind could have arrange Believing it to be God's Word, given to man for his ins tion in righteousness, the reasoning mind who examin contents begins to have faith. As his knowledge of the and his appreciation thereof increase, he finds that he sure foundation upon which to build.

Defining faith the Apostle says: "Faith is the subs of things hoped for, the evidence of things not seen." brews 11:1) The word "substance" may be properly ren standing under—understanding. The word 'evidence" proof. Then, analyzing the Apostle's words, we would "Faith is the understanding of things for which we hope the proof of things which our natural eyes do not see."

What is the desire of all sane men? We answe live everlastingly in a state of happiness and peace. B mankind generally have a hope of such a life and such ditions? They do not, for the reason that they have n upon which to base that hope. What is the desire and of the Christian? We answer, To have life everlasting divine plane, associated forever with the King of kings

ing to the glory of Jehovah in ruling the world for its ing and uplift. How could any imperfect being dare to rtain such a hope? We answer, The basis of such hope ith in God's Word.

FAITH'S SURE FOUNDATION

Every intelligent man realizes that he is imperfect. Evo- nists tell us that this imperfection is due to the fact that ave not been progressing for a sufficient length of time; man was once of a much lower order, but that by pro- s of evolution he is gradually rising and will some day h perfection. Whoever believes this has a vast amount redulity, but absolutely no faith; for there is no real evi- e that man has evolved from the lower creation. From s Word, we learn that human imperfection is the result dam's disobedience to God's law; that mankind as de- dants of Adam have inherited the penalty of sin, death; that for this reason the whole human race is in a dying ition. We further learn that God graciously provided tonement for this sin of Adam, through the death and rrection of his beloved Son; that "Whosoever believeth im shall not perish, but have everlasting life." Believing e statements, hope begins to spring up in our minds that ay live, and this hope is based upon faith.

Faith has two component elements: first, an intellectual rstanding and appreciation of the Word of God; and d, a confident reliance upon that Word. Both elements necessary to constitute a faith that is pleasing to God. might have an intellectual understanding of the Bible might appreciate it in a sense as the Word of God; but ss he relied upon it he would have no faith. He could rely upon it, however, unless he had the knowledge. e the necessity for both intellectual understanding and dent reliance.

From the Bible we learn that to share with Jesus in his y one must deny himself, take up his cross and follow Master. He must become a footstep follower of Jesus. tthew 16:24; 1 Peter 2:21) Having this knowledge, and ng upon it, we make a full consecration to do the will of before entering upon the course of following in the teps of the Master.

NEW CREATURES NOW

Our consecration being accepted, we are begotten of the Spirit and are now new creatures in Christ Jesus. How ve know that we are new creatures? We know it be- e of our faith in the exceeding great and precious prom- of God set forth in his Word, and through his manner aling with us. "His Spirit beareth witness with our spirit we are the children of God; and if children, then heirs, of God and joint-heirs with Jesus Christ, if so be that suffer with him." (Romans 8:16, 17) He assures us ugh his Word that we are begotten to a hope of life on highest plane. "If any man be in Christ he is a new ure."—1 Peter 1:3-5; 2 Corinthians 5:17.

Having the witness that the Lord gives us, we may now to live with Christ. (Colossians 3:3, 4) This hope is based upon works. Our justification did not come to us ugh works. Jesus did all the work for us, and our justi- ion was the result of his merit imputed to us when we surrendered ourselves to God, and he counted us right- by reason of this imputed merit of Jesus.

THE WORKS OF THE NEW CREATURE

ut now, as new creatures, we must perform some works e we can gain the crown of life. By these works we demonstrate that we have a real hope of life, that we eciate the prize of immortality set before us, and that re willing to give everything that we have for it. "Faith out works is dead." (James 2:20) By our works we e our faith.

ne enters a school to be trained in physical culture. His er provides him with books of instruction, teaches him to understand these books and shows him what exercises ust perform in order to develop physical strength. Sup- the pupil sits quietly by and says, "Yes; I believe all you say and all that the books say; and I approve of I see you do"; but he does no work. It is manifest that ill not develop at all.

s new creatures in Christ we enter the school of Christ, e trained for the position of kings and priests for his dom. If we really believe that so great a prize is set e us, we will prove our faith by our works. God's Word ir book of instruction, and Christ Jesus is our great her. If we would progress as new creatures we must re a knowledge of the Word, confidently rely upon that , and prove our reliance by doing what the Word tells o do. For this reason the Lord permits to come to us us experiences. He is seeking for those who are will- ing and anxious to have their faith developed. He permits discouragements, discomforts, trials and tribulations to come to his children begotten to the divine nature, in order that full faith may be developed and that they may grow up into the full stature of men in Christ. It is therefore apparent that the faith of such an one must be tried, and that according to our faith shall the trial result unto us.

TIME OF SEVEREST TRIAL

Written aforetime for our learning are the words: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deuteronomy 13:3) Again, the Apostle Paul enjoins, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye are without proof?"—2 Cor. 13:5.

Is there any reason to believe that the trial would be more severe at one period of the church's history than another? We answer, Yes. It is clear that the crucial test will be during the time of the presence of the Lord at his second coming. In Daniel 12:10 the Prophet, speaking of the time of the end, says: "Many shall be purified and made white and tried." The purification comes by the washing of the Word. They are made white by reason of the robe of Christs righteousness; and then comes the trial. In Malachi 3:2, 3, the Prophet says, "Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness."

In 1 Corinthians 3:13 we read, "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." As we have observed, works are built upon faith; and it is manifest, therefore, that that which is put to the crucial test is our faith, though the superstructure of many will be "burned." The Apostle Peter corroborates this, saying, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, may be found unto praise and honor and glory at the revelation of Jesus Christ."—1 Peter 1:7.

HOW FAITH IS TRIED

There being two component elements of faith, as we have observed, it follows that we shall be tried respecting both of these; namely, our intellectual understanding and appreciation of the Word of God, and our confident reliance upon that Word. This trial fully tests our loyalty to God, and it is reasonable to conclude that this trial would be more severe near the end of our journey than when we first believed. Even as it would be impossible to destroy a house by fire before the house was built, so it is impossible to try the character of a Christian built upon faith until after that character is developed. If we should become negligent in the study of God's Word, the knowledge thereof would gradually slip away. If we had that knowledge and failed to rely upon it, our faith would grow weaker. If our faith is strong, our hope of entering into the kingdom will be proportionately strong; and if we have this good hope within us we will strive to know the rules governing such entrance into the kingdom and seek to conform ourselves to those rules. This we will do in proportion as we have strength of faith. Every trial that comes to a Christian is a trial of his faith; and in the results of these trials his loyalty to the Lord is demonstrated.

ABIDING IN THE DOCTRINE

Jehovah, through Christ Jesus, has provided the spiritual food for the household of faith. Concerning such the Apostle Paul declares, "If any man teach otherwise and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to holiness, he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—1 Timothy 6:3-5.

Our Lord Jesus promised that during his second presence he would gird himself and make his followers to sit down to meat, and that he would come forth and serve them. (Luke 12:37) Furthermore, he promised that he would provide a "faithful and wise servant," whom he would make ruler over all his household, to give them meat in due season. (Matthew 24:45) The Scriptural proof is abundant that the Lord is now present in his second advent, and has been present for more than forty years; that he has during that time had one faithful and wise servant, through whom he has provided meat in due season for the household; that all who

have a knowledge of present truth received it through this channel and from no other source.

If the food upon the table provided by the Master through his servant was essential to bring us to a knowledge of the truth and establish us in the faith, then it is manifest that to abide in the faith we must adhere to that doctrine which was taught us through his chosen channel. Any one departing therefrom would prove his lack of faith in the Scriptural declaration above quoted.

If the Berean Bible Studies have been needful for the household to develop strength and faith in the Lord, they are still necessary to maintain strength and faith in the Lord. A departure therefrom would show lack of faith and would mean a consequent loss of strength.

PRIDE THE CHRISTIAN'S ENEMY

Pride is a great enemy of the new creature. It results from a failure to have a proper appreciation of one's self, and a proper appreciation of the Lord. If one who has been some time in the narrow way, and has made progress in the knowledge of the Lord's Word, should reach the point of believing that the Lord really needs him, that his wisdom far exceeds that of many others in the body, that without his aid it would be difficult for the class to make progress, that his ability to teach is such that it should have recognition—such an one would be developing pride. This condition would show that his faith was on trial, and that the trial was going against him. The Scriptures declare, "Pride goeth before destruction, and a haughty spirit before a fall"; "God resisteth the proud, but giveth grace to the humble."—Proverbs 16:18; 1 Peter 5:5.

If such an one knew that these admonitions were contained in the Bible and did not rely upon them, this test of faith would manifest his weakness. If he did not know they were there, it would show a deficiency in the knowledge of the Lord's Word, and therefore a lack of faith. He must see that pride would lead to the destruction of the new creature, and if his hope is strong of gaining the kingdom, he will war against pride as a deadly enemy. How shall he do this? The Apostle answers, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

JUDGING THE BRETHREN

It is not an unusual thing to find some brother or sister judging another by calling in question his motives. Such a course demonstrates that the one who is judging another is having his faith tested, and that the trial is resulting adversely to his own interest; for the Scriptures advise, "Judge nothing before the time." (1 Corinthians 4:5) "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Romans 8:33) We have no authority to appear as judges against our brethren. There is only one Judge who has access to Jehovah's court—the Great Master, who appears for us and not against us. Appreciating this fact and relying upon these Scriptures, one would refrain from judging another.

SELFISHNESS VS. LOVE

The natural tendency of man is selfish; he is inclined to do many things from a motive of self-interest. When he becomes a new creature in Christ he finds this natural tendency warring against the new mind. If we find ourselves inclined to yield to selfish desires and to have our own way, unmindful of the rights and privileges of others ,we may know that our faith is being severely tested; and according as we govern ourselves shall we come forth from the fiery test. The antithesis of selfishness is love, which is an unselfish desire to do good to others. Selfishness is the fruit of the mind of the flesh, while love is the fruit of the Spirit.

If we are not developing in love, then our faith is not increasing. We base this conclusion upon the Word of the Lord, which says: "Though I speak with the tongues of men and of angels, and though I have the gift of prophecy and understand all mysteries; and though I have all knowledge, and have faith sufficient to remove mountains; and though I bestow all my goods to feed the poor, and give my body to be burned, and have no love, it profiteth me nothing." (1 Corinthians 13:1-4) "And besides all these things, put on love, which is the bond of completeness." (Colossians 3:14, Diaglott) Seeing that we must both know these Scriptures and confidently rely upon them in order to have faith, then it follows that our faith is weak or strong in proportion as we know and confidently rely thereupon.

WORRY VS. PEACE

Sometimes we are inclined to worry, to become much exercised about our business affairs or about the harvest work or the manner in which it is being conducted by others; etc. Worry drives away the peace of mind; and when we find ourselves in this disturbed condition of mind we may know that our faith is being tried; and in proportion as our faith is strong shall we be able to overcome the disposition to worry and to leave all in the Lord's hands. The opposite worry is peace, repose and tranquility. As proof that wor indicates a trial of faith, we note the following: "Be care (over-anxious, unduly exercised) for nothing; but in eve thing by prayer and supplication, with thanksgiving, let yo requests be made known unto God; and [as a result] the pe of God, which passeth all understanding, shall keep yo hearts and minds through Christ Jesus."—Philippians 4:6,

If, after having done all that we can do, we have full c fidence in the promises of the Lord and rely thereupon, minds should be at rest; we should have a rest of faith God. The Lord has given us many precious promises in Word, and he invites us to rely upon them that our fa may be strong. For instance, he says: "Rest in the Lo and wait patiently for him; fret not thyself because of h who prospereth in his way, because of the man who bring wicked devices to pass." (Psalm 37:7) If our enemies p secute us unjustly, we are not to be disturbed, but to cal rest in the Lord. Again, we have the injunction, "Wait the Lord, be of good courage, and he shall strengthen th heart; wait, I say, on the Lord." (Psalm 27:14) In t last Scripture the word "wait" means to lay hold upon, trust implicitly our heavenly Father. Again the Lord gi us a remedy to drive away worry and enthrone peace in hearts, saying, "Thou wilt keep him in perfect peace wh mind is stayed on thee, because he trusteth in thee."

In the testing of the Christian's faith he sometimes fi himself in fear. An opportunity of service is presented; fears he cannot do it. If his faith is strong, he will chase fears away, remembering the words of the Apostle: "I do all things through Christ, who strengtheneth me." (Phi pians 4:13) It is a good thing not to have too much c fidence in ourselves, but to have full and confident relia upon the Lord. Doubts in our minds increase fear; dou and fears undermine the faith of the Christian and cause hope to grow faint. At times the thought may arise in Christian's mind as to whether or not he belongs to the L and whether or not the Lord loves him. He realizes that has been trying to serve the Lord, but, being displeased w himself, he doubts that the Lord could be pleased with h

INCENTIVES TO HOPEFULNESS

Because of the seeming delay in the establishment of M siah's kingdom, some have feared that "the door is shut" the opportunity for them to enter the kingdom forever clo All of this results from weakness of faith. The trial of fa has come; the Lord is permitting us to be tested as whether or not we will rely fully upon him. Nowhere his Word has he told us the hour when we shall enter i the kingdom. He has positively told us through the wo of the Apostle, however, "that of the times and seasons have no need that I write unto you; for yourselves kn perfectly that the day of the Lord so cometh as a thief in night; . . . . but ye, brethren, are not in darkness, that t day should overtake you as a thief."—1 Thessalonians 5:

All about us we see the fulfillment of prophecy in that kingdoms of this earth are passing away; and the Lord Je says to us, "When ye see these things begin to come to p then look up, lift up your heads, for your deliverance draw nigh." (Luke 21:28) He has given us numerous prom in his Word by which we can determine upon examinat whether or not we are his children. If we find that have the zeal which is peculiar to the house of the L (Psalm 69:9); that we understand and appreciate the m tery of God (Colossians 1:26, 27; 1 Corinthians 2:14, 9, Romans 8:16, 17); that we love the brethren (1 John 3:1 that we have opportunities for service, which the Lord is permitting us to use (John 4:36); and that we are keep his commandments with a joyful heart—these, together w the clear fulfillment of prophecy daily being manifested, sho make our faith strong, and all doubts and fears should van

TWO COMMON BESETMENTS OF THE NEW CREATURE

It has been truly said that one of our most crucial t is patient endurance of the hardships, tribulations and tr that daily come to the child of God. Upon examination do we find that we are receiving these trying experience patiently or impatiently? If we are chafing under the t murmuring under the hardships, or complaining that our is harder than that of some one else; if we are disconten it means that our faith is on trial and that we are fai under the test. On the other hand, if these hardships trials are calmly received and are permitted to work out us a sweet and submissive disposition, with the realiza that they are all being permitted by the Lord for our g then our faith is increasing and the trial is resulting b ficially to us. If we have in mind the precious words of Master and the Apostles and are relying upon these wo

we must have faith. It was our Lord Jesus who said, your patience possess ye your souls." In harmony with , the Apostle Paul writes: "Cast not away your con- nce, which hath great recompense of reward; for ye have l of patience, that, after ye have done the will of God, ye ht receive the promise."

In tears some of the Lord's dear children are fighting the l fight of faith, often expressing disappointments because heir own fleshly weaknesses; many times having failures, l despair overtakes them and they are inclined to say, nat is the use of my trying further? I might as well give the fight." Here again is a severe test to their faith; for words of the Lord spoken to St. Paul apply to each of "My grace is sufficient for thee, for my strength is made fect in weakness."—2 Corinthians 12:9.

Again, many of the consecrated have spent practically all r earthly substance; their homes and lands are gone, and ily responsibilities still devolve upon them; they had hoped ere this they would need no earthly substance; they be- e fearful for the future and almost reach the point of pair. This is a severe test of faith; but God's Word gives l assurance to his children through our Lord and the stles, saying, "Be content with such things as ye have; . . . . I will never leave thee nor forsake thee" (Hebrews 5); "Casting all your care upon him, for he careth for " (1 Peter 5:7); "He that endureth unto the end, the e shall be saved" (Matthew 24:13); "Let us not be weary well doing, for in due season we shall reap, if we faint " (Galatians 6:9); "Hold that fast which thou hast, that man take thy crown."—Revelation 3:11.

FIERY TESTS UPON GOD'S PEOPLE

As these tests grow in severity we can understand why Apostle said that the trial of our faith is a fiery one. The s are now burning; and everyone that is being hurt by the has something of the mind of the flesh—the dross which Lord desires to be burned away, that the character of the creature may stand fully approved before him. This l is precious in his sight; for he desires to see his chil- n win the victory.

Viewing ourselves in the light of God's Word, we see that s impossible for us to live perfect lives. We cannot be per- , in the absolute sense, in the expression of love, perfect oving actions towards others. Nor can our words or even thoughts be perfect. But we can have a perfect purpose a perfect faith. The true sentiment of our heart should expression in the words of the Prophet Job: "Though slay me, yet will I trust in him." (Job 13:15) This is kind of faith we desire; this is the faith that is pleasing he Lord.

"Oh, for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!"

observe, then, from these examples, that all the trials that e to the Christian test his knowledge and appreciation of and his confident reliance upon God, and are therefore s of his faith.

PRECIOUS IN GOD'S SIGHT

Why is this trial of faith spoken of as being more precious n gold? It is because gold and silver cannot purchase such h. God has been developing this new creation for many uries. He foreordained it long before the beginning of development. These sons are precious in his sight; for will be recipients of his choicest blessings. The church he bride of Christ. The Bridegroom has watched her for rly nineteen centuries as she has journeyed through "the ey of the shadow of death," undergoing many trials and lships and much suffering, all of which have been de- ed to develop a faith that is pleasing to the Father.

The trial of this faith is very precious in his sight. It is ious in the sight of the intelligent hosts of heaven who e remained in harmony with God. These have beheld the elopment of those Christians who have had promise of g exalted, if faithful, to a high position with the Lord in y, and they have ministered to this end. It is precious to e who are running for the prize and that faith if held ly will result in the greatest riches that God has at disposal for any of his creatures. For this cause it is a derful privilege to undergo the trial of faith.

HOW MAY FAITH BE INCREASED?

How, then, shall we be able to hold on to these precious gs with which God has provided us? Let us always keep re our minds the foundation of our faith—God's Word. vas necessary to acquire a knowledge of that Word before we could have faith. Manifestly, then, it follows that if our faith is to be increased and kept strong we must constantly feed our minds upon the Word and confidently rely upon its precious promises. Nothing could give us greater strength than to go often to that Word, and find it reassuring us of the interest which the Lord manifests in our behalf. When depressed, when undergoing a trial, let us go to the Bible and the helps which have been divinely provided to understand that Bible, and fill our minds therewith and rely upon their statements and then mark the joy that will fill our heart.

Music tends to soothe the passions and fears of earthly creatures. Jesus has likened the Word of God to a harp strung for harmonious music. (Revelation 15:2, 3) That Harp of God is perfectly attuned—the Law and the Prophets, the Gospels and Epistles constitute its many strings. By God's grace we are able to use that harp and produce harmony. The Spirit of the Lord is in its strings; and when these are swept by the fingers of one who is devoted to the Lord and who searches for his truth and relies thereupon, it yields the sweetest music that ever fell on mortal ear. Praise God, then, for this wonderful melody that enables us to sing and to appreciate the "Song of Moses and the Lamb"!

Those who have brushed away the cobwebs of the dark ages, who have gained the victory over the beast and its image, who have destroyed credulity and established a sound faith, by permitting the glorious truth of God's Word to shine daily into their hearts, are now, amidst the great confusion of the nations of earth, standing, as it were, upon "a sea of glass," and beholding the melting of the elements; and they are striking their harps in unison in one grand anthem to the praise of the present Bridegroom, and are confidently and trustfully waiting until their full union with him is consummated in the first resurrection.

WHEN SHALL OUR GLORIFICATION COME?

How long shall we continue to fight this good fight of faith? When may we expect to end the journey and enter into the glory of the Lord? By reading the 11th chapter of Hebrews we draw the conclusion as to how long. St. Paul there set forth a long list of faithful ones whom God approved. Be it noted that each of these died faithful. God's Word abounds with promises of reward to the faithful overcomer. To those ancient worthies were given good promises; but to the Christian are given "Exceeding great and precious promises." The ancient worthies had to die in faith and wait for the coming of their reward. All faithful Christians now living will receive their reward at the death of their humanity. Therefore Jesus promised, "Be thou faithful unto death, and I will give thee the crown of life." Our faithfulness and loyalty must continue until the end in order to receive the glorious reward. Mark, the text says, "until death," which means that each one who has entered into a covenant with the Lord by sacrifice must be faithful and loyal to his part of the covenant, or contract, until his sacrifice is fully consumed in the complete death of the human being. It means constant holding fast the beginning of our confidence and rejoicing even unto the end.

THE NATURE OF THE REWARD

Since Jesus has promised that all who continue faithful unto death shall reiceive the crown of life, this means life on the very highest plane—the divine nature, like unto our glorious Lord and Master. But St. Paul points out that there will be different degrees of glory even in the kingdom—"as star differeth from star in glory." (1 Corinthians 15:41) The Master in the parable of the pounds holds forth the same thought. (Luke 19:17-19) The degree of faithfulness will mark the degree of shining forth in the kingdom. "According to your faith be it unto you."

Those who have been faithful in all that has been committed to them—faithful in the performance of their covenant, faithful to God, faithful to his Word, faithful to the brethren, faithful in the performance of the little things—if they permit all the trials that come to them to properly exercise them concerning God's will, such will be more like the Lord and nearer to him in the kingdom. It is not the one who is most favored this side the veil with service or honors or plaudits, but the one who grows most in the likeness of the Master, who will shine the brightest in his kingdom.

The evidence is clear, cogent and convincing that the kingdom of the Lord is near at hand. Believing this to be true, let us do that which will bring us the approval of the Lord, that we may have an abundant entrance therein. If there is anything we are not doing that will help us on this way to glory, let us do it now. If we are striving to enter in, putting forth our best efforts, then may we at the close of each day be able to say with St. Paul, "I have fought a good fight, I have kept the faith; henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous Judge, will give to me at that day, and not to me only, but unto all them who love his appearing."

Surely we have not fought a losing fight if we have been fighting faithfully! Ours has been a good fight, even though we have been ever so weak in ourselves and unable to meet the onslaughts of our enemies. No matter what the trials may be surrounding us—the mists may be thick, the storms raging and the billows roaring with great fierceness—now is the time for us to heed the words of the Apostle and to "gird up the loins of our mind and be sober and hope to the end." (1 Peter 1:13) A little while and the fight will over and our journey ended; a little while and we shall our glorious Bridegroom face to face; and then, when have proven our loyalty to the last and our faith has cessfully withstood the fiery trials, the result will be to praise and honor and glory of him who bought us with own precious blood.

"Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away
And praise the King of heaven."

THE PURPOSE OF JOHN'S GOSPEL

[This article was a reprint of that entitled "Lovest Thou Me More Than These?" published in issue of June 1, 1908, which pl see.]

"Haste thou on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.

"Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight and prayer to praise."

ISAIAH'S CALL TO HEROIC SERVICE

[This article was a reprint of that entitled "The Prophet Isaiah's Vision," published in issue of October 15, 1898, which pl see.]

"HE CARETH FOR THEE"

"No anxious thought upon thy brow
The watching world should see;
No carefulness! O child of God,
For nothing care-full be!
But cast thou all thy care on him
Who always cares for thee.

"It is thy Word, it is thy will—
That is enough for me!
Henceforth no care shall dim my trust,
For all is cast on thee;
Henceforth my inmost heart shall praise
The grace that set me free.

"I want to praise, with life renewed,
As I never praised before;
With voice and pen, with song and speech,
To praise thee more and more,
And the gladness and the gratitude
Rejoicingly outpour!"

AHAZ, THE FAITHLESS KING

JULY 8.—II Chronicles 28.

AHAZ BEGINS HIS REIGN—HE REIGNS IN JERUSALEM FOR SIXTEEN YEARS—HE DOES EVIL IN THE LORD'S SIGHT—THEREFORE SMIT BY SYRIA AND ISRAEL—ALSO BY EDOMITES AND PHILISTINES—JUDAH BROUGHT LOW—ALLIANCE WITH ASSYRIA—AHAZ DISTRES INCREASES TRANSGRESSION—RUINED—BURIED IN DISGRACE—OUR LESSON—HOW TO DISPLEASE THE LORD—THE RESULT—HOW PLEASE THE LORD—THE RESULT—GOD'S OVER-RULING PROVIDENCE—SUN-DIAL OF AHAZ AN ILLUSTRATION.

"Without faith it is impossible to be well-pleasing unto him."—Hebrews 11:6

Saul, the first king over Israel, reigned 40 years in Jerusalem. He was succeeded by David, who also reigned 40 years, seven in Hebron and thirty-three in Jerusalem. Solomon succeeded in Jerusalem. Then came the division of Israel into two parts. Because of Rehoboam's harsh answer to the children of Israel the ten tribes revolted and chose Jeroboam for their king, who reigned at Samaria. Rehoboam, as king of Judah, reigned at Jerusalem. This division continued until both kingdoms were taken into captivity. David's line continued through or in Judah, the eleventh king from Rehoboam being Ahaz, who reigned in Jerusalem 16 years and was succeeded by his son, the good King Hezekiah.

THE FAITHLESS KING

The name Ahaz means possessor or grasper. It is quite evident from our lesson today that Ahaz was a self-server. It was not necessary for him to do anything to become king, for the reason that he was of the royal line of David and succeeded to the throne at the death of his father Jotham. But while the record does not indicate any action on his part to achieve this object, yet the quality of covetousness was there, as evidenced by what he did after he came into office. Covetousness is idolatry—the idolatry of self. It is the opposite of faith in God and his plans, which makes God and his will first.

Ahaz was quite young when his father died—only twenty—consequently his covetous disposition had not had time to ripen into unlawful acts to attain his desires. However, the sixteen years during which he was in office were sufficient to manifest that his name was not a misnomer. He was a grasper—a possessor—and a holder of what he possessed at all odds. At no time did he ever display any real faith in the God of his father David, nor seek to do his will, as was m fested in the life and the work of the sweet singer of Is Read 2 Kings 16.

AHAZ'S ACCESSION TO THE THRONE

The country of the two-tribe kingdom was prosperous, conditions were favorable for a glorious reign. His gr father, the good King Uzziah, had reigned well for fifty years—ruling in the fear of God, although near the clos his life he made a sad blunder—that of failing to obs the proper limitations of his kingly office. Over-stepping a moment into the priestly office, he burned incense unto Lord, for which he was smitten with leprosy in the fore indicating a leprosy of the mind, resulting from a single of exceeding his authority. Otherwise, however, he wa wise, prosperous, God-fearing ruler. He had subdued E on the south and Philistia on the west, and had done m for the kingdom inwardly. He had taken Elath on the nc ern shore of the gulf of Akaba—an arm of the Red sea— had populated it with Jews.

King Uzziah was succeeded by his son Jotham, who what was pleasing in the sight of the Lord. Therefore land was prosperous for another sixteen years—making a riod of about 70 years of prosperity—when Ahaz, the gra came into power. It is true, Rezin and Pekah were assu a threatening attitude; nevertheless the kingdom of J was in a good and prosperous condition, so that there nothing to fear, providing that the nation would walk in way of David. But, alas, while Ahaz had ascended to throne of Judah, he had not enthroned God as the rule his heart! Trouble was therefore ahead, and a great op tunity for doing good was missed. How often is this the among both rich and poor, high and low, saint and sinner

CHARACTERISTICS OF HIS REIGN

'aith is a tender plant and cannot thrive in an idolatrous, ;h heart. The experience of his predecessors should have iim to have faith in God, but the cruel king of selfishness ıgled the promptings to trust in and obey the God of his ers. Unbelief is a plant that finds congenial soil in such art, and when the dictates of unbelief are obeyed, it in-ıbly leads rapidly down the broad way. Such was the with this faithless king of Judah, Ahaz.

He did not that which was right in the sight of the Lord David his father." (V. 1) Faith is the eye of the soul enables one to walk before the Lord with the thought, ou, God, seeest me." But unbelief is blind and darkens the by saying, "God has forsaken us; he cares not for us, ıer does he see us."

He walked in the ways of the kings of Israel." (V. 2) kings of Israel, beginning with Jeroboam at Samaria, a rebellious spirit. Instead of walking according to the ls of God, as spoken by the Prophet Isaiah, the seventh he twelfth chapters of whose prophecy were given to e and encourage King Ahaz, he walked in the ways of own worldly wisdom. Thus he walked contrary to the l, as did the kings of the ten tribes. The Lord was rep-ıted by David and those in harmony with him. When efore Ahaz failed to follow the example and advice of d and went the way that he chose, he thereby rebelled nst the Lord, as did the kings of Israel.

This led him to follow the ways of the more idolatrous ons surrounding Israel and Judah. There was a valley to south and east of Jerusalem called "the Valley of the of Hinnom"; and this valley was so given over to heathen tices and idolatrous worship that in time it became a e of abomination. It was used later on as a place of fire which dead animals, refuse from the city, and, at times odies of dead criminals, were cast. Consequently, it was l by New Testament writers to illustrate hell-fire (Ge-a), the second death, "everlasting destruction," under symbolic term, "the lake of fire with brimstone." This less king was therefore typically pointing out by his ple the way into the second death, by sinning against —against the holy Spirit.

He even had molten images of Baalim made and set up udah. Baal was the supreme male deity of the Phoeni-s and Canaanites. The name Baal means lord, in the e of possessor, so that the position ascribed to this god ne idolators of that time, among the gods—that is, demons, n spirits—was the same spirit that Ahaz had, as supreme in Judah. A true worshipper of Jehovah has the spirit ehovah, the same as a true Christian has the spirit of st—the spirit of love, joy, peace, long-suffering, etc., as rasted with the spirit of the adversary, which prevails ne world—the spirit of malice, hatred, war, murder, etc.

Even worse, King Ahaz "burnt his children in the fire, the abominations of the heathen, whom the Lord had out before the children of Israel." (V. 3) So an early gelist in this country used the expression, "There are sands of children a span long in hell," which is the ern way of burning little children in the fire unto the god n. It was the king's unbelief which caused him to set a terrible example before the people of Judah, and which ed them to do many things that were an abomination in ight of the Lord.

THE RESULT OF HIS FAITHLESSNESS

ecause of his rebelliousness, God delivered him, (1) to n, the king of Syria. Rezin reigned over Syria at Damas-and because of the unfaithfulness of King Ahaz God itted the Syrians to carry a great multitude of the peo-f Judah captive to Damascus. In a similar manner, dis-ty to Christ leads his followers to be taken captive by vorld, the flesh and the adversary.

gain, because of King Ahaz's rebelliousness, God de-ed him (2) to Pekah, king of Israel. Pekah reigned at aria, and came with Rezin against Ahaz. In one day combined armies slew 120,000 valiant men of Judah, ıse they had forsaken the Lord. Among the slain were ne next to the king, the governor of his house and his son. Besides this, 200,000 men, women and children much spoil were taken to Samaria. What terrible re-follow the path of unbelief, faithlessness, rebelliousness, yalty! It is far better to follow the Lord.

EEPER TRANSGRESSION ON THE PART OF THE KING

ot having Jehovah as his friend and helper, therefore in ime of greatest need, he leaned on an arm of flesh, in the n of Tiglath-Pileser, king of Assyria, with whom he an alliance. He made the same mistake that many of the kings and rulers of the earth are making today. In their hour of need, they are allying themselves one with another, instead of looking to God and his Son, Jesus Christ, as Lord and King. Ahaz, not having profited by the chastisements which Jehovah had sent him through Syria and Israel, was further punished through the Edomites and Philistines. Having been smitten in the north and the east, he was next smitten in the south and the west. Thus from every quarter Jehovah would teach him the foolishness and wickedness of rebellion and unbelief.

But instead of growing better and profiting by these increased judgments, King Ahaz even took money from the city treasury, and also consecrated money from the Temple, and gave it to the Assyrian king as his part of this unholy alliance. Any highly favored country that will take both the people's money and the money that should be devoted to God in the way of Christian service, and will use it to seal an alliance with nations that have forsaken the Lord, must, like Ahaz, be plunged into a great time of trouble! Ahaz went so far as to close the Lord's house, and to sacrifice to the heathen gods on the altar at Damascus. In fact, there was nothing too extreme for him to do to further his own selfish ends and promote his unholy purposes.

GREATER CONSEQUENCES OF HIS DISLOYAL COURSE

Since the kings of Judah were representatives of Jehovah, it is no wonder that our lesson tells us that the Lord was angered with King Ahaz. Judah was consequently brought low, financially, politically and religiously, so much so that the Scriptures say it became naked. Thus we see Ahaz ruined the country over which he reigned, reduced the people to great straits, caused many thousands to be slain, and many more to be taken captive. Moreover, by his course of unbelief and faithlessness, he ruined his own family as well as himself. Finally he was buried in Jerusalem in disgrace.

LESSONS FOR OUR DAY

The course of unbelief is ever downward, leading one further and further away from God and from Christ. Its influence is bad, not only upon ourselves, but upon our own loved ones in our homes, and upon our companions and friends. "If ye will not believe, surely ye shall not be established!"

Faith in God leads upward. The first step in turning away from sin to faith in Christ is an upward one and leads towards peace. Faith in him as the ransom-sacrifice brings one out of the condition of condemnation to a condition of peace with respect to sin. Progress in the life of faith leads one to put away defilements of the flesh and of the spirit. It will further lead to a consecrated life, a justified life, a spirit-begotten life when one becomes a new creature in Christ. It will lead one to put on Christ more and more and to grow up in him as the Head of all things. This course will terminate in heavenly glory. "Be thou faithful unto death; and I will give thee the crown of life."

King Ahaz was moved like the trees of the wood, through the blowing of the winds of the confederacy of Syria and Israel against him; still he refused to believe the word of safety spoken to him by the Lord through the Prophet Isaiah; nor would he ask the Lord for a sign for professedly religious reasons; yet the Lord overruled all this unbelief and self-will, and used it to give the church two important truths:

(1) The Lord gave the sign of the virgin with child in the form of a prophecy, which has greatly assisted the eye of faith to identify Jesus as the Messiah.

(2) The inclination of King Ahaz to make friends with Damascus and Samaria and to ally himself with Assyria through unbelief in the promises of Jehovah became the means whereby the Prophet Isaiah has pointed out to the church of the present time that it should not join the Confederacy of the churches in close alliance with the Governments of the world, but rather to remain loyal to Christ as the only Head of the church and the one King over all kings, believing his promise that "if we suffer [with him] we shall also reign with him." The federated churches of America and the world are closely allied with the governments of earth and constitute the greatest power of the present time. Consequently they will win the allegiance of any and all except "the very elect," who refuse to bow the knee to Baal, and receive not "the mark of the beast," because they will worship God only and prize above all things the "sealing of the saints in their foreheads."

SUN-DIAL OF AHAZ—AN ILLUSTRATION—ISAIAH 38:8

The sun shining upon the face of the dial indicates the time of the day by means of the shadow cast. The sun now shines upon the pages of Holy Writ, and by means of certain marked-off periods, indicates to an illuminated mind the time of the day—"the great day of God Almighty"—in which we

now live. This is one of the great blessings which the eye of faith now brings to the consecrated children of God and which enables them to walk in the light of the presence of God's dear Son. Shortly The Christ—Head and body—will arise as the Sun, with healing in his beams for the blessing of the troubled nations of earth. The times of the Gentiles have closed. The kings of earth have had their day; and soon Immanuel will take possession and bring peace and gladness everywhere. "The night is far spent; the day is at hand." After the war, which, according to present signs and "the sure word of prophecy," will be followed by revolution anarchy, the Prince of Peace, now present but unseen, take possession of earth's affairs, and then the prayer, "kingdom come," shall be answered.

"The 'Gentile times' are closing, for their kings have their day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's Lion now comes to hold the sway
OUR KING IS MARCHING ON!"

BROOKLYN ACADEMY OF MUSIC—JUNE 3

The first public meeting held in Brooklyn under the auspices of the WATCH TOWER BIBLE AND TRACT SOCIETY since the death of our dear Pastor, was the afternoon of Sunday, June 3, in the Academy of Music, in which Brother Russell spoke once a month prior to the completion of the Temple in New York City. Brother Russell always spoke to large audiences in the Academy, and many have been the requests for another series of discourses there. The meeting proved to be such a success that at its conclusion announcement was made for another discourse the following Sunday. The auditorium was crowded to the roof, about 2,500 being present Excellent attention was given throughout the discourse, and many favorable expressions were heard among outsiders respecting the beautiful tribute paid to the man who for 40 years stood as a beacon light proclaiming a time of trouble at this time, preparatory to the inauguration of Messiah's Millennial kingdom for the blessing of all mankind. Practically all the Brooklyn newspapers, including *The Brooklyn Daily Eagle*, spoke favorably of the service. Following is one of the published reports:

"J. F. Rutherford, addressing an audience which crow the Academy of Music yesterday afternoon, arraigned I Sunday with having appropriated to his own use Pastor R sell's published views on the second coming of Christ. speaker charged the evangelist with preaching question theology, declaring it wholly inconsistent.

"'Are we at the End of the World?' was the subject Mr. Rutherford's address. This was his first public app ance in Brooklyn since the death of Pastor Russell.

"'Criticism of a man is hardly the proper course fo Christian,' he said, 'but criticism of a man's teachings is ways proper. A man who addresses the heavenly Father our Redeemer in familiar terms, such as Old Pal, is irreve toward God and the Lord Jesus. Such conduct and s words lead to irreverence on the part of the people.'

"The present world-war, the threatening famine and p lence, the fomenting revolution in various parts of the wo all are evidences of the passing away of the present righteous order."

FAITH

"To follow where an unseen Captain leads,
To heed commands unheard by mortal ear,
To battle with a known, yet unseen foe—
Ah! This is faith.

"To choose the right when others think you wrong,
To stand for Truth while Error laughs in scorn,
To tread the lonely way unto the end—
Yes! This takes faith.

"To wear a smile where you receive but frowns,
To kiss the hand that wounds your poor heart so,
And pray for those who fain your life would take—
Ah! This is faith.

"To fix your eyes on 'that within the veil,'
Your heart's devotion set on things above,
To wait with patience till God calls you home—
Faith's victory won!"

SOME LETTERS OF INTEREST

SUFFERING FOR RIGHTEOUSNESS' SAKE

DEAR BRETHREN:—

You will perhaps know that the address which I give you is actually another name for the famous —— Prison. There are about 900 Conscientious Objectors here, mostly working on the land. At present there are nearly 70 of our brothers; and we have very helpful times together, both at work and in fellowship at our studies. We have elected elders and deacons, and have a series of meetings, just like an ordinary ecclesia. It is a remarkable fact that quite a large number of the brothers have served the Lord in their local classes in the capacity of elders and deacons.

You may be sure that the Lord's blessing is with us, in spite of certain restrictions of our liberty, in that we are mostly hundreds of miles away from our loved ones and allowed to visit home only twice a year. We are fed, clothed, and paid 4/s per week. However, we who realize the Lord's guiding hand in all of our affairs are quite content and glad to submit to these things for conscience' sake. At present the local and the London papers are making violent attacks upon us, in many instances misrepresenting our position, probably to further prejudice public opinion against us, which is already very bitter. Fellows who have ventured to enter nearby towns have been mobbed and attacked several times, and others have had narrow escapes from being "ducked" in a river, etc. There is no clear distinction at present between the truth Friends and other C. O.'s who have received service here for a variety of reasons, many merely socialistic and anarchistic. But when the Lord's due time comes for us to suffer especially for the truth's sake, then and not before, the dividing line will be manifest.

You will perhaps like to know a little about one's experience in prison. As this letter will be censored, I cannot tell you all details. It will suffice to say that having the truth makes all the difference in the world. By the inspiration, by the 'spirit of power" which the truth gives, one is enabled to bear patiently and unmurmuringly things which are much harder for others to bear, and which often have the effect of making them bitter and anarchistic. We, however, who have learned to trust in the precious promises, we who cast burden on the Lord, can rejoice in our privilege of suffe a little for his dear name's sake, and can indeed be cont We seek contentment, and have it, by his favor. The pr diet weakens one physically, of course; but an outdoor o air life is healthful; and one can thus pull up his stren when he leaves prison and comes here or wherever the h office sends him.

One of the greatest blessings obtained from these re trials is the privilege of having a fair amount of quiet prayer, meditation and study; and the London office placed the volumes in the prison library now. I had a delightful feast on Vol. V and VI, and continually li up my heart for all God's blessings. Truly, our dear heav Father is never limited in his ability to cause ALL thing work together for our good, as long as we love him premely, which is ever the desire of our hearts! So we all say, "Bless the Lord, O my soul; and all that is within bless his holy name. Bless the Lord, O my soul, and fo not all his benefits."—Psalm 103:1, 2.

It is such a privilege to be permitted to suffer a little his dear name's sake, and to prove his faithfulness all way along. Surely we can trust him firmly to the end, trusting, not in self, but in the Lord! As far as the brot of military age are concerned, harvest work seems to be standstill, and our chief lesson seems to be to learn to one another. The final polishing is the test of whether or we truly love the brethren. Fellowship is very sweet; we can live above the various circumstances of life which be unpleasant to us.

Ever your loving brother, by his grace,

STANLEY W. WILLIS.—*En*

CLAD IN THE BLOOM OF IMMORTAL GLORY

DEAR BRETHREN:—

Greetings from the church at Dublin, Ireland! We de to convey to the members of the Bethel Family at Brool our sincerest Christian love. We deeply sympathize with in the great loss you have sustained, as a result of our Pastor's death.

We rejoice to realize that his sufferings are all over, and t he is now a partaker of the divine nature—the highest rit nature in the universe. He now knows in the very lest sense of the word all that it means to be "made like ," the dazzling brilliance of whose glory outshone the in its meridian splendor.

How supremely happy he is now is beyond our power to prehend! He has long ere this come into direct personal tact with the Lord Jesus and all the apostles, besides an umerable company of the glorified saints.

What a sublime experience it must have been for our r Pastor when he entered the presence of our Lord clad the bloom of immortal youth! What a noble example our r brother left us! He was surely a pattern worthy of tation! He was truly the greatest man of our day—great merely mentally, but also morally and spiritually!

May it be our great joy to soon meet him again, under nder and far happier conditions, at the supremely grandest all gatherings—the general assembly of the church of the t-borns, whose names are written in heaven!

With warmest Christian love, and assuring you of our al support, we are

Yours in the Master's service,

DUBLIN CHURCH.—*Ireland.*

FROM OLD-TIME FRIEND OF BROTHER RUSSELL

AR FRIENDS:—

I read the newspaper story of Mr. Russell's death. I had own him forty years, and had followed his most remarkable eer with esteem and affection. I had seen him but twice many years, but I have a keen recollection of our cordial ations in the long ago. I would like to know more of his ent years and about his most lamentable departure. He ms to have died on the battle line. The newspaper accounts re all too brief for such a life as his.

Perhaps you have some more complete account that you give me. A memoir of him should be an inspiration to se, of whom there must be many, who desire anxiously to ow the truth as to our Father's purposes toward his chil- n. I had been feeling my way, more or less blindly, through ks and men and nature, when I met Mr. Russell, both of young men, I the older. In coming years he helped me atly.

We had occasional business relations, I visiting Pittsburgh quently, but we always talked of religion far more than of iness. One day we met on the street and after a long talk aid of one or two points under discussion that I was not e about them. With that wonderfully brilliant and sweet ile and his assured but gentle tones he said, "If you would dy you would know."

I made my home many years ago in an interior town in w York. I attended the (Dutch) Reformed church, my e being a member. I did not believe in any hopeless here- er. The minister was from Maryland, a pupil of a famous ntucky theologian, whose daughter he had married. He was middle life. Some of his uncompromising "hell" sermons itated me. Many years after I spent an evening with him. had always been a student. His daughter said once that if briel should call her father almost any time he would be nd with a Hebrew Bible in one hand and a Greek Testa- nt in the other.

Well, as we talked after those many years, he surprised by his Millennial views. At length I said, "Much that you e said reminds me of Russell's teaching in MILLENNIAL WN." "Yes," he said, "I am not quite in agreement with as to the person of Christ, but otherwise I think he is ut right." That seemed to me as great a triumph as any ter or preacher could achieve. I felt surer that he was nt because he had convinced about the last man I would e expected.

Sincerely and cordially yours, J. ALBERT STOWE.—*N. J.*

A NOTE OF WARNING

AR BRETHREN OF THE WATCH TOWER:—

I feel that it is my duty to the interests of the Lord's work mention two matters that are being continually brought to attention during my visits from place to place. The first he tendency of some of the friends to speculate upon vari- matter in Revelation and Ezekiel. I have observed since death of our Pastor that quite a number of the friends trying to "dig" out "new" things, and are probing the rims along this line, and I regret to say that some of the rims even are giving "private" interpretations of these phecies. To me, dear brethren, this seems to be more con- ng than helpful to the friends. I wish some way were sible to remind the pilgrims and all the dear friends that are just as obligated to be loyal to the wishes of our dear tor as we were when he was with us in the flesh. Surely, this is a time when the Lord's people are to be tested along this line! If there are any things to be brought out respecting Revelation and Ezekiel, etc., do we not expect them from the proper source, the home office? I would be glad if you saw fit to assist the dear friends along this line.

The second matter is in respect to other publications than THE WATCH TOWER. Wherever we go, questions are asked in regard to this paper and that, etc. I am mindful of the kindly way in which our Pastor always treated these things. All the pilgrims doubtless remember that in special conferences with us he never was much in favor of other publications than those from the home office. Of late in some of these outside papers have appeared articles that are not in fullest support of the truth as taught by our Pastor and, in one instance, advertisements were there, and when some of the dear friends responded they received messages derogatory to our Pastor. Can you recommend anything that can be done? As one illustration, dear brethren, one little pamphlet published by a brother, seemingly in full harmony with the truth, was widely circulated. Perhaps subscriptions to the extent of over a thousand dollars were given to that pamphlet. Is it penurious for me to feel that the dear friends could have more profitably spent that thousand dollars in helping the TRACT Fund? Our dear Pastor has written so much we can still read that it seems to us that we have quite enough with his words and THE WATCH TOWER.

We hope that nothing in this message seems to have other than the kindliest feeling toward those who no doubt prompted by zeal have been writing or publishing such articles, for we believe the best intentions have no doubt governed much, if not all, of it, but we also feel that the friends can be helped by some suggestion from Brooklyn especially along this line. Please pardon my taking so much of your time. May the dear Lord continue to guide and direct you is my prayer. With fervent love and greeting, I am, by his favor,

Your brother, W. H. BUNDY.

"A WORD TO THE WISE"

MY DEAR BRETHREN:—

Greetings and much love in Christ! There are just a few things which I feel led to write you about:

(1) Having the privilege of attending the Scripture study meetings, both as chairman and otherwise, I notice that there is often a lack of ventilation in the rooms. The one in charge is sometimes very sensitive when the subject is broached, and so I was thinking that a hint from you would be a word in season. Many are misled into thinking that to stop up every crevice will prevent a draught, which will in turn prevent taking colds; but they do not consider the dangers of foul air and the more serious chill likely to accrue through passing out of a hot room into the cold atmosphere!

(2) I should like also to tell you of the blessing realized from the class study of the volumes in conjunction with the Question Books. I must admit that once I favored Bible study alone; but the dear Lord has led me to see the several advantages of the former method, one of which is that both question and answer are before the student, therefore any new thought or question arouses the mental activity of all.

It is wonderful to my mind how lucid and reasonable the answers are in the volumes! and as one and all are led to that same conclusion, the spirit of oneness and sweetness of fellowship becomes apparent which is not attainable in the usual denominational Bible study classes.

(3) The elders, deacons and workers have been an inspiration as they have quietly and earnestly labored together in the various departments of service; and I know, dear Brethren, that we have your prayers for a continuance of this blessed unity.—Psalm 133.

Yours in that wondrous favor,

FREDERICK LARDENT.—*Eng.*

ADVERSARY SPEEDING UP—HIS TIME SHORT!

DEAR FRIENDS:—

Some time ago some of our class received copies of enclosure marked No. 1. After careful perusal of it we thought a gentle criticism might be in order, so we composed and forwarded a reply (which we also enclose and mark No. 2). In reply we received enclosure marked No. 3.

We then thought to let the matter drop; but on second thought I have decided to forward this correspondence to you. The reason why I am doing so is because there seems to be a growing tendency on the part of some to put out publications of this kind. We know of one man near here who claims to have more light than Pastor Russell had. Doesn't it seem strange that no one else has yet discovered this, although he has thought so for years?

Also, there is a great tendency on the part of friends to patronize these various publications, and while they get some

truth, as from the creeds, they are in grave danger of falling into the snares of the adversary.

There seem to be many people who are conversant with the contents of the STUDIES, but who never have affiliated with the classes, and who now advance the Pastor's doctrines, claiming them as their own. I heard such an one a few days ago and asked him where he learned it all. He stated that he had been a very earnest Bible student from childhood and the Lord had shown him these things. But after some quizzing he finally admitted that he had read Pastor Russell's books.

The adversary seems to be speeding up a little in these perilous times! The great personal pronoun "I" is getting large and is one of his chief weapons.

Let me suggest that if the money spent on these various publications were to be sent to the SOCIETY it would do much more good.

Yours in the Master's service, EDWARD BARKER.—*Pa.*

REDEEMER MADE HIM OF SO MUCH SERVICE

DEAR BRETHREN:—

My heart was made solemn and filled with the sadness that comes with the knowledge of the loss of a blessed association, by the death of our beloved Brother Russell.

How thankful we ought to be to our heavenly Father for the knowledge that it has been the unseen presence and supervision of our dear Redeemer himself that made his servant such a source of comfort, help and instruction to us all, and so we need not be disturbed at his taking him away as it hath seemed to him good.

How fitting it was that our dear Lord should at this time remove every earthly prop supporting us and compel us to lean wholly upon himself and his Word, so that we might become strong in him "and in the power of his might" in order to be able to endure in his strength, steadfast and faithful unto the end!

Please extend my loving Christian greetings to the dear ones at the Bethel Home, for whom it has been my daily privilege to pray nearly eighteen years, commending them to our heavenly Father's care in the words of our beloved Brother Paul: "Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever, Amen!"

Sincerely your brother in Christ, CHAS. OWENS.—*Tenn.*

CONFIDENCE AND TRUST

DEAR BRETHREN IN CHRIST:—

We assure you, dear brethren, that the passing of our beloved Brother Russell beyond the veil has not had a tendency to slacken our zeal for the truth and its service, but has, on the other hand, increased it, and we are more determined than ever before to be faithful, that we too may have some part and lot in the kingdom so soon to be set up.

We assure you of our confidence and trust in whatever arrangements Brother Russell has made for furthering the harvest work, realizing that he was "that servant," especially chosen of the Lord, and that the "meat in due season" which he has been putting forth for about forty years will continue to go forth through the same channel, THE WATCH TOWER. Assuring you of our unreserved co-operation in the work, and of our desire to continue to do with our might what our hands may find to do, we remain,

Yours in the Master's service,

UNION MEETING OF ASSOCIATED BIBLE STUDENTS.—*Joplin, Mo.*

A BEAUTIFUL LIFE—A MARVELOUS EXAMPLE

DEAR BRETHREN:—

I returned to my home from Winsted, Conn., and learned of Brother Russell's death. I am deeply grieved at his passing away. We have lost a dear, helpful and most valuable minister of the Gospel. It seems as though we do need him so much. But God knoweth best, and doeth all things well.

I am so thankful that the dear Lord permitted me to receive Brother Russell's written words. They have taught me concerning the Scriptures what God has in store for those who love and obey him. I feel in my mind and heart that I should never have known otherwise that it was my privilege to strive for the bride class, and that I must live the Christ life in order to be a member of the church of the living God, a member of Christ's body (the opportunity is so great and good!), had I not received Brother Russell's sermons, TOWER, DAWNS, and his other writings.

I thank and praise the dear Lord and Brother Russell for all these. How could I live without them? I have prayed that the Lord would raise up some one to carry on the work he has laid down. What a great reward he will receive for his untiring efforts in the Lord's work for humanity—and so ably performed! It seems to me that he stands above all men or persons, next to Christ—so much like his Savior. What beautiful life! What a marvelous example to Christians an the world! No wonder we all loved him, and love him still

While in Winsted, Conn., I received the package of WATC TOWERS you so kindly sent me. Thank you a thousand times I appreciate and love them. The BIBLE STUDENTS MONTHL was left at my door this week, and I am very thankful for (I am going to order it soon). In it I notice that to an one wishing a copy of "Facts Foil the Assassination of Pa tor Russell's Character," it will be sent on request. Wh could doubt his purity? I should like one, because I cann understand how any one can say a word against the pur Christ-like person that he was. Yet they did the same Jesus, and crucified him!

Please send me a copy and accept many thanks. I do n doubt his splendid life. His enemies were jealous of hi Truly these are trying times for the saints; but God's pro ises are great and true—"Great peace have they that lo thy law, and nothing shall offend them." Brother Russell God is our God, and his Bible our Bible.

Dear people, you who have known Brother Russell intimately, you have my sympathy in this hour of separatio and loneliness. May the dear Lord bless and comfort, su tain and keep you all through this present life, and give y an abundant entrance into his kingdom, is my prayer.

Hoping and praying that I may be an "overcomer," an may sit with Jesus on his throne with his redeemed one I remain,

Truly your sincere sister in Christ,

MRS. J. E. MORRIS.—*Conn.*

PRAYERS FOR INCREASED UNDERSTANDING OF GOD'S WI

DEAR BRETHREN:—

We desire to assure you of our willingness to co-opera with you as may be, and to have you know that we ha had constantly in mind those who have been so intimately a sociated with our dear Pastor and who now, by his physic absence, are required to walk more steadfastly by faith rath than by sight.

We have remembered you in our prayers at the throne grace, asking for you increased perception and understan ing of the Father's will in the conduct of the many interes of the harvest work! We pray the continued manifes tions of God's love and care for all who are striving to car forward the work begun by God's special servant.

Humbly in his service, BLOOMFIELD ECCLESIA.—*N. J.*

HIS MEMORY WILL ASSIST IN THE FIGHT OF FAITH

DEAR BRETHREN IN CHRIST:—

We take this time and means to convey to you our s cerest sympathy in our mutual bereavement, and also to joice with you for him who, we believe, has already hea that sublime welcome, "Well done, good and faithful s vant!" Furthermore, we testify that the remembrance his faith, zeal, loyalty and love will be a great help to us keep up the "good fight" and to continue to show forth t praises of our dear Redeemer and Lord, to the end that o heavenly Father's name may be glorified.

Yours in the fellowship of the One "altogether lovely."

AURORA ECCLESIA.—*Ill.*

CANADIAN'S VIEW OF VOW AND RESOLVE

DEAR BRETHREN:—

It seems expedient that I should write you a few wo regarding the Resolve and the Vow.

The more I examine the principles of thought contain in these helps, the more do they appear to be meat indeed the household.

There is one thing that appeals to me very much. It is concise form in which these principles are stated. Wh concise and brief, the language is comprehensive and sufficie For example, take the first thought of the Resolve, " earliest thought." This gives us a good start. Likewise w all the other features.

I have often thought of the paragraph on trust as tak out a life insurance policy with Jehovah, without any premi to pay, except the exercise of the faculty of trust.

The Vow also contains pearls of great price, special tre ures to the kingdom class. First, I note that it is a v unto Jehovah our Father, the Maker and Sustainer of boundless universe. Coming unto him in the name of Son our Lord, with reverence, one desires his law to r in his heart, believing in his faithfulness to perform t which he has promised.

The mutual tie of Christian fellowship and oneness of church is displayed in the second paragraph, and recalls my mind instances in the history of the early church w the prayers of some ascended to the heavenly Father for blessing of the fellow servants.

The more I scrutinize paragraph 3, the more am I con-ced that divine wisdom guided in the insertion of that use. There is an unfathomed mine of truth and wisdom those words. Some day in the Lord's providence I hope to ne up to the standard there set forth. A retrospective w convinces me of the need of scrutinizing carefully one's oughts, words and acts.

All these helps are beneficial to the new creature in his orts to be conformed to the image of God's dear Son, by renewing of the mind.

Praying Jehovah's blessing on the Bethel Family, and in fellowship of his Son and the saints, I remain

Your brother in Christ, ERNEST H. WALKER.—*Ont.*

HEAVENLY FATHER'S WISDOM MANIFESTED

AR BRETHREN IN CHRIST:—

Our heavenly Father has, in his infinite wisdom, seen to call our beloved Pastor to his long-needed rest. Most turally we now turn our attention, our sympathies and our ayers toward THE WATCH TOWER and the dear brethren on whose shoulders has fallen the responsibility of carry-on the work from which our Brother Russell has been ken, and that of the I. B. S. A. in general.

We have felt that we could see significance and wisdom the expressed wish of our Pastor, several years ago; mely, that THE TOWER be regarded as the Lord's servant, her than himself. The earnest, heartfelt prayers of our ss, dear Brethren, are being offered up to the God of all grace on your behalf and on that of the tender interests of the Lord's "little flock," scattered throughout the world. "The Eternal God is our refuge; and underneath are the Everlasting Arms." Shall we not "speak to the children of Israel, that they go forward?" May we not prove henceforth that our dear Pastor has succeeded in accomplishing the greatest desire and effort of his life-work—the leading of all truth-hungry hearts coming under his influence to Christ and the Bible instead of to himself?

Your brethren in Christ, WAUKESHA ECCLESIA.—*Wis.*

HASTENING COMPLETION OF BRIDE OF CHRIST

DEAR BRETHREN IN THE LORD:—

We convey to you and all the dear colaborers our mutual sympathy in the passing of our beloved Pastor from his labors of love in the flesh to a full realization of that divine, immortal nature which awaits those who have made their calling and election sure. Our sorrow is turned into gladness as we realize that he whom we have every reason to believe was true and faithful has passed beyond the veil, thus hastening the completion of the "bride of Christ," who will soon rejoice with her Lord in bringing deliverance to all the captives of death.

We assure you, dear brethren, of our hearty co-operation in all your efforts and labors of love, trusting that whatever is done in thought, word or deed may be done with an eye single to the honor and glory of God.

With Christian love, MEAFORD ECCLESIA.—*Canada.*

PICTURES OF BROTHER RUSSELL FOR CLASSES

September 10 last, about two months before Brother Rus-l's death, Brother Mitchell, of Los Angeles, made some otographs of Brother Russell which have been much ap-eciated by those who have seen them. Brother Mitchell w advises us that he desires to present each class of the INTERNATONAL BIBLE STUDENT'S ASS'N with one of these photographs, provided the class is organized and has a definite meeting-place. All requests must be sent by the Class Secretary, and addressed to the WATCH TOWER BIBLE AND TRACT SOCIETY, Brooklyn, N. Y. The picture is a splendid likeness.

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VIEWS FROM THE WATCH TOWER

"WHAT SHALL BE THE SIGN OF THY PRESENCE?"

"AND THERE SHALL BE FAMINES"

One of the leading economists in the United States, Arthur Marsh, recently wrote in the *N. Y. City World* regarding the rth's food supply as follows (the article speaks for itself):

"If there be any virtue in publicity, the people of this untry are now completely informed of the seriousness of the esent and prospective food situation throughout the world. may perhaps be doubted, however, whether they have as yet lly passed from the stage of intellectual apperception of the cts to that of personal realization of what these facts will imately mean for themselves as individuals.

"The people of the United States have to face, certainly the coming twelvemonth, and in all probability for more an one year thereafter, a condition of things with respect their supply of food the like of which has not been seen the North American Continent since its earliest coloniza-n by the white race, unless exception perhaps be made of first winter of the Pilgrim Fathers.

GREAT DRAIN UPON OUR OWN GRAIN STOCKS

"The American crop season of 1916 was relatively one of most unpropitious experienced in this country within the mory of any persons now living. Two of our major food ps, wheat and potatoes, were short of a comfortable pro-ion for our own population; a third food crop, corn, fell ee or four hundred millions of bushels below the aggregate the natural domestic demands upon it. The production of getables was scanty in proportion to our own needs. Of ly two or three of the minor crops could it be said that y gave a full yield. Taking all our crops together and ding to them the food reserves brought forward from the evious year or years, the total food supply for the crop son 1916-1917 was a close fit against our domestic re-irements for consumption, seed and carry-over, and afforded thing in the way of a surplus out of which a reasonable ount of exports could be drawn.

"With such a crop out-turn for 1916 in the United States the period up to the harvesting of the crop of 1917 it s obvious that the important food-importing countries of world should look elsewhere than to us for their supplies. is, however, was not to be; on the contrary, the needs of se countries are greater than ever before, while the pro-tion of the other food-exporting countries has been dis-rously small in comparison with that of recent normal years, while at least two of these countries—Russia and Roumania—are to a very large extent cut off from any exportation of foodstuffs by reason of the war situation. Accordingly we have been subjected to an insistent demand for consider-able portions of this supply for export, and under conditions such that we could not well refuse to let it go.

SITUATION MOST THREATENING KNOWN

"It is unnecessary to dilate upon the really appalling seri-ousness of the situation—a situation so threatening that no one now living in a civilized country has ever known its like. On the basis of the most trustworthy statistics and estimates obtainable, we have been forced to the conclusion that, with every elevator in the world drained of its contents, with every bin and crib in the world scraped to the bottom, the world's supply of the grains usable for human food, whether directly or in the form of meat, not only would not suffice to meet the requirements of the unblockaded countries from April to August, but would fall 130,000,000 bushels short of those re-quirements.

"With the severest restriction of their consumption by multitudes of people somewhere, the last weeks of the period must be weeks of positive privation in some or all of the countries affected; and, except by chance here and there, not a bushel of these grains would remain at the end of the present crop year to serve as a surplus to supplement any possible deficiencies of the production of the coming year.

FAMINE THREATENS PREMATURE AND INCONCLUSIVE PEACE

"The case presented by the International Institute of Agri-culture, was by no means as bad as the actual facts. In its calculations the Institute undoubtedly assumed that the winter wheat crop of the United States would be at least of normal size, as its acreage was record-breaking and it was not known, even as late as the end of March, that the average condition of the growing crop had been extensively impaired. When, however, the Department of Agriculture, on April 7, estimated the condition of the crop at practically 23 per cent. lower than the past ten year's average, and indicative of a production of only 430,000,000 bushels of winter wheat, as compared with 481,744,000 bushels last year and 673,947,000 bushels in 1915, it was seen at a glance that but an infinitesimal chance re-mained that the total wheat production of the United States in 1917 would even fairly come up to our own normal re-

quirements for consumption and seed—about 640,000,000 bushels—to say nothing of leaving an exportable surplus of proportions commensurate with the requirements of our allies in Europe.

"The first outstanding fact, as shown above, is that assuming only normal crops (aside from winter wheat in the United States in 1917 for the food-exporting countries of the Northern Hemisphere and a normal consumption and distribution of the same, our European allies in the great war for democratic civilization have to face so great a shortage of their supply of grain that both their armies and their populations can scarcely hope to avoid the severest privations for more than a year to come and may conceivably have to yield that to hunger which they would never have yielded to the force of arms—a premature and inconclusive peace, WITH NONE OF THE GREAT ENDS OF THE WAR ATTAINED!"

"AND THE FIELDS SHALL YIELD NO MEAT"

"Americans should get along on two meals a day during the war," Carl Vrooman, Assistant United States Secretary of Agriculture, told the members of the Medico-Psychological Association at the Hotel Astor, in a speech in which he made a bitter attack on food speculators and asked the physicians' help to arouse public sentiment that would 'club them into submission.'

"In advocating two meals a day for the duration of the war, Mr. Vrooman said that at that we would be eating twice as much as the Germans get to eat.

"'There are more than 30,000,000 people in Germany who have had less than one square meal a day for weeks,' he said. 'There is not a country in Europe where the people are on full rations. We can get along very well on two meals a day.'

"Mr. Vrooman asked the heads of institutions present to see that enough food was raised on their farms to feed the inmates. He said that not only was this country called upon to feed itself and the Allies, but that at the end of the war it would be called upon to feed the decimated millions of the Central Powers.

"'I don't intend to make any statements to you that are exaggerations,' he said, 'because it would be impossible to exaggerate the seriousness of the war and what goes with it. It is America's problem to see that more men do not starve in Europe this year than were killed in the trenches last year. Famine is looking over the sky-line of every European country. If we do not keep starvation away from the capitals of Europe it will not be kept away. Our crops are all that stand between mankind and starvation in the months to come. It is not humanly possible to overstate the seriousness of the food shortage the world is facing today.'"—New York Times.

"THE PRUDENT HIDETH HIMSELF"

[PROVERBS 22:3]

From THE WATCH TOWER, Nov. 1, 1914:

Let no one suppose that it will be possible to escape the difficulties and trials of the great time of trouble, whose shadow is now beclouding the earth. The most and the best that could be hoped in this direction would be an amelioration of the conditions by the exercise of that wisdom which cometh from above, described by the Apostle, who says that it is "first pure, then peaceable, easy of entreatment, full of mercy and good fruits." To whatever extent any individual, anywhere, shall follow this prescription of heavenly wisdom, to that extent we may be sure he will have God's favor; and that favor guarantees to the recipient that "all things shall work together for his good."

The most valuable lessons that any parent or counselor can give to those subject to his direction would be, first, the Golden Rule—inculcating absolute justice—nothing less; second, in addition to justice as represented by the Golden Rule, should be the lesson of mercy, compassion, sympathy, the spirit of helpfulness. The third lesson in the series should be meekness, gentleness, patience, long-suffering. The fourth lesson should be economy in everything—avoidance of waste—the realization that what he does not need, some one else does need.

In suggesting the foregoing lessons, we are presupposing a Christian basis—that our readers are themselves children of God, who have been feeding at the Lord's table upon spiritual, heavenly food; and that they have been seeking to bless their families by training them in harmony with God's will.

A PARENT'S BEST HERITAGE TO HIS CHILD

For the dire distress which we see nearing, such character preparation is the best heritage that any parent could leave to his children. Bonds and stocks will be unavailable for food; bank accounts may become uncertain; and the possession of money may become a temptation to the vicious to rob and to murder; but a good character cannot be taken away. Its possession will give a measure of peace, security and c fidence in the Lord that is beyond all price.

We recommend that none be urged unduly to make a f consecration of their hearts, their lives, their all, to the Lo and to his service. The lives of God's people should in eve case be "living epistles, known and read of all men"—es cially by their own families. Those lives should testify n only to the completeness of the consecration to the Lord, b also to the peace, joy and comfort resulting. "Let the pea of God rule in your hearts; and be ye thankful." (Colossia 3:15) Your being a living epistle, without a single word exhortation, will be powerful in its lessons to all those rectly under your influence. Additionally, at a suitable tin it would be proper to intimate to your family, friends a neighbors the comfort and joy, the peace and blessing, whi you have received through a full acceptance of the Lord Jes Christ and the message of his Word, and what a pleasure would be to you to see your dear ones similarly blessed, co forted and spiritually healed.

It is better, however, that your children and friends shou refrain from any profession of consecration to the Lo which would be a mere hypocrisy. There are too many hyp critical professors already. They are doing harm to t cause of Christ as well as harming themselves; for hypocri seems to be especially disdained of the Lord, and an insu mountable wall of hindrance to the hypocrite himself. O influence, therefore, should always be on the side of hones not only in matters financial and social, but also, and pa ticularly, in respect to God and religion.

ALSO PROVIDE THINGS HONEST

The Apostle urges God's people to provide for their own for their own families—their necessities; and he also urg that such provision shall be honestly made—if not honest then not at all. Again, he exhorts the Lord's people to "lab with their hands," that they may have to give to others w may be in need. These exhortations are not to be understo as recommendations to lay up earthly treasure—an earth fortune. The Lord's people are to live in harmony with th faith—to lay up their treasure in heaven. These suggestio therefore, respecting temporalities are not recommendations hoard wealth, but merely "to use this world as not abusing i

In harmony with the heading of this article, and in cordance with our views of the possibilities of the future, have some recommendations to offer to our readers. Wh we are not certain that all the dire calamities of the day the Lord will befall the earth within the next eleven mont nevertheless there seems to be a sufficient possibility of t to warrant us in making certain provisions against the distr of that time—in the interest of our families, our friends a our neighbors.

We recommend to those having clean, dry cellars or ot places suitable and well-ventilated, to lay in a good stock life's necessities; for instance, a large supply of coal, of ri dried peas, dry beans, rolled oats, wheat, barley, sugar, m lasses, fish, etc. Have in mind the keeping qualities a nutritive values of foods—especially the fact that soups economical and nourishing. Do not be afraid of having much of such commodities as will keep well until the heat next summer begins even if it were necessary to sell them a loss, to prevent spoiling. Think of this hoard to eat, too selfishly, but as being a provision for any who may be need, and who in the Lord's providence may come your way "that you may have to give to those who lack."—Eph. 4:28.

Do not sound a trumpet before you, telling of your p visions, intentions, etc. "Hast thou faith? Have it to thys before God." Only your own family should know of t storing of food, and they should be under strict injuncti not to tell it to others. At most, suggest to your friends neighbors the wisdom of keeping a stock of staple foods ah in view of the possibilities of storms, strikes, etc., during winter. Do not attempt to go into too great details resp ing the time of trouble; for the majority of people are bl and deaf anyway on this subject.

Do not make these purchases on credit if you have not money. Leave the matter, and exercise the more faith, membering that the Golden Rule is the very lowest stand that can be recognized by the Lord's people, and that it co in advance of any kind of charity.

EAT CORN AND SAVE MONEY

From the *Literary Digest*:

One way to reduce the cost of food, according to spec ists in the United States Department of Agriculture, is to more corn-meal. At present prices charged in retail sto corn-meal costs about half as much per pound as wheat-flo one-third as much as rolled oats, one-fourth as much as ro wheat, and about half as much as broken rice. That is

less than any of the other popular cereal foods, yet the bolted meal usually sold has a food value that com- favorably with that of wheat-flour. Says the author of ent food-bulletin issued by the Department:

'The old-fashioned unbolted corn-meal made from the e grain, which can often be obtained by the farmer who take his grain to mill, and can often be purchased in shops narkets, contains more of the tissue-building material and what many consider even a better flavor than the bolted , and is much liked for making some forms of corn-bread.

'Any family, in town or country, can have the best of meal by grinding it at home in a hand grist-mill. The city can buy corn by the bushel at a grain-store. He can l it coarse or fine, to suit the taste of the family, and in tities to last a day or a week, or longer. Most people will e that this meal containing the germ is very palatable compares well in this respect with that ordinarily pur- d ready ground. Prices of hand-mills of substantial run from $2.50 to $5. A small mill can be had for ttle as $1.50, though this probably would prove too tedious e, except for small quantities.'

In this connection, Dr. Arthur W. Smith, a consulting ist of Baltimore, writes us that he has recently made an ustive investigation of the comparative food-value of the ucts of white corn, and that the results show these prod- to be much more economical than many of the foods com- y used. He says:

'The food value of one pound of corn-meal, grits, or hom- costing three cents, is equal to the food-value of any of ollowing used foods:

1 pound of wheat flour, costing	$0.06
1 pound rice, costing	.09
1½ pounds of cheese, costing	.60
2¾ pounds of round steak, costing	.80
2 dozen eggs, costing	.90
½ peck of potatoes, costing	.45
3 pints of milk, costing	.30

'The South knows and appreciates the value of white corn able use; why not the North, the East, and the West?' "

"THE MEANING OF THE DAY"

ne of the most widely known syndicate writers, Dr. k Crane, has recently penned something which corres- s so well with what THE WATCH TOWER publications have Bible chronology and prophecy advanced for about forty that we append it here. The Lord of the harvest is y waking up the nations:

This is the strange day. This is the day of his coming. Terrible and strange is his coming; with tramplings of nerable armies, desolate and salt-sown fields, strewn corpses; soil-ploughed, crater-furrowed with monstrous s; the night sky starred and streaked with deadly shrap-

It is the day of judgment. It is the end of the world. History has two phases. One, a slow preparation—forces ing, fires long kindling, waters gathering, electricity gen- ng. The other, a sudden change; at last the barrier falls, vessel explodes, the electric force leaps out in flash and the dam breaks, the floods roar forth.

This is the day of accomplishment. The bell has rung. signal has been given. The titanic potencies accumulat- hrough centuries have come to a head.

Evolution moves slowly, as a glacier; but at times leaps, i avalanche.

This is the extravagant day, the day of melodrama, of mpossible, of miracles and madness.

The world is drunk with freedom. They are toppling over hrones, sweeping away ancient dynasties, bursting through rable creeds, snapping the rusted chains of tradition, hing impregnable institutions.

Nature has her own plans. God maketh the wrath of to praise him. What began as a quarrel between rival ns will end as a triumph for humanity. Out of the clash ngs the people will emerge victorious. Democracy is us- the quarrelling autocracies to kill each other.

Terrible is the day of the Lord and past understanding. his purposes are for the health of the world. After the n, the ozone-laden sunshine. After the volcanic upheaval, miling and fertile continent.

And after all this destruction—peace, with law. He is pling the wine press; from the crushed grapes shall flow sweet wine.

After this the ships of the world shall sail more safely, lanes of commerce shall be opened, the barriers between ns weaker, and their bonds stronger. After this shall work with gladder songs, and women love with less fear.

"Look forward! Look to the end! Look to the golden year!"

A noticeable absence in the Doctor's article is the failure to attribute the crumbling thrones of earth to the presence of earth's new King and the imminence of the time for the establishment of his kingdom, for which the true church has so long and earnestly prayed, "Thy kingdom come!"

WHOM DO WE SERVE?

As we advance into this time of "distress of nations" (Luke 21:25), the wiles of the devil will be more and more exerted through every device of his cunning to befog and entrap the awakening masses of the world.

We are admonished that "there is a time for every purpose under heaven" (Ecclesiastes 3:1-8); and from the signs of the times we know that God is judging the nations (Psalm 82:8), gathering them into "the Valley of Jehoshaphat" to execute retribution upon them for their wickedness, manifested in misrule and oppression. (Joel 3:2, 12, 13; Jeremiah 25:15-29) These conditions are of man, under the machinations of the arch-enemy—Satan. Forseeing the issue in the permission of evil, God designed to permit this time of war, "the day of vengeance of our God" (Isaiah 61:2), that its fruitage, as a great object lesson, should help to demonstrate the exceeding evil of evil, the exceeding sinfulness of sin—sin in its full fruition. "The harvest is ripe."—Joel 3:13.

In the arrangement for the delivery of President Wilson's war message, one of the most notable electrical displays was entitled, "Jesus, The Light of the World," thus by implication proclaiming that this nation was going forth in its mission under the authority of the Prince of Peace—a claim which every one of the warring nations has made. It is true that the position of this country is unique. It is standing squarely on international law and believes it is fighting for the maintenance of justice and liberty. Truly a noble purpose! But the Prince of Peace, while upholding the law of justice, taught and exemplified another law for himself and his followers; i. e., the law of love, in which by laying down his life, "the Just for the unjust," he satisfies the claims of divine justice against condemned man, and brings life and immortality to light, "leaving us an example that we should follow in his steps."—1 Peter 2:21.

OUR LORD'S INSTRUCTIONS TO HIS FOLLOWERS

When in judgment before Pilate our Lord was asked about his kingdom, he specifically stated, "My kingdom is not of this world [order]; if my kingdom were of this world [order], then would my servants fight" with the weapons of carnal warfare. (John 18:36) The Apostle Paul, truly taught of the Master, elaborates the teaching still further saying, "Though we walk in the flesh we do not war after the flesh; for the weapons of our warfare are not carnal [fleshly], but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Corinthians 10:4, 5.

Recognizing our Lord Jesus' word as not his own, but that of the heavenly Father, we recall that he taught positively that neither he nor his faithful church was to resist by force the injurious person; and in fidelity to his teaching he laid down his own life, and thus emphasized—proved—his statement that "the Son of Man is come not to destroy men's lives, but to save them." (Luke 9:56) The servant is not greater than his Master; and "as he was, so are we in this world." (1 John 4:17) This being true of the individual, it is perforce true of any association of individuals in his name. If therefore this were a nation of obedient followers of Jesus, it would be—as it claims to be—a Christian nation. If as a nation it is not obedient to this fundamental doctrine, can it rightfully claim to be a Christian nation?

"Well," one says, "if we were a Christian nation, should we unresistingly endure all that has been put on us? If so, this war-mad nation buffeting us would destroy us!" True, provided God himself in his own power and way did not protect. In his protection of the Jewish nation under the law dispensation, when faithful, we see his protecting power exemplified. Again, it was demonstrated in Jesus' experience; for when his enemies would destroy him, he could go out from their midst unarmed, and this repeatedly, under divine protection, until "his time was come." And "when his time was come," he suffered willingly.

A DEVICE OF THE ADVERSARY

As our Lord was taken up into an exceedingly high mountain and shown the kingdoms of the world and their glory, and was offered them by Satan—who was permitted dominion for a predetermined time—so now as his lease expires, and

he is being dethroned, he seems to be taking apostate Christianity into a high mountain and showing them the kingdoms of the world, and a prospective glory, if they will worship him. And they are accepting the terms and worshiping him as they cause their sons and their daughters to go through the awful fire of this most demoniacal war. It is a cunning device, and belongs among the things that will deceive, if possible, the very elect.—Matthew 24:24.

We are reminded that the Master spake a parable of this time, saying, "Strait is the gate and narrow the way which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto Lord, Lord, shall enter into the kingdom of heaven; but that doeth the will of my Father which is in heaven. M will say to me in that day, Lord, Lord, have we not pro sied in thy name? and in thy name have cast out devils? in thy name done many wonderful works? And then wi profess unto them, I never knew you; depart from me, ye work iniquity.

"Therefore whosoever heareth these sayings of mine, doeth them, I will liken him unto a wise man, which build house upon a rock; and the rain descended, and the flo came, and the winds blew, and beat upon that house; an fell not; for it was founded upon a rock. And every that heareth these sayings of mine, and doeth them not, s be likened unto a foolish man, which built his house upon sand; and the rain descended, and the floods came, and winds blew, and beat upon that house; and it fell: and g was the fall of it."—Matthew 7:13-27.

HEZEKIAH, THE FAITHFUL KING

[This article was a reprint of that entitled "Hezekiah's Great Passover," published in issue of November 1, 1898, which pl see.]

SENNACHERIB'S INVASION OF ISRAEL

[This article was a reprint of that entitled "Two Prayers and Their Answers," published in issue of November 1, 1898, w please see.]

GOD'S GRACIOUS INVITATION

[This article was a reprint of that which appeared in issue of July 15, 1905, under the title "God's Ways Higher Than M Ways," which please see.]

GOVERNMENT RECOGNIZES OUR ASSOCIATION

The appended correspondence between this office and the War Department in Washington, D. C., is self-explanatory. We believe it will be read with interest by our many friends. We call attention especially to paragraph No. 4 of the Official Bulletin of the War Department which states that members of religious bodies which were organized and existing on May 18th, and whose religious convictions are against war or participating therein, according to the principles of said organization, cannot be compelled to serve in any of the military forces. The War Department has on file a statement from our Association showing it has been a recognized religious Association for more than thirty years. We publish the correspondence, together with the Bulletin for the benefit of our readers:

OUR LETTER

June 15, 1917

GEN. E. H. CROWDER, Provost Marshal,
Office of Provost Marshal General,
Washington, D. C.

DEAR SIRS:—

On the 24th of May, 1917, we filed with you a statement of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, which is a religious organization, setting forth the reasons why such Association comes within the purview of the Selective Draft Act with reference to exemption. We understand that the question of exemption will, of course, be determined by courts constituted by the President for that purpose, in due time.

The County Clerk of one County has made statements to some of our members that his office has received from the Government a list of such religious organizations as would be recognized, and that the Government had not recognized the INTERNATIONAL BIBLE STUDENTS ASSOCIATION; and this statement is disturbing some of our people.

We will thank you to kindly write us concerning this matter, so that we may be able to set at rest the minds of many who are disturbed and to assure them that in due time the Government will consider their application for exemption along with any others claiming exemption because their religious belief or teaching forbids them to engage in war, as provided by law. An early reply hereto will be very much appreciated.

Very respectfully yours,

INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

PROVOST MARSHAL'S REPLY

June 19, 1917

International Bible Students Assn.,
Brooklyn, N. Y.

DEAR SIRS:—

Receipt is acknowledged of your letter of June 15th.

For your information I enclose herewith bulletin No. 1, which covers the subject of your inquiry.

By direction of GENERAL CROWDER:

D. L. ROSCOE, Captain of Cavalry, U. S. A.

WAR DEPARTMENT
Office of Provost Marshal General
Washington

BULLETIN

Concerning Exemptions, Exclusions and Discharges

1. From the lists of persons registered on June 5th, ns will, on a day to be announced later, be drawn by lot by fairest system that can be devised. Persons whose ns are drawn, and other persons interested, will be given opportunity to present claims for exemption, exclusion discharge from the draft and to support such claims evidence.

2. The determination of whether a particular claim exemption, exclusion or discharge shall be granted, wil made by boards to be appointed by the President. T boards will function under the law and under regulations scribed by the President. Regulations governing the dete nation of exemptions, exclusions and discharges will, promulgated, be made available to all concerned at the o of the local and District Boards. Until such regulations been promulgated further information cannot be given it might later prove misleading; and even after the reg tions have been made public, decisions concerning exempt exclusions or discharges in individual cases cannot be by this office, since the law provides that all such cases be heard and determined by the Boards to be establi for that purpose. The President's Regulations, for the cution of the draft, will be given to the public as soo possible.

3. The law provides for the exemption from draft persons in the military and naval service of the United St of officers of the legislative, executive, or judicial departm of the United States and of the several States, Territories District of Columbia; of regular or duly ordained mini of religion and students who on May 18th were prepa for the ministry in recognized theological or divinity sch of aliens and of subjects of Germany whether they hav have not taken out their first papers.

4. Persons who are members of well-recognized relig sects or organizations, organized and existing on May and whose creed at that time, forbade its members to pa pate in war in any form, and whose religious convictions against war or participation therein in accordance with creed or principles of said religious organizations, canno compelled to serve in any of the military forces create the Selective Service Act of May 18th, but no such person be exempted from any service which the President ma clare to be non-combatant.

5-a. The President is authorized to exclude or disch from the selective draft, or to draft for partial military

only, persons of the following classes: County and nicipal officials; customhouse clerks; persons employed by United States in the transmission of the mails; artificers workmen employed in the armories, arsenals and navy ds of the United States and such other persons employed the service of the United States as the President may gnate; pilots; mariners actually employed in the sea serv- of any citizen or merchant within the United States; se in a status with respect to persons dependent upon them support which renders their exclusion or discharge ad- ble; and those found to be physically or morally de- nt;

(b) Also, persons engaged in industries, including agri- ure, found to be necessary to the maintenance of the itary Establishment or the effective operation of the Mili- forces or the maintenance of national interest during emergency.

3. No exemption or exclusion shall continue when a cause efore no longer exists.

7. Whether or not any class or any individual, falls within the meaning of any of the above enumerated provisions, is a question of fact and must, in order to constitute a proper claim for exemption, be proved and established before the boards to be appointed by the President for the purpose of passing upon all such claims.

8. There will be one board in each county or, in large cities, one for each 30,000 inhabitants. These boards will hear and determine, subject to review by District Boards, all questions of exemptions except those coming under Par. 5-b above. Those coming under the provision of that paragraph must be determined by District Boards, one of which will be appointed by the President for each Federal District. These District Boards, in addition to having original jurisdiction over the classes falling under Par. 5-b, shall also on appeal, have the power to affirm, modify or reverse any decision of any local board, and the decision of such District Boards will be final, except that the President may affirm, modify or reverse such decision under such rules and regulations as the President may prescribe.

E. H. CROWDER, Provost Marshal General.

"FAITHFUL UNTO DEATH"

"'Faithful unto death!' Lord, day by day,
Help me thus to keep the narrow way!
Strengthen me to bear the scorn and shame—
Portion of all those who take thy name.
'Faithful unto death!' When all is done,
Cross is changed to crown, the victory won,
Let me hear thee say, O, blessed Lord,
'Child, come enter into thy reward!
Faithful thou hast been, come share with me
Glory, honor, immortality!'"

SOME LETTERS OF INTEREST

"MUCH DIVERSIFIED WISDOM OF GOD"

R BRETHREN:—

Greetings and much love in Christ! My former studies in nection with light and optics have enabled me to appre- e so much Brother Russell's valued remarks in regard to colors of the "Tabernacle in the Wilderness," and espe- ly those found in the garments of the high priest.

How appropriate that the sun is a symbol of the divine ator, seeing that the sun is the source of light, warmth color, and God the source of life, love and grace! (Malachi ; John 8:12; 1 John 1:5) It is generally known among cal students that sunlight is vibration of that elastic, sub- medium pervading space and termed ether. These vibra- s are due to the disturbing influence of the sun, which cts the ether just as a stone dropped into a pool of water up circular ripples therein.

It is interesting to note that just as love is the sum of all divine graces, so white sunlight is the sum of all the wn varied hues; for the prismatic effect of rain, which duces the bow, tells this story of a complication of colors ved from sunlight.

Moreover, it is the same white light that falls on every ct perceived by the eye, and yet in what exquisite variety hades is the light reflected! This is due to the intrinsic perty of the material upon which the light falls, which orbs certain vibratory wave-lengths, responsible for color, reflects others.

There is a beautiful harmony found in the scientific and ptural viewpoint of all this; for instance, note how un- shly white objects will reflect the purity of the sunlight, how it is written that white raiment is reserved for those will most unselfishly reflect divine grace and truth.— hronicles 5:12; Revelation 3:4, 5; 19:8.

We note, too, in vivid contrast how black objects will tically absorb all white light. They destroy every beau- us ray from the sun, so that darkness and blackness are arent; and so, too, for all who will not reflect divine e and truth is reserved blackness and darkness forever. de 13; 2 Peter 2:17) The wearing of black mourning arel tells the sad story of a "light" gone from a home. ce black is synonymous with death. Other Scriptures are monious with the thought.—Canticles 1:5, 6; Isaiah 50:3.

Scarlet reminds one of shed blood, the penalty of sin, and symbol of the precious blood of our dear Redeemer, who the sinner's place. The saving and cleansing power bolized by this color permeates throughout Scripture.— 12:13; Lev. 14:51, 52; Josh. 2:18-20; Isa. 1:18; 1 John

Blue implies faith. The very heavens cast this beautiful r into the eyes of all observers, and that while they reflect the importance of a faithful law-giver. The necessity of ntaining full control of the stellar system is evidenced n we are told that the system containing more than a usand million suns with their satellites is traveling at about twelve miles a second through space, and yet order and harmony are so accurate that positions and eclipses may be gauged thousands of years apart with perfect accuracy.

"Thy faithfulness," says the Psalmist, "shall thou establish in the very heavens."

The sign of blue as representing faith is general; for we remember the Blue Ribbon League and the street guardians clothed in blue and the Scriptural testimony including the blue robe of the ephod.—Psalm 89:1,2; Num. 15:38; Isa. 54:11.

It is interesting to note how this color tells in such plain language that none should be a king unless he prove faithful unto the shedding of blood, or death.

In history, purple has been a sign of royalty, and mention is made of this fact so far back as the time of Israel's judges. —Judges 8:26.

Purple is a compound of blue and red, blue implying faithfulness, and this, together with red, implying faithfulness even unto death.

It is remarkable that it was just at the appropriate time, when Jesus had practically demonstrated his worthiness of the kingly title, that he was arrayed in this regal-colored apparel, even though through the scornful mockery of base men.—Mark 15:9-20.

Gold seems a very fitting symbol of divinity. It is wonderfully malleable—one ounce of beaten gold covering the area of 1466 square feet, thus portraying how divine glory may spread throughout the universe. Further, of all metals, it is most like the sun in appearance, and the sun has light within itself and can impart the same without apparent exhaustion, and so, too, the divine nature with its inherent life.—Lamentations 4:1, 2; Psalm 45:9, 13; Exodus 25:10, 11.

Green, being like fresh vegetation, tells its own story in Scripture.—Psalm 23:2; Luke 23:31; Revelation 8:7.

Where many colors are manifest there is portrayed the manifold glory of sunlight, from which all the colors are derived, and herein lies the appropriateness of the Scriptural symbol generally portrayed by the rainbow; for just as in the latter beautiful elementary colors are seen by the natural vision, so by the eyes of understanding the graces divine are manifest as we gaze and reflect upon the covenants.—Genesis 9:11-17; Ezekiel 1:28; Rev. 4:3; Ezekiel 28:13; Isaiah 54:11.

It was upon the reflection of this latter thought that I felt impressed with Brother Russell's statements in regard to the ephod and its jeweled breastplate; for he says that the ephod represented the Abrahamic and the New Covenant. Truly, as we meditate on the meaning of each of its five colors, and see how they twine about, it must be so, for the covenants in question very particularly manifest the manifold glory of God, which will be revealed to all mankind in due time.

This had led me, dear Brethren, to alter a few words here and there of the beautiful poem found in the DIVINE PLAN OF THE AGES, and illuminating the thought just given:

Loveliest to the fairest eyes,
Grand the mystic ephod lies;
Soft and smooth and glory shedding,
As if made for angels' treading—
Wondrous tintings, touching ever,
White and blue and these together
With purple, red and shining gold:
In God's own Word it all is told.
Every color has its meaning
(Deeper thoughts from deeper gleaning),
And illumined—what a riddle—
By the gems that deck the middle!

There is a truth—though some reject it—
That its light is all reflected,
That the ephod's hues are given
By the sun that shines in heaven;
And 'tis thought—by saints believing—
That great God himself is weaving,
Bringing out the world's dark history,
To the light of truth—its mystery;
And as works of men diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages.

With much love in our dear Redeemer,
Your Brother, rejoicing in the glorious hope, through divine favor, FREDERICK LARDENT.—England.

SWEDISH—NORWEGIAN—DANISH—FINNISH REPORT

DEAR BRETHREN:—

It is herewith my privilege to send you the usual financial report for the last quarter and at the same time to be able to add that the harvest work continues to make very good progress here. Our present prospects are still better.

During the past three months, Nov., 1916, to Jan., 1917, the Orebro office has sent out more than 12,000 copies of the STUDIES and about 3,000 other books, DRAMA SCENARIOS, MANNAS, etc. In that same period of time we have received 2,034 subscriptions to the Swedish WATCH TOWER, and 2,724 letters and cards. The letters and cards sent out amount to 2,481, and the total number of sendings (by mail and by railroad) from this office is 18,658. The number of meetings held under its direction was 427, and the number of kilometers traveled in its service, 29,340. It may be of interest to you to know that I had four meetings in Stockholm yesterday, amongst which was one baptismal service, in which 10 brethren and 9 sisters (all belonging to the class in Stockholm), symbolized their consecration. At the beginning of this year (Dec. 30, 31 and Jan. 1), we had a splendid and very well attended convention in Gothenburgh. This week I am going to Norway, in order, D. V., to give some more "push" to the SOCIETY'S work there, by some necessary changes and improvements in the Christiania office, etc.

From that (the Norwegian) office I am able to give you the following report, or figures, for Nov. 1 to Jan. 31: STUDIES sent out, 1,245; other books, MANNAS, DRAMA, SCENARIOS, etc., 1,187; letters received, 96; letters sent out, 58. Expenditures, kr. 874:18; receipts, kr. 851:15.

The Danish office has during this same quarter sent out 2,333 copies of the STUDIES and 881 other books, MANNAS, etc. Its income during the time was kr. 5,185: 58, and its expenditures kr. 5,436: 90. It has amongst other meetings during the quarter also given 73 DRAMA presentations at different places in Denmark and attended by 23,395 people.

The Finnish report for the quarter (Oct. 15 to Jan 15) shows the following figures: STUDIES sent out, 1,472; other books and booklets, 1,582; letters and cards sent out, 1,285; letters and cards received, 276; subscriptions to the Finnish TOWER, 477; meetings held, 109; kilometers traveled in preaching tours, 10,360; receipts, Fmrk. 7,872: 93; expenditures, Fmrk. 5,166: 07.

We continue the printing of the Dano-Norwegian STUDIES and pamphlets and tracts here in Orebro as rapidly as possible. By the Lord's grace I hope that our next quarterly report will show you a not insignificant increase above this one.

Assuring you of our deep appreciation of the great privilege of being your (and the Lord's) colaborers, and asking you to kindly accept our heartiest greetings and love in Christ, I remain as ever,

Yours in our dear Redeemer's blessed name and service,
AUGUST LUNDBORG.—Sweden.

EXPENDITURES:
NOV., 1916—JAN., 1917

Deficit in cash Nov. 1, 1916			kr. 38,441.4
Pilgrim, convention and other meetings	kr.	4,450.33	
Printing	"	2,618.71	
Printing paper	"	7,794.00	
Binding	"	332.04	
Freights and postage	"	1,443.73	
Translations and other helps	"	954.68	
Bibles, Cards, etc., for sale	"	3,496.80	
The newspaper service	"	20.65	
Expenses for the work in Norway and Denmark	"	135.00	
Helps to poor colporteurs	"	840.31	
Office expenses, rent, light, heat, inventory, etc.	"	2,166.01	
Paid on debts from foregoing quarter	"	16,586.58	
	kr.	40,838.84	kr. 40,838.8

RECEIPTS: kr. 79,280.9

Voluntary donations to the Tract Fund	kr.	9,487.02	
Swedish WATCH TOWER subscriptions	"	4,870.56	
Books sold and other incomes	"	22,021.20	
	kr.	36,378.78	kr. 36,378.
Deficit in the cash Feb. 1, 1917			kr. 42,901.
			kr. 79,280.

AUGUST LUNDBORG.—Swed

NOT ASHAMED OF THE TRUTH

DEAR DOCTOR:—

Your kind letter we have received. To say that it di cost us a severe pang of sorrow to think of severing ou nection with the Central Church, would be to say wh untrue; but when it comes to a matter of conscience, th One above and beyond all others to whom we owe first giance. "Lovest thou me more than these?" applies sincere and consecrated followers of Jesus.

I doubt whether you fully realize with what implicit I received the interpretation of our "orthodox" preach to the meaning of the Greek text. I verily believe tha were giving us the full benefit of the true meaning. In I find upon personal inquiry, after learning through Russell's clear interpretation, that the Bible does not for instance, the doctrine of eternal torment, which the isters have to admit. Now the truth is that eternal to is publicly preached and privately denied. I for one c conscientiously stand for this. Do they not realize i mitting the world to think they stand for this devilis trine that they are defaming God's character? I have a had to keep this doctrine behind my back, as it we order not to go too deep in questioning God's love and Think of the many who have not only questioned, but given up all faith and trust in a God whom they were t could inflict such punishment upon humanity! I d think, dear Dr. ————, that our ministers realize how the common people trusted! I now have the Greek Test and see for myself that the true meaning is not eterna ment, but is the *aionian* cutting off (Matt. 25:46), as branch cut off, this being in the second death—everlasti struction.

Then there is the great doctrine of restitution, which tainly never was taught in either of the Baptist churche which I was affiliated, and yet this is clearly taught apostles. And, oh, what a wonderful, glorious doctrine How clearly we can understand in this light why God ha selecting a "little flock" in this Gospel age, of consecrat lievers, to be the bride of Christ, who with him are to for the thousand years on the spirit plane. All hum those brought forth from their graves as well as thos shall be on the earth when he begins his glorious reign have an opportunity to be raised to a perfect human tion, those not accepting this great offer of mercy bei off in the second death.

How beautifully clear and Scriptural it all is to me In view of all that I now see clearly, and which I fully b I cannot remain in a church which would prevent m pressing these views. I should be looked upon as a h I also believe that there should be no division in the c it should be one body of consecrated believers—Chri ing the Head, and the little groups being the congrega

as we read in the Greek; the congregation at Corinth, Philippi, etc.

Mr. A—— and I are therefore identifying ourselves with these followers of Christ, who we believe are more nearly keeping to the simple form our Savior instituted. You remember, Dr. ———, there was no recorded membership in the early church—take instance after instance in the book of the Acts, and there is no word of such an arrangement; there was only a bond between Christ and the believer. I believe out of a recorded membership many evils grow.

We meet Sunday morning and evening for worship and have the mid-week prayer and testimony meeting, so surely we are not neglected.

You mentioned in conversation with me that Pastor Russell teaches that Christ is a created being. Yes, do not the Scriptures so teach? For instance, Rev. 3:14, which says that he was "the beginning of the creation of God"?

Now as to the last matter mentioned. You will recall, perhaps, that my reason for leaving the People's Church was the disreputable character of the minister. Leaving there almost cost me the loss of my class of young men, of whom, as you know, I was extremely fond, yet I could not stand for this. You may rest assured, therefore, that Mr. A——— and I have been and are fully convinced, after a very careful investigation of all the evil things that have been brought against Pastor Russell, that these accusations are wholly false. If one will take the trouble and time to inquire into many of the evil reports one hears of others, he will as a rule find them to be untrue. You remember our Savior's words: "Woe unto you when all men speak well of you!" "If any man will live godly in this life he shall suffer persecution." "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!"

It is my sincere desire that with an unprejudiced mind you may look into this matter for yourself, letting God's Spirit guide you into all truth. With sincere appreciation of your kind offer of friendship for us both, I am

Yours sincerely, ———.

HARVESTING IN MEXICO

DEAR BRETHREN:—

In sending you this letter, I desire to tell you of my joy in the precious message which brought light to my mind—this precious light which has come to awaken us out of the sleep in which we were, to recognize the presence of the Great Anointed of Jehovah, who will be the King, both of the living and of those sleeping in the tomb.

This message has completely changed my plans. I was thinking of studying medicine; but since I have come to know of the glorious work of our Head and his glorious body during the Millennium, already begun, I have changed from medicine such as men teach, to the great plan of God.

I came here to this place with the object of presenting the glad tidings to the Indians who live here. Yesterday I gave them an explanation of the plan of the ages, with a chart given to me by Brother Moreyra, of San Antonio, Texas. After the talk, I distributed copies of the BIBLE STUDENTS' MONTHLY, and took a note of those who wished to have books on the DIVINE PLAN and the SCENARIOS. These persons already number fifteen.

In the evening I celebrated the Memorial Supper of our Lord, in which several brethren took part. May the Lord give me more of his spirit, that I may be faithful to my vow, renewed on partaking of the symbols of his body and his blood, offered for our benefit.

This morning, I gave another explanation of the divine plan, the brethren having been very desirous of hearing it. On concluding, I distributed more B. S. M.'s. In these places, as in many others in Mexico, the sickle of the Lord has not yet been put in for the ingathering of the wheat, which is scattered in many places. I thank the Lord for this grand blessing granted me of participation in the work of the harvest. Truly, "the harvest is great, but the laborers are few!"

I am in expectation of receiving literature for which I asked Brother Montero of Los Angeles, to distribute at once.

I beg that you will be so good as to send me a copy of the second edition of the Memorial number of THE WATCH TOWER of the pilgrimage here of our dear brother, Pastor Russell, whom I had not the pleasure of knowing in this life, but whom I hope to see, by the grace of God, in the glorious kingdom of our Savior Jesus Christ. For the moment, I want to know more of his character, so full of zeal for our Redeemer and the brethren, and of his ardent zeal in the upholding of the truth at all costs. The portion of his life which he left in the STUDIES IN THE SCRIPTURES has been for me a powerful influence. All we who love him rejoice to know that he is already participating in the joy of our Lord.

With Christian love, and praying the Father of mercies that he may bless you richly in the precious work that is in your hands,

Your brother in the Lord, ABEL ORTEGA.—Mexico.

FAITH IN GOD VS. FAITH IN CHRISTENDOM

DEAR BRETHREN:—

We are taking this opportunity of conveying our love to you in the Lord. We almost feel as if we were intruding on your time in writing you; but as no reply is expected, it would perhaps be a little relaxation for you to know how we are getting along over here. Our great thanks go out to Almighty God for his great goodness in permitting us to bask in the light of his glorious revelation as contained in the divine Word, when many others are in darkness. We realize that every good and perfect gift cometh from the Father, and rejoice that Pastor Russell has been favored above so many to unfold to the household of faith the things both new and old from the divine storehouse.

We are truly living "in the days of the Son of Man," and we in this country are receiving at the present time many evidences of the establishment of the kingdom, and that the adversary has but a short time in power. We would like you to know that our faith in God, in spite of the dark clouds on the world, is increasing in contrast to the faith in Christendom, which is almost at vanishing point.

The classes in Liverpool and district are, we consider, in a healthy condition, and all the dear brethren are eager to coöperate in the harvest work. We have had a number of productions of the PHOTO-DRAMA here and in this vicinity, and with the "follow-up" meetings our time has been very well occupied. The seating accommodation at our Sunday meeting-place in the city is limited and prevents us from having as large attendance as we would like. Our efforts to get another place have been unsuccessful.

We are now every second or third month having what we call "home gatherings," when all the brethren in the suburbs, etc., join in a combine meeting. On the last occasion we had the use of the Deutsche Church (it not being in use on account of so many being interned), and we had an attendance of about 300. We have, regularly, afternoon and evening meetings every Sunday in five places in the district, and seventeen week-night meetings. Then we have also calls upon us for "follow-up" meetings in districts beyond our own.

Last year we had a convention under the auspices of the Society, resulting in a most uplifting time for all. We would like another if we can induce the London friends to move; and we are still hopeful that we may succeed. There are, of course, no excursion fares here since the outbreak of the war, but everybody is employed, and money is being spent freely. We have a nice number of young men in our meetings; and as you know, they are under a severe test just now. I am pleased to say that their faith in him to whom they have consecrated themselves is unwavering, and they are prepared to show their loyalty to the Lord even unto death, and despite all the pressure that may be brought to bear upon them by the powers that were. We think that the British thinking people are being sobered by this war now. Of course, we know that we are the Lord's peculiar care, and that no evil can befall us, everything being of his permission.

And now, with much love in the Lord from Sister McCloy, myself and all our household, I remain

Your fellow-servant in the Lord,

THOMSON MCCLOY.—England.

TRUTH STANDS MAJESTIC AS THE CLIFFS

DEARLY BELOVED IN CHRIST:—

I received your kind letter telling me of Pastor Russell's death. He rests from his labors and his works do follow. How true this is of him! My daily prayer before the throne of grace is that we may be strong enough to carry out the noble work he has left us to do. We should endeavor to grow stronger all the while; for it does seem as if the blessed Master thought we were able to carry on this grand work now which was so well done by our dear, faithful Pastor.

How many times daily do I thank our dear Master for sending us such a teacher as our beloved Pastor was! We will certainly miss him, although it had never been my pleasure to meet him. I always looked forward to having the pleasure of doing so sometime.

We are very isolated here—no one of like precious faith. They will not even let one of the pilgrims speak here. It makes life almost unbearable. My daughter is such a good Bible student and longs to get near some class. I am trying to teach the truth to all my little ones, and we have our music in our home every eve. Pray for me, for it is a great undertaking it guide these little feet alone. I have been a

widow for three years and I need your prayers, and be assured you have mine daily.

Let us go on with this grand work until, like our Pastor, we hear the sweet words, "Well done." May we be just as well prepared as he was, and I feel all will go well for us. I am always so glad to hear from the Bethel Home.

Please pardon me for taking so much of your time, but I feel as if I must tell you a little of my life experiences, and how I came into present truth. It was just a short time before my husband's death—about a week, I suppose. We were in the South for my husband's health, when one day a book agent came to my house. I would not talk to him at first, but I saw the title "WATCH TOWER" on a paper in his pocket, and immediately became interested, because several years before I had seen and read some of them, but could never get any more.

We bought the books and my husband would have me read to him from them. He did not live more than one wee afterwards. So I have found a great deal of comfort fro the books. The man who sold to me was a dear, good pilgri He came back to our house when he heard of my husband death, and gave a lecture, and I found more relief from t sweet, simple story, the way he told it, than ever before; a I have been tried as by fire since coming into the light. B the truth stands out as majestically as the cliffs along t shore that are lashed by the waves. When the furious storn abate, the cliffs are there just the same. So it is with m when my people and my friends turn me down, the tru stands there just as plain as ever, and I can say, "Why c they not see, too?" Oh, what a joy to know that I have co from darkness into day! God bless you and keep you all, the prayer of

Your humble servant, MRS. ANNA BROCKWELL.—Mo.

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OUR "BLESSED HOPE"

"Waiting for that blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ."—Titus 2:13.—Diaglott.

St. Paul here speaks the sentiment of his own heart and that of every truly consecrated child of God who is waiting for the full consummation of his hope and for the appearing of the Lord Jesus Christ, that he might be with him forever in glory. Hope and faith are inseparably allied, for there can be no real hope without a well-grounded faith.

Hope means a keen desire for a good thing, with the expectation of receiving that thing, and with the belief that when received it will afford great joy and pleasure. We do not hope for a thing which we do not wish, but for that which we greatly desire. There must be, however, a sound basis for that hope; for without some sure foundation upon which to build there could be no continuing, abiding hope of receiving the good thing.

What is it that all intelligent creatures most desire? All will answer, "Life everlasting in a state of perfect happiness." Yet there might be a strong desire for life, and no hope whatever of receiving it. But in due time all will have an opportunity to obtain life everlasting.

THE HOPE SET BEFORE THE CHRISTIAN

For what great thing, then, do we now as children of God hope? What do we expect to receive? And to what are we looking forward with rejoicing? Is it that we might wield a golden sceptre and exercise power over others? No; for that would be selfish ambition. Is it that we might be like unto the angels? No; for we are not called to that position. Or that we might get away from this earth and thus see greater things than others of God's human creatures see? Could any such hope inspire with zeal and love and willingness to sacrifice everything else to obtain it? Without the one great thing for which we really hope, all other things would fail of accomplishment.

Standing as we are today in the very last hours of the Gospel age—a fearful and wonderful time in which to live—and looking back over the way we have traveled, we as children of God do well now to pause and with sobriety of mind ask, Why do we find ourselves in our present position? Behind us we have left earthly homes, earthly friends, earthly hopes and prospects, earthly ambitions and desires. What is the reason? With one accord we answer, Because of the blessed hope that is set before us. And what is this hope? It is that we might have life everlasting on the divine plane; that we might see and be like Jesus, who redeemed us from death and called us out of darkness into the glorious light; and that we might behold Jehovah in his grandeur, receive his loving smile and hear his words of approval.

If we have such a hope as this, there must be good reason for it. How could imperfect creatures such as we dare have so wonderful a hope? It is not because there is merit in us deserving of such great favor, but because God in his loving-kindness has made provision that we might have this wonderful blessing, because he has promised it to those who exercise faith in his great arrangement and who strive with joyful hearts to obey his rule and comply with the terms that lead to a consummation of such a hope. Therefore the basis for that hope is faith in the exceeding great and precious promises of God.

The Apostle Paul advises us that "faith is the basis of things hoped for, the evidence of things not seen." There might be a hope based upon vague and uncertain testimony, but such a hope would not bring joy; for it would not bring full assurance of receiving that for which we hoped. Hence the importance of seeing that our hope has a sure found tion. Many who claim to be Christians say, "We hope to g to heaven"; yet they are filled with fear and superstition. The have no desire for the second coming of the Lord and h glorious revealment. They do not possess that blessed ho which yearns for the coming of the day when they shall s him face to face. The reason for this is that what hope th have is based upon credulity, and not upon faith.

A hope that is based upon credulity merely has the wo or opinion of another as to what the future holds. A ho that is based upon faith has the unimpeachable promise the everlasting God that the things for which the Christi hopes are absolutely certain if he continues faithful unto t end.

BEGINNING OF OUR HOPE

Since no one can have hope without faith, so none c have faith without knowledge. "Faith cometh by hearing, a hearing by the Word of God." It therefore follows that t one who knows not of God cannot have the blessed hope me tioned by St. Paul in our text. The Apostle points out o original condition, and then shows us how we are led to t blessed hope. "Wherefore, remember that ye being in ti past Gentiles in the flesh, who are called uncircumcision that which is called the circumcision in the flesh made hands, that at that time ye were without Christ, being alie from the commonwealth of Israel, and strangers from the co nants of promise, having no hope, and without God in the wor but now in Christ Jesus ye who sometime were afar off made nigh by the blood of Christ."—Ephesians 2:11-13.

The hope of the Christian is progressive. First he the desire to live everlastingly. He hears the words of Jes saying, "I am the Way, the Truth and the Life; no m cometh unto the Father but by me" (John 14:6); and, "T is life everlasting, that they might know thee, the only t God, and Jesus Christ, whom thou hast sent." (John 17: This knowledge gained from the Word inspires a hope that might attain unto this life.

The hope of many is that they may escape eternal t ment. Such is not the Christian's hope. That could not a hope attended with joy such as is contemplated by the te Having now gained some knowledge of the way leading life, such an one begins to progress in hope; and to him Apostle says, "This is the promise that he hath promised even eternal life." (1 John 2:25) Thus the searcher truth sees that eternal life is promised to some. He may a Why do not all have life everlasting? The Scriptures ansv Because death—the absence of life—is the penalty for s our first parent brought this penalty upon us by disobedien and by inheritance we are all now imperfect. Our pres hope is inspired by the fact that Jehovah, through Ch Jesus, has made provision for the satisfaction of that one fense of Father Adam's. "For if by one man's offense de reigned by one, much more they which receive abundance grace and of the gift of righteousness shall reign in life one, Jesus Christ. Therefore, as by the offense of one ju ment came upon all men to condemnation, even so by righteousness of one the free gift came upon all men u justification of life."—Rom. 5:17, 18.

SUCH A HOPE DEPENDENT UPON CONDITIONS

While Jehovah has made provision that all who obedient to his law may live everlastingly upon some plane,

He has set this blessed hope before a limited number and has made it dependent upon their compliance with certain conditions. What are the conditions? We answer: They are (1) Faith in the merit of the precious blood of Jesus; (2) Justification; (3) Spirit-begetting; (4) Sanctification; (5) Transformation; (6) Suffering and tribulation. Ultimately comes the realization of the hope—the receiving of the glory of God. Let us consider these conditions in the order named, to the end that our hope may be strengthened.

FAITH IN JESUS' BLOOD

It has pleased God to arrange that those who may entertain this blessed hope shall base that hope upon the merit of Christ. Every doctrine is to be tested by the ransom-sacrifice. It is the square, the infallible rule, by which we are to measure every doctrine that is presented for our investigation. If we find that any doctrine does not square with the ransom-sacrifice, we may be absolutely certain that such doctrine is false.

The Apostle Paul presents this argument: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto the present time, but some are fallen asleep. After that he was seen of James; then of all of the apostles. And last of all, he was seen of me also, as of one born before the due time." (1 Cor. 15:1-8) Faith in the shed blood of Jesus means a recognition that we are sinners by nature; that Jesus died to save us from our sins; that he rose again and appeared in the presence of God for us. Knowing these facts, and relying on them, we have faith.

JUSTIFICATION FOLLOWS

Justification means to be made right with God. Nothing imperfect is right with God. Before we can be justified, however, some one must stand for us and make up for our deficiencies. After Jesus had ascended on high, he appeared in heaven and presented the merit of his sacrifice on behalf of all who should come to Jehovah through him during the age of sacrifice. (Hebrews 9:24) If we believe and rely upon these facts, and present ourselves in full consecration by surrendering our will to do God's will, our Lord Jesus imputes to us a sufficiency of his merit to make up our deficiencies. Thus we stand before God as perfect human beings, and he counts to us, or imputes to us, righteousness, thereby justifying us.—Romans 4:1-11.

"It is God that justifieth." This justification is granted upon condition that we become a part of the sacrifice of the body of Christ. Therefore our consecration must precede our justification. God now accepts us and begets us by his own spirit to the divine nature. As St. Paul puts it: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us."—Romans 5:1-5.

According to St. Peter, all such are begotten to a hope of life through Christ Jesus, "to an inheritance incorruptible [which means the divine nature] and undefiled, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter 1:3-5.

SANCTIFICATION NEXT IN ORDER

Sanctification means to be completely set apart for the purpose of Jehovah, according to his holy will. "This is the will of God [concerning you], even your sanctification." (1 Thess. 4:3) Now, we have left all to follow in the footsteps of the Lord Jesus, obeying the Father's will, saying as did our Master, "Lo, I come to do thy will, O my God!" This setting aside of ourselves to do the Father's will means that now, as new creatures, we shall walk in newness of life while in the flesh, the complete sanctification, or setting aside, being when we have received our glorious new bodies in the first resurrection. But how is this sanctification to be accomplished? The Lord Jesus said, "Sanctify them through thy truth; thy Word is truth."—John 17:17.

THE TRANSFORMATION PROCESS

The transformation is the process of bringing us to full and complete sanctification, preparing us and making us meet for the Master's use in glory. St. Paul exhorts, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove [try—put to the test] what is that good and acceptable and perfect will of God." (Romans 12:2) The transformation into the likeness of our Lord is accomplished by feeding upon the Word of God, appropriating it to ourselves, and having our characters developed in harmony with the principles thereof. For this cause the exceeding great and precious promises are given. When we enter the narrow way, we begin to hear the words of the Lord saying to us, "All things heretofore written were for your learning, that ye through patience and comfort of the Scriptures might have hope." (Romans 15:4) And thus we see that our hope increases as we feed upon the blessed Word of promise.

For our benefit the Psalmist has said, "Thou hast seized hold of me by thy right hand; with thy counsel thou wilt guide me, and afterwards take me to glory." (Psalm 73:23, 24—Leeser) Jesus is the right hand of Jehovah here mentioned; his Word by which we are sanctified is his counsel; and thus being led on we shall be received into glory—the full consummation of that blessed hope! Again the Lord through the Psalmist said, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32:8) The eye is a symbol of wisdom; and his wisdom is expressed in his Word. Thus by his Word he leads us on to a fuller appreciation of our blessed hope.

Again we read, "Trust in the Lord with all thine heart, and lean not unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5, 6) "And thine ear shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the left." (Isaiah 30:21) The voice here mentioned is the Word of God, written before we knew of it, before we were born; therefor it is said to be behind us. Thus he assures us again that he will guide us by his Word.

This transformation comes to us gradually, as one beholding the Lord's face in a mirror. St. Paul says, "But we all, with open face, beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."—2 Corinthians 3:18.

TRIBULATION AND SUFFERING NECESSARY

But this wonderful transformation does not come to us with ease and comfort; for, as the Apostle says, "Through much tribulation must we enter the kingdom." (Acts 14:22) "It is a faithful saying: For if we be dead with him, we shall live with him; if we suffer with him, we shall reign with him." (2 Timothy 2:11, 12) We shall experience that blessed hope, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6) Who would care to enter the kingdom of the Lord amidst ease and comfort when our Lord endured such great suffering on our behalf? Truly the poet has expressed the sentiment that should be in every Christian's heart:

"Must I be borne to Paradise
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy Word."

SOME THINGS THE CHRISTIAN MUST SUFFER

Any suffering that is endured for righteousness' sake may be counted as profitable. Physical suffering often results from faithful service. For instance, the feet of the dear colporteurs grow tired and sore from long journeys and the entire body becomes worn and weary. This suffering results from faithful efforts in trying to deliver the message of God's love to others of the groaning creation. Faithfulness in any branch of the Lord's service brings physical suffering, and one may be said to be laying down life in the cause of the Master when faithfulness in service entails suffering and destroys physical vitality and energy. But the glorious hope set before the Christian impels him on, and fills his heart with joy when he contemplates the Psalmist's words: "Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

Sometimes one suffers mental anguish because of his own fault or mistake. The new creature resides in an imperfect earthen vessel and is striving to overcome the weaknesses and besetments of the flesh. Failures result; and there is much suffering of mind, and sometimes the disposition to feel that he has been cast off from the Lord's favor. Hope, however, revives when he calls to mind the precious promises of the Lord: "If any man sin, we have an Advocate with the Father,

Christ Jesus the righteous." "Let us therefore come confidently unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (1 John 2:1; Hebrews 4:16) "Blessed are they that mourn; for they shall be comforted."—Matt. 5:4.

Being misunderstood is the cause of much suffering. So it was with the Lord himself. Of him it was written, "I have trodden the wine-press alone, and of the people there were none with me" (Isaiah 63:3)—because they could not understand him. Even so it is with those who are his followers. They are misunderstood by the world, and often misunderstood by the brethren. One may try to do right in the faithful performance of his duty. Being misunderstood by another brother, his motives are impugned. His brother may, therefore, become a conscientious busybody and unwitting persecutor.

Trouble in the homes of the consecrated and in the classes is very frequently the result of a misunderstanding. Such experiences bring fiery trials. The church is now in the midst of experiences of this kind, and many think it strange. St. Peter responds, "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you; but as you partake of the sufferings of the Anointed One, rejoice; so that at the revelation of his glory you may rejoice exultingly."—1 Peter 4:12, 13.—Diaglott.

Because of the Christian's faithfulness in maintaining his stand for the principles of righteousness, he is persecuted; and such persecution would become unbearable, even overwhelming, except for the blessed hope that is set before him. In the time of keenest suffering he calls to mind the precious words of the Master; "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matthew 5:10-12.

THE PURPOSE SERVED BY TRIBULATION

Jesus proved his loyalty and obedience to the Father's will by the things which he suffered. "The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord." (Matthew 10:24, 25) The Lord said concerning St. Paul, "For I will show him how great things he must suffer for my name's sake." (Acts 9:16) And so it is with all of the Lord's followers who would continue faithful unto the end. To be counted worthy of suffering implies that there is a glorious prospect in the future, that the Lord has in reservation some great prize. Inspired with such a blessed hope the Apostle wrote, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." (2 Corinthians 4:17, 18) They are the unseen things for which we hope. The Christian possessing such hope of glory rejoices in tribulation, and therefore patiently endures the same.

That our hope may grow brighter, our faith must grow stronger; and to accomplish this, trials, tribulations and tests must come. The Apostle likens our hope to an anchor. A ship tossed by the storm drops its anchor for safety. The anchor would be of no value without a strong line and a solid place in which to fasten the anchor. The anchor therefore represents our hope; the line or cable, represents our faith; and the sure fastening of the anchor is in the exceeding great and precious promises that God gives to assure us of entering into glory. As St. Paul says, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, we who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Hebrews 6:17-19) If our faith is strong in his precious promises, our hope of entering into life everlasting will be strong; and we shall be very desirous of knowing the rules whereby we may enter into the fulness of life and of conforming ourselves to those rules.

WHAT ARE THE REQUIRED RULES?

The Apostle Peter lays down these rules explicitly, saying: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." (2 Peter 1:4-10) Let us now measure ourselves to see how we are coming up to these rules.

The Revelator says, "And he that talked with me had a golden reed to measure the City." (Revelation 21:15) John, the Revelator, pictured the church. The golden measuring-rod represents the divine truths given to the church, whereby each member may measure himself.

The first of these rules is a strong and abiding faith; and to this the Apostle says add virtue, which means fortitude, the standing firmly upon the precious promises and developing that Christian character which nothing can shake. To this we are to add knowledge, which means a knowledge of the exceeding great and precious promises. Having acquired this knowledge, we must rely completely thereupon; and this constitutes our faith in God's Word. Hence to grow in faith we must grow in knowledge. To these we are admonished to add temperance, meaning self-control, or moderation in all things. And to these we are to add patient endurance, which is one of the crowning attributes of Christian character, and which results after many and severe trials of faith. We must learn to be patient with the babes in Christ, patient with those who are more fully developed, patient with the slow and stupid, patient with the excitable and quick-tempered, patient with the blundering ones, forbearing one another. To forbear means to be patient under provocation. The Lord permits these trials to come to us for the very purpose of developing the quality of patient endurance; and hence we find amongst our number some slow, some stupid, some excitable, many blundering, but all striving for one end, all having the same blessed hope. These light afflictions which endure but for a short season, serve to polish us and to make brighter the hope set before us, and ultimately lead to glory.

The measuring-rule further requires us to develop godliness which means a joyful and loving conformity to God's holy will, thereby proving our love for him, thus growing God-like. (1 John 5:3) Furthermore, the rules require the development of brotherly-kindness, which means duty love of the brethren acquired by putting into operation the Golden Rule. Finally, says the Apostle, we must develop love in its highest form which means an unselfish desire to do good and the doing of good to others at a sacrifice to ourselves. The putting on of such love leads to perfection.

THE GLORY OF THE LORD

If thus we continue diligently and faithfully to the end what will be the result? The Apostle says: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Ah! what a wonderful blessing that will be—to be made in the likeness of our Lord and Master! The attaining of this glorious hope means to receive life everlasting, life inherent—immortality. (1 John 3:2, 3; Colossians 3:3, 4) It means that we shall dwell in the house of the Lord forever and behold his beauty. In all the ages to come the members of the bride class will continue to increase in knowledge. (Psalm 27:4) It means that those who reach this glorious consummation of their hope shall shine forth as the brightness of the sun in the firmament.—Matthew 13:43.

Jesus is head over all things, and those who enter with him into the kingdom shall be joint-heirs with him of the glories and wonders of that kingdom. Concerning these the Prophet of the Lord has said, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." (Isaiah 62:3) With Christ Jesus, those who reach the fulness of this hope, shall bless and uplift the human race, shall wipe away all tears and bring joy to every obedient heart. As the poet has aptly said:

"And thou with grace and glory crowned
Mayest lavish blessings all around."

Then, dear brethren, what shall we do? The Apostle answers: "He who hath this hope in him purifieth himself even as he [the Lord] is pure." (1 John 3:3) None but the pure in heart can truly and honestly entertain this hope. When we speak of the pure in heart, we are not to be under-

stood as meaning perfect men and perfect women in the flesh, perfect in every word and act and thought; for we have God's Word that there are none such. But we know from his Word that the Lord makes up for our unwilling imperfections. Being thus grounded in the faith, and having set before us this glorious hope, we shall seek to cleanse ourselves from all filthiness of body and mind, perfecting holiness in the fear of the Lord.

"But the blessed hope of sharing, Lord,
Thy glory from above
Is linked with that most precious thought—
Thine everlasting love."

MANASSEH'S SIN AND REPENTANCE

[The first ten paragraphs of this article were reprinted from article entitled "Manasseh's Transgression and Repentance," published in issue of November 15, 1898. The last four paragraphs were reprinted from article entitled "A Dishonor to His Father," published in issue of July 15, 1905. The remainder was reprinted from article entitled "Divine Justice and Mercy," published in issue of June 15, 1911. Please see the articles named.]

MY BEST AND TRUEST FRIEND

"How shall I praise thee, Savior dear,
For this new life so sweet,
For taking all the care I laid
At thy beloved feet,
Keeping thy hand upon my heart
To still each anxious beat!

"Oh, thou hast done far more for me
Than I had asked or thought!
I stand and marvel to behold
What thou, my Lord, hast wrought,
And wonder what glad lessons yet
I shall be daily taught."

JOSIAH'S GOOD REIGN

[The first paragraph of this article was reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. Paragraphs 2 to 10 inclusive were reprinted from article entitled "A Good Son of a Bad Father," published in issue of August 1, 1905. The remainder was reprinted from article entitled "A Godly Young King," published in issue of June 15, 1911. Please see the articles named.]

FINDING THE BOOK OF THE LAW

[The first two paragraphs of this article were reprinted from article entitled "The Lost Book Found," published in issue of November 15, 1898. The third, fourth and sixth to tenth paragraphs inclusive were reprinted from article entitled "Thy Word Was Found, I Ate It," published in issue of August 1, 1905. The remainder of the article was reprinted from article entitled "Finding a Lost Bible," published in issue of July 1, 1911. Please see the articles named.]

THE COLPORTEUR FIELD

"Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14:15.

Below we present extracts from a typewritten bulletin issued by the Colporteur Department some time ago, and sent to all the workers in the field. Throughout the Winter over 300 of this noble band of sacrificers have braved both storm and cold, and each month have received a bulletin from headquarters, giving crisp and up-to-date information respecting conditions at home and abroad and containing advice and letters of special interest and comfort. This bulletin has served those afield so well, and proved to be such a blessing, that it has been thought well to continue it throughout the Spring and Summer.

About three years ago there were upwards of a thousand colporteurs at work; but when the world-war broke out and disturbed business in every country for a time, many were obliged like St. Paul of old, to resort to "tent-making" for a time. Now that business improvement is general, and colporteurs afield find wonderful opportunities for placing the message of the kingdom, and report their business good, we would not be surprised to see many of the veterans of this class return to their first love, remembering that "he that reapeth receiveth wages and gathereth fruit unto life eternal."—John 4:36.

"THE HARVEST IS WHITE"

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matthew 9:37, 38) While thus praying, let us each consider his share in the same and see if he cannot increase his efforts in forwarding the message in this, the most wonderful period of the age—when the world is waking up and signs are multiplying on every hand that the overthrow of the present order is fast approaching, to make ready for the new order of a thousand years of peace, to be inaugurated by Messiah's kingdom! Following are the extracts from the colporteur bulletin and a few letters from those afield:

"DEAR FELLOW SERVANTS IN THE LORD:—

"What might be termed the Colporteur's Season begins in the Spring and continues throughout the year until the holidays. During these months the colporteur usually obtains the best results.

"The past year has been a prosperous one in the industrial world, likewise to the colporteur, for the success of the latter is usually proportionate to the success of the former.

"Big business reports that 1917's outlook is not a shade less favorable than was the past year—in fact, promises to eclipse it.

"As has been remarked in the previous monthly letters, increased interest in THE WATCH TOWER publications is found everywhere. An Ontario colporteur writes: 'I find quite a number who bought the books some years ago, and have read them; others are interested with a talk on the coming kingdom. I find many hearing ears.'

"From New York State a colporteur writes: 'It is a common occurrence to meet those who are reading the STUDIES and have sufficient interest to stand for the teachings even to endurance of persecution. The truth is finding its way into the hearts of the truly humble.'

"From Florida we hear: 'I find many who are disposed to give good attention to the message of present truth.'

"A California colporteur writes: 'I find a great many are more anxious than ever to obtain books written by Pastor Russell.'

"From Washington come this: 'Have found many interested ones who have read borrowed volumes or sermons.'

"A Minnesota colporteur advises: 'I notice quite a difference in the attitude toward Brother Russell and his work.'

"A successful Virginia colporteur writes: 'Enclosed find an order for 100 hz (hell towers.) The reason I am ordering so many is that I use them in connection with my canvassing. I put about six in my pocket when I go out to canvass, and sell them for 5c each, or take orders. I have sold a few every trip. I show it only when people fail to order even Vol. I. They will often say, 'I don't believe in hell.' Then I explain what the pamphlet teaches, and they are anxious for it.'

"From Arkansas we hear: 'It is surprising to see how the people take to the SCENARIO—men, women and children. They seem able to comprehend it—the pictures interest them, and the lessons are short and condensed. One young man who had studied evolution was interested in the first lessons in the book on the creation of the earth. He said that he could not believe the earth was created in six twenty-four hour days. Another man told me he had a discussion with an infidel and answered all his objections from the SCENARIO; and now he carries it around with him and settles every argument with it.'

"Another colporteur, ten years in the service, writes from Virginia: 'The past year has been the most blessed and successful of my ten and one-half years of colporteur service, not only in the sale of books, but also in the number of grains of wheat gathered. We have knowledge of several who now are rejoicing in present truth as a result of our recent la-

bors. It has been a very busy year. Often I am out evenings talking to the interested ones; and the present year bids fair to be as busy, if not more so. Many who are interested desire me to call again; and we are doing our best to help them along.'

"From Utah we hear that 'the harvest work is great. Although not placing so many volumes, yet we find a great many whose minds are opening up to the great truths of God's Word. I had a sweet experience canvassing a lady—was very busy, could hardly give me time. I left her a Do-You-Know? tract. The following day, when I was going along the next block, one of her neighbors said, Mrs. Forshaw wants to see you. When I met her she said, I read your tract through, and I became so interested that I wanted more. She ordered the six volumes.'

"Another writes: 'About six weeks ago I called to see a lady who had attended the PHOTO-DRAMA. She talked with me in her parlor; and a young man, her son, was in the room, but apparently engrossed in his newspaper. I told her about the books; and finding her not inclined to buy, I told her as much as I could of the plan of God. When I arose to go, the young man put aside his paper and said, 'I'll take the books.' I delivered them. He has since read the six volumes, and is convinced that he now has the truth. Evidently he is in a consecrated condition, though from the world. He took the first volume to the Baptist minister, and requested to be baptized. The minister said that Russell was the greatest impostor of the 20th Century. He did not join the minister's church. Then he wrote to Brooklyn to find if there were any interested in Boston; and you can imagine his joy when he sat in the hall with over 400 of like precious faith. I feel that we must be using every minute to spread the truth. People are hungry as never before. Thank God for the arrangement of the harvest work that gives us a share!"

We append herewith a letter from our colporteur brother, Joseph Greig, which is self-explanatory:

"DEAR FRIENDS:—Enclosed find letter replying to communication I had in a local paper. Have not called on the party as yet. I am of the same opinion as outlined in a recent TOWER regarding the changing sentiments of the people. My letter also appeared in the *Des Moines Register*. The newspapers present a big field for feeling the public pulse. Brother Woodworth was quite successful along this line.

Faithfully, JOSEPH GREIG."

Following is the letter referred to by Brother Greig: "DEAR SIR:—I was much interested in reading your communication in tonight's *Messenger*. You are evidently a student of prophecy, in which I, too, am much interested. May I ask you to call and make yourself known to me, as I would surely like to meet you and have a talk with you. If you are a resident of ——, it might be that you would enjoy meeting with a small company of others who also are interested in the study of the future in the light of the Scriptures. Assur you of my desire to meet you, and trusting that I may h the pleasure of your acquaintance in the near future, I very sincerely, G. P. ALLARD.—*Iowa.*"

Here is an inspiring letter from a couple who have been the colporteur service for many years:

"DEAR FRIENDS:—Greetings in the name of our dear deemer. Enclosed please find Money Order for $——, books ordered yesterday. Our territory has been worked o and over for the STUDIES. Now we are placing the SCENAR and the MANNAS in the same homes where the STUDIES ha been sold. People will read them who would not read STUDIES.

"Our hearts are being greatly refreshed in overcoming so of the bitter opposition against the truth. The dear L has given us great victory in overcoming the fear of what m might do to us. We never have experienced such joy and pe in the midst of bitter opposition. The little town of —— has been greatly stirred by one of the D.D.'s who tried to hinc the Lord's work. The dear Lord showed how he could use weak, broken vessel to confound the wise. The D. D. tried have a public burning of the STUDIES; but the people refus to cooperate. They said that we had been in their homes a had manifested a nice spirit; that our books seemed to be cording to the Bible; and that they were going to read the We know of only one burning the book thus far. We ask to have an interview with the D. D.; but he refused, sayi that I would come with the intention of convincing him th he was wrong. This was the best advertisement he could ha given us. Some of his flock said that his foundation was very strong if he feared that one woman could upset him.

"How we pity these blind leaders! How glad we are th soon all the blind eyes shall be opened! We bore with h until he slandered our beloved Pastor's character from t pulpit. Then we distributed 1,200 B. S. M.'s—'Why the Prea ers Attack Pastor Russell.' We have also started a series chart talks. We had twenty out at the first meeting; and th are anxious for us to continue the meetings. We are not stro physically, so cannot keep at the work as we would like. H we do thank the dear Lord for the little share he has giv us in this glorious work, and we are looking forward to t time when in glory we can do his will perfectly. Continue pray for us, as we do for you daily. With warmest Christ love to you all,

"Yours in joyful service of our King,"

J. & E. HETTENBAUGH."

"P. S. We want to thank the dear one who is helping colporteurs materially—and the dear Lord, too."

Prospective colporteurs should write us at once for inform tion respecting territory, etc. Our Colporteur Department keeping close watch upon the field, and from Bradstreet's other sources is obtaining reliable information respecting con tions in practically every section of the country.

SOME LETTERS OF INTEREST

REAL TEACHING OF BIBLE VS. THE CREEDS

DEAR BRETHREN:—

I heard Brother Russell preach once at the London Tabernacle; and though we shall never meet again in the flesh, his warm hand-grasp will never leave my memory.

I was brought up a baptized member of the Calvinistic Presbyterian church of Ulster. When I reached manhood I deliberately concluded that a God capable of dooming his creatures to eternal torture must be the essence of hate, and therefore unworthy the worship of any intelligent person.

I had always been a student of the Scriptures, but the fixed ideas of the trinity, hell and human immortality with which I had been saturated, prevented my really understanding them. I therefore abandoned them as well as the Presbyterian creed, taking refuge in agnosticism and indifference.

Passing through our showroom one day my attention was called by the head clerk, who was a papist, saying, "This man (a colporteur) wants me to buy and read THE DIVINE PLAN OF THE AGES, which the priest would not let me read."

Not being under such control, I bought the book. I read it and, noting its appeal to reason, I reread it, referring to the Scriptures cited. This induced a new study of the Bible, which proved to me that the creeds, irrational and illogical in themselves, wholly misrepresent the plain Bible teaching.

I then bought the other five volumes, which confirmed the strong impression created by the first one. I have since bought and circulated many copies among my friends.

Invoking upon you the divine blessing, I remain

Your fellow-servant., R. C. LEES.—*Eng.*

MAY THE KEYS BECOME INCREASINGLY PRECIOUS

DEAR BRETHREN:—

The news that our beloved brother and pastor had b called away caused a deep impression amongst us. We rea our loss to be very great, the extent of which can be appreci only by those who have enjoyed the same spiritual fellows with him, and have learned to love his words of sane cou and exhortation as "meat in due season." Verily his minis tions to us, as "that faithful servant," have been character by unabating zeal and love; and we earnestly pray that works (the result of faithful service and loyal devotion), key which has unlocked so much of present truth, may bec increasingly precious and more encouraging as the day of deliverance draws nigh.

As members of the I. B. S. A., we desire to assure of our united, loyal and continued support in the wor which we have been privileged so far to engage; and we t with increased vigor to accept the added responsibilities wh we understand, devolve upon every branch of the SOCIET the result of our great loss.

While our hearts are wounded by our dear brother's moval, we rejoice to think that his is the reward of the f ful, and that he is now crowned at the hands of the Master, whom he loved and for whom he labored so much. pray that all our dear brethren will more zealously endeav emulate the beautiful examples which characterized his life, so that when the call shall come, each one may be f as faithful a follower of our dear Lord and Master. much Christian love,

Your brethren in Christ, SYDNEY CLASS.—*Australi*

SERIOUS MISTAKE MADE BY SOME

DEAR BRETHREN:—In the issue of THE WATCH TOWER of June 1, 1916, article on "The Harvest Siftings," page 172, is found this clear, concise statement, "The BOOK, 'Food for Thinking Christians' (now out of print), published and circulated during the year 1881, I no longer commend, because it is less systematic and therefore less clear than later publications." Then in the same article reference is made to two other publications, "The Three Worlds," and "Day Dawn," and answer is made to a suppositional question as to whether these are considered profitable books to loan to truth seekers. The reply is, "Certainly not!" Then are given cogent reasons for the reply. It seems almost inconceivable that the clearness of the language could be misunderstood; but such is the fact.

The issue of THE WATCH TOWER (the Journal, not book) of Jan. 15, 1910, treats the subject of "Where are the Dead?"—likewise every text in the King James Version of the Bible, containing the word hell. This issue is usually referred to by the friends as the *"Hell Tower."* On the top margin of the front cover is the suggestive expression, "FOOD FOR THINKING CHRISTIANS." Now, how any thinking Christian could confuse this expression with the title of a book, I cannot imagine; yet that is just what has resulted in some instances.

To my astonishment some of the dear friends have told me that since the item above referred to in the TOWER of June 1, 1916, came to their attention, they had burned the "HELL TOWERS" they had in their possession, "thinking" that this was in line with the suggestion as noted.

This matter seems of sufficient importance to merit your attention, in order to save some of the unthinking Christians from unwittingly cooperating with the enemies of the truth by burning what you commend and send forth for enlightening the blinded minds of Satan's dupes.

With ever increasing love and abiding confidence in you, dear brethren, I am, by his kind favor,

Your brother and fellow-servant in the Lord,

W. M. WISDOM.—*Pilgrim.*

AS TO THE DESERVING

Frequently mention has been made in THE WATCH TOWER regarding schemes worked by various people for securing alms or donations from the friends. We have recently received a number of letters, some of them enclosing missives from a person in Georgia. These letters have a very pitiful tone, and would naturally work upon the sympathies of any who are seeking to serve the Lord. A brother who recently made inquiries into the case writes as below. As we have suggested before, we believe that it would be wise for the friends to exercise more caution regarding solicitations for funds, by letter or in person. The brother's letter follows:

DEAR BRETHREN:—

"The individual knew but very little about his Bible, could not locate the chapter (John 12:1) in which the lesson was to be found, knew nothing about consecration, etc. Would state further that the individual was given a cow by the readers of a paper published in Maine, called 'Comfort.' This cow keeps the family supplied with milk and butter, and is a source of income from a calf each year. They have a good house and fine garden spot, free of rent, and about three acres of very fertile land, rent free; and the County pays them $5 per month.

With much Christian love to each and all, and praying our Father's continued love and guidance upon you,

Very sincerely yours in our dear Redeemer.

CHAS. OWENS.—*Tenn.*

RENEW VOWS WHILE SOME FALL AWAY

DEARLY BELOVED BRETHREN:—

Words are inadequate to express to you dear ones the feeling of deep appreciation to you, for so kindly remembering us at this season. The beautiful hymn books were received this morning. The dear Lord has dealt so kindly with us, that our hearts are filled to overflowing. Pray for us; we need your prayers. We have renewed our vows, and as we see many who were once true and loyal fall from their steadfastness, it drives us closer to the One who never forsakes his children.

Truly your sisters and coworkers,

MRS. IDA ZALLMANZIG, MRS. H. A. VARRO.—*Cal.*

"WHAT HAVE I THAT I DID NOT RECEIVE?"

DEAR BRETHREN:—

Greetings in the name of our Lord!

Please find enclosed Postal Money Order for $———, to be applied to the interests of the harvest work, wherever, according to your best judgment, it is most needed. I want to assure you of my cooperation in the future as in the past, and am glad to observe that the work is going grandly on. I am sure we are greatly encouraged with the thought that we did not merely consecrate until Brother Russell's death, but until our own death: "Be thou faithful unto death."

Am still enjoying the SCRIPTURE STUDIES and TOWERS, written by dear Brother Russell's pen. The more I read them the more I feel my responsibility increases. We know the dear brother didn't write these things for fun nor form, but wrote them to impress upon our minds the necessity for putting the admonitions into practice, if ever we expect to gain the kingdom. I assure you I appreciate his great labor of love as much as ever.

Another thought: I feel I have been greatly privileged in the harvest work, yet I have never felt once that I have ever done enough; and no matter what I do in the service there is no praise coming to me; for "what have I that I did not receive?" We are assured that "the meek will he guide in judgment; the meek will he teach his way."

I feel that there are three great things to cultivate—love, self-sacrifice and submission. How it makes us put forth every nerve to yield full submission! But we know that being submissive is the road to happiness—and further, our great enemy is "Self."

I trust I have not wearied your patience in the reading of this epistle, but it is some time since I have written the SOCIETY, and thought a few words would be in order.

Dear brethren, I assure you that all will have my prayers in future as I have offered them in the past. With much Christian love,

Yours by his grace, MRS. DANIEL F. ROBINSON.—*Pa.*

"HIS WRITINGS OPENED THE BIBLE TO ME"

DEAR BRETHREN:—

Though late, accept my heart's deepest sympathy in your great loss—it is also my loss—in the death of our beloved Pastor, C. T. Russell. What could replace on this earth that pen, that eloquent voice, calling the world to Christ! For us it is deep grief, for him joy. What a glorious Christmas must have been his! Oh, that God in his mercy may raise one to continue his work! Not until the last day will it be known the numbers of souls he has been the means of bringing to God. As for me, his writings have brought peace to my soul and opened the Bible to me as no preaching in the nominal church could ever do.

Soon my earthly career will be run. Soon we shall be in the midst of the dreadful world-conflict, when God seems forgotten. All the illusions of this world are passing away. What joy for us to know we shall be called upon! May the Lord Jesus strengthen us, so that our hearts may not fail, and that no matter where we may be, we shall be ready to give our testimony.

May God comfort all the brothers and sisters and assist them in carrying out our beloved Pastor's wishes. I remain,

Your aged sister in the Lord,

SUSANNA RAPPLE.—*Ireland.*

LOYALTY AND EARNEST COOPERATION

TO THE FRIENDS AT BETHEL:—

The passing away of "that servant"—loyal, loving, humble and faithful—has deeply affected the friends in the truth everywhere. We all have great love for him and for the fruit of the spirit he displayed; but we appreciate the fact that those in the Bethel family must feel our Pastor's departure more keenly, having been so closely associated with him for so many years.

The Philadelphia Ecclesia, therefore, by unanimous vote, extends to the Bethel family their great sympathy in this time of mutual bereavement. We pray that our dear Lord will encircle you with his arms of love and give you that peace which passeth all understanding. At the same time we wish to assure you of our earnest desire to cooperate and to assist you in carrying forward the great work which our Lord has determined and has given to us through "that servant." With great Christian love,

THE PHILADELPHIA ECCLESIA.—*Pa.*

"DECEIVING AND BEING DECEIVED"

DEAR BRETHREN:—

I am enclosing herewith a clipping which is self-explanatory. I thank you for mailing the SPIRITISM booklet. We have read it with much interest and profit. We are surprised at the extent to which Spiritism is spreading throughout the world. Not having seen any of the workings of professional spiritualists and mediums, we were inclined to disbelieve that they actually did the things which we read in the newspapers. When I was a young man, thirty-three years ago, two of us sat at a seance with some professed mediums. When the working of the table began, some of us, by prearrangement, directed that the knocking indicate two of us to be the chief mediums, and it responded perfectly. This aroused the jealousy of the professed spiritualists. Our seances were pro-

longed and we met together all winter, often having fifty at our Sunday night meeting. This depleted the attendance at the village church. We had the table move around the room, had it stand on two legs, answer questions, and in this way we entertained doctors and bankers, who often sat with us. However, strange as it may seem, we never thoroughly believed in it.

Since reading, WHAT SAY THE SCRIPTURES ABOUT SPIRITISM? we have been wondering whether one of the demons was assisting us in our seances at that time. Long since, we left the village, and have many times thought of how we used to talk and laugh over the events of the evening, and as to what the crowd would have done to us if they had found out our deception. And now comes the thought that perhaps we ourselves were the ones deceived.

Very truly yours, S. P. GRABILL.—*Mont.*

[We are in receipt of other letters respecting the one published in THE WATCH TOWER of March 15, page 93, and headed, "One of the Snares of the Fowler." We are not surprised that the persons mentioned foregoing were innocent of the power that operated the table at their seances. Hundreds of letters have come to us relating similar experiences. The object in moving the table and in answering the questions is doubtless intended to excite curiosity and to lead on to obsession and later to possession of both mind and body.]

LOYALTY, LOVE AND SUPPORT

DEAR BRETHREN:—

We have noticed the many letters published in THE WATCH TOWER encouraging you and assuring you of the hearty support of the writers. The fact that such a letter has not been sent by the Chicago class should not be construed to mean that those letters do not express our attitude nor that we have been so long in determining what stand we would take with regard to the changes necessitated by the passing from our midst of dear Pastor Russell.

It will be remembered that one of our elders, when speaking at the funeral service of Pastor Russell, expressed the attitude of the Chicago class with reference to the matter. However, it has been thought well by the class to approve the matter by vote. This was done by a unanimous vote, and the secretary was instructed to write you assuring you of our hearty sympathy and prayers according to the Vow and earnest cooperation to the extent of our ability and opportunity. The trial and testing of the church in general seems to be progressing with growing intensity, as we should expect, and therefore we need the sympathy and aid of each other and, realizing that as you have the greater responsibility you would also have the greater trial, we want to especially assure you of our loyalty, love and support in prayer and all possible ways.

Yours in Christ, A. L. SEELEY.—*Ill.*

"CHART OF THE AGES"

DEAR BRETHREN:—

Why not tell speaking brethren through THE TOWER of the great advantage in using the chart in nearly all public lectures? Nearly all of the brethren seem "afraid to touch the chart" with a pointer. Sometimes we almost feel that the public learn more by looking at the chart than from what the average class lecturer has to say. That chart, with its Millennial age, is a wonderful, Lord-given asset in public exposition, and we think should be used more. Brother Russell was very favorable to its use. Cannot you get it used more? The chart interests the public readily, when it is used, which is very seldom. With much Christian love,

Your brother in the service of the King of kings,
C. W. GERDES.—Cal.

"LET HIM DO WHAT SEEMETH HIM GOOD"

BELOVED BRETHREN:—

I want to tell you that the article in THE WATCH TOWER, under the heading, "Harvest Gatherings and Siftings," has done me a lot of good. I think that it was timely. I had heard of some of the things told in this article, but in a disconnected way. Now I am better able to look back with you and see the winding path which it pleased the Lord to cause Brother Russell to tread. There is nothing that he has said that should be an offense to any. As for myself, I am one of those in whom Psalm 119:165 is fulfilled. I love "his law," I have "great peace," and nothing "shall offend" [stumble] me. But as I now note more clearly the Lord's providential leadings in the winding, thorny [and yet flowery] path in which he had been walking, lo, these many years, my heart goes out further to you. My own experiences in the painful and joyous winding way cause me to understand and to sympathize more deeply.

I have noted how the Lord at different times in the past has delayed different publications, for a wise purpose known only to himself at the time of their delay. And although I already knew that it was he who was delaying the publication of the Seventh volume, I now know it still better, and am the better prepared to wait for it. "It is the Lord, let him do what seemeth him good." I think there is no doubt that we have reached another juncture of the harvest period, in which special sifting and testing will take place, and that our hearts will again be pained by the various experiences—the parting with some friends, etc. But, if it shall prove so, again we say, "It is the Lord, let him do what seemeth him good."

Yours in his peace and love, waiting for the kingdom,
ALEX. EVANS.—*Louisiana.*

THINKS THE STONES WOULD CRY OUT

DEARLY BELOVED BRETHREN:—

Often have I felt like writing to you, but knowing of your busy life, I have refrained from doing so. I can now keep silent no longer, as I feel that the very stones around me would cry out. I thank my God daily for Pastor Russell and for the grand work that he has done in conjunction with his beloved colaborers.

Now that we are in the midst of the evil day, we hourly feel the unspeakable benefit of an intellectual understanding of God's glorious plan of salvation, when all the conceivable wiles of the adversary are at work to deceive, if it were possible, the very elect.

As a worthy instrument in the hand of Almighty God Pastor Russell has led the little flock in the four corners of the earth, and patiently shown them how to adjust the "panoply of God." Many are the staunch and loving hearts that beat in South Africa for him today—both black and white—and who, in the name of Jesus (that sweetest name in heaven or on earth) bless the day that by God's command he directed the footsteps of our honored and deeply loved pilgrim brother W. W. Johnston to our shores. His grand example in laying down his life for Christ and the brethren, no less than that of our late and much beloved Pastor, has been an ever increasing daily inspiration to us.

May the Eternal God always be your refuge, and may his everlasting arms enfold you and finally take you to himself when your work on earth for him is done!

With loving devotion, we have the privilege to subscribe ourselves by the grace of God,

Your brother and sister in the Lord,
EDW. W. AND MABEL A. H. GAMBLE.—*S. Africa.*

"SCRIPTURE STUDIES" CHANGED HIS WHOLE LIFE

DEAR BRETHREN:—

While sending for supplies, as contained on separate sheet, I wish to express, as best I can, the void felt by the writer and no doubt by every member of the Bible Students in the loss sustained in the death of our beloved Pastor, Brother Russell. For the past ten years I have feasted on the word of counsel as well as upon the opened Bible as set forth in the SCRIPTURE STUDIES. Could I have known myself thirty years ago as I now understand myself, what a different life I would have led! Words fail to express the uplift in character his teachings have produced. I am now close on to three score and ten, and there remains but a brief time at most when I hope to meet him. In the meantime, I am striving to so run as to win the prize which his teachings pointed out in the Bible. In love and in the one hope, I am

Your brother, B. B. CHANDLER.—*Calif.*

SHIPPING DIFFICULTIES

Since the declaration of war the railroads and other transportation companies are practically under the control of the Government. Shipping of war supplies and food will have preference to all other shipments. We therefore suggest that all classes engaged in the pastoral work, colporteur work and all persons using quantities of STUDIES IN THE SCRIPTURES order sufficient books, literature, etc., to meet the probable needs for six months or more, if possible. These books, etc., might be stored at the various class headquarters and supplied to the members of the class and others as they may desire.

PILGRIM SERVICE FOR COLORED BRETHREN

The SOCIETY takes pleasure in announcing that a pilgrim brother who is able to serve and is well qualified can be supplied by the SOCIETY for the purpose of serving the colored brethren in various parts of the country. Requests for such service should be made to the SOCIETY; and the brother will be assigned in due course of time. This is without expense to the brethren, it being understood, of course, that local brethren will be pleased to entertain the pilgrim brother.

OUR UNDER SHEPHERD

"O Under Shepherd of the flock,
Thou who didst safely keep
The little ones of God's dear fold
While hirelings lay asleep,
Thy watch upon the mountain side
Is o'er; and thou hast passed
Within the palace of the King,
With glory crowned at last!

"Thy lot, O faithful one, was hard;
Sharp were the rocks that tried
Thy weary feet, when thou didst search
The rugged mountain side
For those poor, hungry lambs who strayed
Far from the safe, warm fold,
Led by the hireling's careless voice
Into the darkness cold!

"The Master's staff was in thy hand;
The Master's rod was thine;
They comforted the weary sheep,
They spoke the Word divine.
They led through thorns and briers rude
The weakest and the worst,
Who wandered, in their blindness, far
In paths of sin accursed.

"No burning lake of awful fire
Did thy keen eye discern
To frighten timid little lambs,
And faith to terror turn;
But up the mountain's rugged height,
A path that ever led
From darkness into that clear light
Where dwells our living Head.

"Beyond the shadows thou hast climbed,
But still thy clear voice calls:
'Press onward, little flock, thy God
Is true; no ill befalls
The sheep who walk the narrow way,
The way the Master trod,
The way which seems all loneliness,
But where Faith's eye sees God!'

"The shadows o'er that mountain top
Will lift ere long; and we
Who follow on shall find him there.
And with him Christ shall see.
O thou great Shepherd of the flock,
Whom we, like him, adore,
Be with us till at last we meet
To sever nevermore!"

XXXVIII BROOKLYN, N. Y., AUGUST 1, 1917 No. 15

"WALK CIRCUMSPECTLY BECAUSE THE DAYS ARE EVIL"

article with the exception of the paragraphs below, was a reprint of that published in issue of July 15, 1905, which please see.]

poorly befits an instructed child of God to denounce scorn and contempt those of the poor world whose fail- and lacks in character may be apparent to us. If in respects we have been more nobly born than are many s, have we anything whereof to boast in this regard? at hast thou that thou hast not received? And if thou received it, wherefore shouldst thou boast?" Since we ze more and more as we go on in the narrow way how and how humiliating are our own infirmities, we should to be very pitiful toward the infirmities of the poor, world. And since the Lord is graciously willing to cover many blemishes with the merit of the precious blood, we ot do less than manifest this same spirit, if we hope to easing and acceptable to him. Self-righteousness and a er than thou" attitude will surely separate us from the of the Lord to whatever extent we harbor such a spirit. s search our hearts carefully along this line, for we have y adversary, and our own flesh is very deceitful.

Even though the failings and weaknesses of some of the brethren or of the members of our own family be different from our own, who shall judge that they are less acceptable to the Lord than are we? "To his own Master each servant standeth or falleth." A captious spirit of criticism and of magnifying the faults of others, a desire to show them up in their worst light, may be far more culpable in the eyes of the Lord than are the faults that seem so reprehensible to us.

Let parents and children, brethren in the church—all who name the name of Christ—be of tender compassion toward one another. All have inherited and acquired weaknesses. Our own may be as serious as are those of some whose faults grate upon our sensibilities. Do our best, yet none of us can measure nearly up to the perfect standard. Who, then, are we, that we should sit in severe judgment upon others, whether of the brethren or of those outside, whose responsibility would be far less than ours?

APPLICATION FOR EXEMPTION

ne Government is putting into motion its machinery re- to Selective Draft for military service. Local boards been selected for each county and for various districts in ities. The drawing is now made.

you are on the list of the called ones you will first t for physical examination on the date named in the If you are found physically disqualified you will re- a certificate to that effect, with further instructions the Board as to what to do.

you are found physically qualified and you desire to exemption from military service, then you should file application for exemption. After having been found physically qualified you will have seven days in which e your application for exemption; and you will be given ays' time after the filing of your application in which e proof in support of your claims for exemption.

e have been expecting the Government to publish a of application for exemption, but up to this time none een published. As the calling of the men under the ive Draft Act has now been made, and knowing that of our brethren will be desirous of filing application for tion, and as many have written the SOCIETY for a form plication, we have prepared one, which we publish be- and which may be used, provided the Government fur- no form for that purpose.

APPLICATION

TO THE LOCAL BOARD OF EXEMPTION UNDER THE SELECTIVE DRAFT ACT:

mes now the undersigned..... No. ..... (here insert your name and serial number), and states that he resides at.....in the City of .....; that he has had notice of call to military service under the Selective Draft Act; that he has presented himself for physical examination, and being advised that he is physically qualified, he now makes application for exemption from military service under the provisions of said Selective Draft Act, and claims exemption upon the following grounds, to wit:

(1) Because this applicant was, on and prior to the 18th day of May, 1917, a member of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, a well-recognized religious organization, which has been such religious organization and existing for a period of more than thirty years, the creed or teaching of which said religious organization forbids its members to participate in war in any form; that the religious convictions of the undersigned, this applicant, are against war or participation therein in any form, in accordance with the creed or principles of said INTERNATIONAL BIBLE STUDENTS ASSN.

(2) This applicant therefore prays that he be exempted from military service under the provision of said Selective Draft Act.

(Signed) .....

State of.....SS:
County of.....

....., being duly sworn, upon his oath says that he has read the above and foregoing application for exemption, and is fully acquainted with the contents thereof, and that the matters and things stated therein are true.

.....

Subscribed and sworn to before
me this .... day of ...., 1917
.....
Notary Public.

If you can procure a form of application for exemption use and insert the grounds named in this application.

If you claim exemption on any other ground than that of religious conviction, then insert such additional ground under paragraph marked "2" in the application; and if you claim exemption upon any further additional grounds, insert a third paragraph, and so on. Such other ground or grounds for claiming exemption are set forth in a bulletin issued by the office of the Provost Marshal General and are published in the July 1 issue of THE TOWER, page 204.

HOW TO PROVE CLAIMS

Proof must be made by affidavits. Go to the Local Board and consult the regulations to find out the form number of the affidavits that you must submit for your particular claim.

Ask the Board for the blank affidavits that are necessary in presenting your proof; if the Board has not the forms ask to consult the pamphlet of forms.

Have the affidavits properly accomplished and return them to the Board within the time limit assigned you—ten days from the filing of your claim.

Set out in your affidavit the following: that the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is a well-recognized religious organization and has existed for more than thirty years; that said Association has a branch or church at (the place where you live); that you are a member of said Association and associated with said church; that you are fully consecrated to the Lord, and that you follow the teachings of Jesus and the apostles as set forth and explained in the Bible and in the publications of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and the WATCH TOWER BIBLE AND TRACT SOCIETY; that you are in harmony with and believe the teachings of said Association, which forbids its members to participate in war in any form, and that your religious convictions are against war or participation therein in any form, in accordance with the creed or principles of said International Bible Students Association; that the teaching said INTERNATIONAL BIBLE STUDENTS ASSOCIATION, in mony with those of Jesus and the apostles, are briefly e mized in the following: "Thou shalt not kill." (Ro 13:9) "All they that take the sword shall perish by sword." (Matt. 26:52) "For even hereunto were ye ca because Christ also suffered for us, leaving us an exa that ye should follow in his steps." (1 Peter 2:21) "Fo Son of Man is not come to destroy men's lives, but to them." (Luke 9:56) "No murderer hath eternal life abi in him." (1 John 3:15) "Follow peace with all men, holiness, without which no man shall see the Lord." 12:14) "As we have opportunity, let us do good unt men."—Gal. 6:10.

You may further add to your affidavit the quota from THE WATCH TOWER of September 1, 1915, page column 2, which is quoted in the May 15, 1917, issue of WATCH TOWER, page 151.

Within three days after the production of this proo fore the Local Board, that Board will decide the questio exemption one way or the other. Appeal may be made t District Board, and must be taken within ten days afte tice that exemption claim has been denied by the Local B The Local Board may grant longer time to perfect appea its discretion.

Because of the fact that many of these exemption are apt to arise at the same time in different parts of country, we make the above general statement in the i ests of all of our brethren of the Association who may sire to avail themselves of the provisions of the law fo emption. If any one feels that he should have a lawy assist him, then if might be wise to employ some counsel to advise and conduct his case before the Board. stand ready to advise and assist any of the brethren at time to the extent of our ability.

Let us all trust in the Lord for his guidance, and the promise that he will cause all things to work tog for our good, because we love him and have been called ac ing to his purpose. Be calm and sober of mind, and h done all you can, stand fast in the faith. His blessings be you!

"UNTO THE END!"

"Having loved his own which were in the world, he loved them unto the end."

'"Unto the end!' What strange,
Sweet, wondrous love! How deep, how fond and true!
For love that knows no change
We seek, but seek in vain, the wide world through.
Until the end he loved
The frail, weak, timid ones he called 'his own.'
Nor ever heard unmoved
Their cry for help, in sorrow's plaintive tone.

'"Unto the end!' All, all
Who are his own are known to him by name;
No tear of theirs can fall
But Jesus knows the source from whence it came.
Unto the end, though
Faithless and wayward we may be,
With calm and ceaseless flow
The tide of love divine rolls strong and free!

'"Unto the end!' Though wide
And high along our way dark barriers frown,
This truth will still abide
To comfort and sustain. We are his own
Unto the end. His own!
Not death itself from him our souls can part;
His hand has overthrown
All that divides us from his home and heart.

'"Unto the end!' With arms
Outstretched, he waits to clasp us to his breast;
Where, safe from all alarms,
He offers us our shelter and our rest.
'Unto the end' to live
And know that we are his, and only his!
The joys that life can give,
Its sweetest and its best, yield no such bliss.

'"Unto the end!!' Thine own?
O dear and blessed Master! Can it be
That, never more alone,
Our weary hearts may dwell in peace with thee,
Knowing that to the end
Thou wilt be with us, walking by our side,
Our Guardian, Guide and Friend,
Until in heaven we shall with thee abide!"

THE CAPTIVITY OF JUDAH

[The first and fifth paragraphs of this article were reprinted from article entitled "A Broken Vow a Fulfilled Penalty," lished in issue of September 1, 1905. Paragraphs 2, 3, 8 and 9 were reprinted from article entitled "The Holy Land Desolated," published in issue of December 1, 1898. The remainder appears below.]

After King Nebuchadnezzar had taken a part of the Jews captive, he left King Zedekiah in control as his vassal under tribute. But Zedekiah treacherously entered into a league with the king of Egypt in a vain attempt to throw off the Babylonian yoke. When Nebuchadnezzar learned of the rebellion he came again to besiege Jerusalem. Famine and pestilence resulted; and ultimately the city was captured and utterly destroyed. The king's eyes were put out; and he was taken captive to Babylon, with all the people except a few of the poorest and least competent. Subsequently these went down into Egypt, so that Jerusalem and the country about lay "desolate without inhabitant for seventy ye fulfil the word of the Lord at the mouth of the P Jeremiah."

The folly of King Zedekiah in violating his oath legiance to the Babylonian king is only an illustration general folly of all who reject the counsel of the Through the Prophet Jeremiah the Lord had warned kiah respecting the keeping of his oath and the ce that the king of Babylon would vanquish him. But th

ed, unbelieving king, abetted by his princes and counsel- took the course which proved to be the way of folly, which led to the utter overthrow of the nation. The Lord nitted the natural consequences of his wrong course to take the king; and they were severe indeed. His sons were n before his very eyes. Then he was blinded and carried Babylon, where he remained a prisoner until his death.

From these facts we infer that King Zedekiah never came proper repentant attitude of heart before the Lord. On contrary, Jehoiachin, the previous king of Judah, who been taken captive to Babylon eleven years before, was equently released from prison and granted many favors ne hand of Evil-Merodach. (Jeremiah 52:31-34) Properly igh these high ones in natural Israel may represent the e highly favored ones of the Lord's people in spiritual el; and we may draw the lesson that the unfaithful, like oiachin, might be chastened and afterward treated with ency, but that those who violate the oath of their covenant God by breaking that vow will suffer loss in every sense he word—that thenceforth they shall be blinded by the rsary to the blessings once enjoyed, and that subsequently shall die the second death.

Everywhere the Scriptures uphold the thought that a vow, lemn compact with the Lord, is a most binding obligation. er such a solemn obligation all the members of the new tion have been granted the first-fruits of the holy Spirit. refore disloyalty or renouncement of this vow could to us n nothing short of the second death, from which there is edemption.

Judah represented those Israelites who were faithful to Lord, those who trusted in the promises, all of which ered in the tribe of Judah; and many of the faithful of the tribes had moved into the territory of the smaller king- . Yet with all these lessons, and with the instructions of prophets, the history of the nation is one long record of ithfulness to their great King, Jehovah God. Now the had come for the change which God saw best to bring n them; and nothing could divert the impending doom. rtheless, they were given a hope that at the end of a cer- period—after seventy years of chastisement—the Lord ld graciously bring those back who reverenced him.

"THE TIMES OF THE GENTILES"

When God gave the law to Israel he plainly told them the ns and conditions upon which he would receive them as people. If they would be obedient to the divine require- ts, all would be well with them. They would be prosper- a rich nation, blessed of the Lord. But if they should ect the divine law and become idolatrous, the Lord would se them and would deliver them into the hand of their ene- s for chastisement. If they persisted in following the ng course, He would finally punish them "seven times s."—Leviticus 26:18, 21, 24, 28.

Of course God knew the end from the beginning. Never- ess, divine patience was manifested throughout the ex- ences of the nation leading up to the overthrow of King kiah's government; for he was the last king of the Davidic asty to sit upon the throne of Israel. We have seen how followed good, both in the kings and in the practises he nation; and how divine providence chastened the people, repeatedly brought them back from idolatry. Now had e the time for the complete overthrow of the national ty, for a period of "seven times," as foretold by Moses, mediator of the Law Covenant. In this case, however, the nes," or years, must have been symbolic; for frequently nation had had captivities for more than seven years each.

Accepting the fact that these seven years, or "times," were symbolic years, we now proceed to determine how long a period they would indicate. We find that it is an accepted fact that in Bible symbolism a day represents a year; and that the Jewish year had twelve months of thirty days each. Thus each year symbolically represented three hundred and sixty years; and the seven years of chastisement foretold by Moses would represent 7×360 years, or 2520 years. When therefore we read the Prophet Ezekiel's statement that the kingdom would be "overturned, overturned, overturned," until Messiah should come, we are to understand that the period of the overturned condition of the Jewish polity would be 2,520 years, beginning with the time when the crown was removed from King Zedekiah—in 606 B. C., seventy years prior to the proclamation of Cyrus, king of Persia, permitting the people to return—536 B. C.

A LOOK AT THE FACTS OF THE CASE

It is always both interesting and profitable to Bible students to note the fulfilment of prophecy; for thus are the divine promises made more real, and we are assured of divine supervision respecting the affairs of Israel—both natural and spiritual. As we glance back over the pages of Jewish history, we see the fulfilment of the declaration that the nation of Israel would be overturned three times. After its restoration by King Cyrus, 536 B. C., it continued to have a sort of national existence for six hundred years. Yet in all that time it did not have one king of the line of David. On the contrary, it was ruled over by the various adjoining nations. As it is written: "Jerusalem shall be trodden down of the Gentiles until the times [years] of the Gentiles be filled full."

Some may point to the Maccabaean kings as an offset to this declaration that Israel has had no king since the overthrow of King Zedekiah. We answer that the Maccabaean kings were not divinely appointed nor of the royal family. Others may remind us of the reign of the Herods at the beginning of the Christian era. We reply that the Herods not only were not of the line of David, but were not Jews at all; that they were Edomites—descendants of Esau, who ruled over the children of Israel as representatives of the Roman Empire.

THE PROPHET DANIEL'S TESTIMONY

When God removed the typical kingdom of Israel and his typical throne in the world, he gave over the lease of earthly dominion to the Gentiles. This lease of power, as set forth in the prophecy of Daniel, was to continue for "seven times"—2,520 years. In other words, during the same period in which Israel would be undergoing tribulation and subjection, the Gentiles would be having "seven times" of prosperity; and both periods would of necessity terminate at the same time. Since both began in the fall of 606 B. C., and since both were "seven times," or 2,520 years long, both must have ended in the fall of 1914 A. D.

During this period the world has been under the dominion of four universal empires; (1) Babylonia, (2) Medo-Persia, (3) Greece and (4) Rome. According to the Scriptural view of the matter, the fourth universal empire is still represented in the various so-called Christian governments of the world. These have practised and prospered during the long period of Israel's subjection and the overturned condition of God's typical kingdom. After the expiration of the "seven times," the next feature of the divine program will be the establishment of the Messianic kingdom and its recognition by the children of Israel. Then will follow the long-promised blessing of all the families of the earth.—Genesis 12:3; Galatians 3:8, 16, 29.

NEW CREATURES IN CHRIST

The new will begins when we turn from sin to the Re- ner, desiring to be his followers. But the new will is not the new creature. We do not become new creatures until Redeemer has accepted our offering, covered it with the it of his own sacrifice, and presented it as a part of his ifice, to the Father. The Father, accepting all who thus e unto him through the Son—up to the full limit of the ber of the elect—begets them through the holy Spirit. n, and not until then, is there a new creature—a spirit- otten being—whose development will be in the school of ist, and whose full entrance upon the spirit plane as a creature will come through the resurrection change.

The new creature does not sacrifice itself; for, as we have seen, it did not come into existence until the sacrifice been made and accepted by the Father. The new crea- is in full accord with the consecration made originally he new will, and with the sacrifice of its earthly rights interests made to the Lord. The new creature therefore coöperates with the Lord, and manifests this in presenting itself daily, hourly, a living sacrifice to the will of the Lord.

It is the flesh that is to be sacrificed, and not the new creature. The High Priest, our glorified Lord, alone is able to offer the sacrifice acceptably; and we, as new creatures, merely coöperate with him, and thus make our calling and election sure. Any holding back on our part would spoil the matter as a sacrifice; and the best thing that could be done with it would be to destroy the flesh that the spirit might be saved. The Scriptures seem to indicate that this will be the experience of the great company class. Any drawing back from the Lord in the sense of the repudiation of him and his work of righteousness in them, would signify what the Apostle calls "the drawing back unto perdition"—unto destruction. (Hebrews 10:39) In that event the new creature would die; and it would be the second death, from which there would be no recovery. As we have before shown, the new creature never sacrifices itself. It merely coöperates

with the great High Priest in the sacrifice of its flesh in which, for the time, it tabernacles. Prior to the harvest time, the new creature, at the death of the body, slept; for except in the case of wilful sin, the new creature is never to die. Since the Spring of 1878, however, the new creature does not sleep, but passes immediately into the new In the case of Jesus and the apostles the new creature for a longer or shorter time, awaiting the divine interver and power for its perfecting on the spirit plane through resurrection change.

THE SHEPHERD OF CAPTIVE ISRAEL

SEPTEMBER 2.—Ezekiel 34.

[This article, with the exception of the paragraph below, was a reprint of article entitled "Prophecy Against the Shepher published in issue of May 15, 1915, which please see.]

Verses 10-12 assert that at a certain time the Lord comes to the rescue of his sheep, and casts aside the unfaithful shepherds. Mark well that this time of his presence will be "in the cloudy and dark day"—in the time of trouble, already upon the nations and upon the unfaithful shepherds. Surely we have ample evidence that we are in this "cloudy and dark day"—that the Chief Shepherd is now present! Otherwise, whence comes the food upon which his flock has been feeding all these years and the refreshing rest of faith which they may enjoy even amidst the turmoil of the time of tr now upon the world? During the past forty years the Shepherd has been feeding his people upon the riches food: and all who have been strengthened thereby shou aware that he is gathering his sheep. Although the have been scattered all over the hills of sectarianism, he them his own: and those who hear his voice are being gat into the one fold—the true church—even as in the begi of the Gospel age.

INTERESTING QUESTIONS

THE LORD'S DIRECTION OF OUR AFFAIRS

Question.—To what extent does the Lord actively direct our affairs, and guide us in thought, word and deed? When two courses perplex us, how may we know the divine will concerning us?

Answer.—The Christian's relationship to God is based wholly upon faith. The Apostle declares, "According as it is written, 'I believed, and therefore have I spoken'; we also believe, and therefore speak." So likewise, we believe, and therefore we speak; we believe and therefore we act. "He that cometh unto God must believe that he is, and that he is a rewarded of them that diligently seek him."—2 Cor. 4:13; Heb. 11:6.

Christians are those who have approached God along this line through Christ, who have turned from sin and have accepted the merit of Christ as their propitiation, and the divine will as their will; and who have embraced the divine promises respecting the rewards of righteousness, truth, holiness, instead of the rewards and delusive pleasures of sin. They have made their consecration unto death, have been begotten to a new nature, and have received the anointing of the holy Spirit. They then recognize themselves as children of God, BECAUSE GOD HAS SAID SO. They know that all things will work together for good to them; for God has so informed them. —Rom. 8:28.

The whole matter, then, is one of faith. It is for the Christian to perform his part and to trust that God will perform his part. God's part is to instruct him, and develop him in faith and obedience. Sometimes the way in which God will guide his people will be very contrary to the one we would naturally prefer. We are to remember, however, that we have fully given ourselves to the Lord; and that we are to abide in this condition loyally, and to accept in perfect faith all the experiences of life—the things that seem favorable and the things that seem unfavorable—and to bear in mind that all things will work out for good to us, who are the called according to God's purpose; and that "the steps of a good man are ordered by the Lord," if we continually seek his guidance.

If, therefore, trials and difficulties come, we are to look to the Lord and go to him in prayer and seek to know his will. How can we know that his will shall be done? We must make sure that we desire his will above all things—whether it be pleasant or unpleasant to us. After earnest prayer that we may be shown his will, we are to use our best judgment in the matter. We have asked God's wisdom and blessing, and we are to expect that the Lord will overrule the results for good. And we are to accept these results as of divine overruling, divine providence, whether the matter turn out as we have expected or some other way.

ASKING HIS BLESSING UPON OUR FOOD

Question.—Why do we ask the Lord's blessing upon our food unless we expect him to bless it?

Answer.—A very sensible question. Our bodies are a part of our endowment of the Lord; and we are responsible for these bodies, to keep them in as good order as possible, in addition to asking his blessing. We are to eat to his glory, and so far as possible, only foods which agree with us. The blessing we ask is supposed to be that we may have coöperation on God's part with our own endeavor. But we are to endeavor so to eat and drink as to keep our bodies in the best possible condition to render the most effective service to him. Then we should expect his blessing.

COMPROMISING THE TRUTH

Question.—Since the Lord's people are to be "wise as pents and harmless as doves," and not unnecessarily to upon themselves persecution, might it have been a la wisdom on the part of the three young Hebrews to refu bow down before the image set up by Nebuchadnezzar, ki Babylon? Could they not, while bowing before the image, in their hearts worshiped God?

Answer.—It would be quite contrary to the teachi God's Word to suppose that the Hebrews who were cast the fiery furnace because of not worshiping the ima Nebuchadnezzar were unwise. We believe that they were wise not to compromise the truth in respect to Nebuchadn and the image which he had made. A careful reading c Bible story should convince one of this. Whoever co mises the truth is very likely to have it taken from him.

If the three Hebrews had been disloyal to God in matter, then there would probably have arisen other ci stances of like nature; and they would have been likely finally swallowed up. They could not have made a re tion in bowing the knee in this instance. The king ha clared that any one who would fail in this matter shou thrown into the fiery furnace; that all must bow and worship the golden image. If they had bowed do would have implied that they were worshiping the i God surely set his seal of approval on their course! Any course would have been disloyal to Jehovah.

Applying this principle to our day, we see that chur ity is coming to be worshiped. The book of Revelation pi the condition of things as we believe it soon will be. ever will not worship the first beast, nor his image, an not receive the mark of the two-horned beast, or the n of his name, will come into a disadvantageous po (Revelation 13:15-17) The question then would be, shall be our attitude regarding such unfavorable ar ments? We do not ourselves take the position of som it would be wrong to enter a Catholic church buildi cause we would feel that we were thus worshiping the i Neither would we think it wrong to enter a Protestant c We would not by so doing be thought to be accepting doctrine.

It we happened to go to a church where the congre were partaking of their communion, doubtless we would mune with them, if they were willing. The fact that th not understand the matter as we do would not affect favorable at all. The Presbyterians, for instance, cla recognize the great fundamentals of Christianit heavenly Father and the Lord Jesus as Savior; they af believe, at least.

Going, therefore, on that broad platform, we mig able to enjoy ourselves with them. We could not mea we were palming ourself off as a Presbyterian, a Luthe a Methodist, etc. To our understanding none of these d nations are up to the divine standard of the Word of Goo of them are recognized of the Lord. But we can fell with those who worship there, if they profess belief fundamental doctrines of the Bible. We can be interd national on the subject and can see their good points, wh need not be influenced by their wrong doctrines.

We would not feel justified in giving any one the i sion that we belonged to any of these denominations, tending their church regularly or frequently. One

drop into any church, at any time, without being understood to be a devotee.

But when the time shall come that church federation will make a test, and every other belief than theirs will be banned, then we think it would be wrong for us to worship at all in any of their services; that it would be more or less upholding or supporting the errors for which they will be standing. We would consider it our duty then to stand out clearly and plainly, as did the young Hebrews of old, and refuse under any circumstances to bow down or worship among them.

SINS BLOTTED OUT

Question.—Acts 3:19 refers to a blotting out of sins. Will the sins themselves be actually blotted from memory?

Answer.—The Apostle Peter was not preaching restitution, although he mentioned restitution. He could not, therefore, be calling on the Jews as a nation to repent, for at that time repentance would not have been possible. Not until after Israel had been accepted could the Deliverer come out of Zion and turn away godliness from Jacob. (Romans 11:25-27) To have preached restitution at that time would have been premature by more than eighteen hundred years.

But the Apostle's words were designed to reach those Jews who might become members of the church. The sins would be blotted out at the second coming of Christ. Our sins are now covered, and because of this we are treated as sons. God gives us the spirit of adoption, brings us into his family. This present relationship shows us still sinners so far as the flesh is concerned, but righteous so far as the new creature is concerned.

However, in the second presence of Christ, he will change this vile body, the body of sin, and give us a body fashioned like unto his glorious body. We shall have none of these sins then, in any sense of the word. The sins will be absolutely blotted out—gone. God will remember them no more; that is, he will utterly ignore them, as though they had never been. He has never recognized these sins as belonging to the new creature, although the new creature has been charged up with everything derelict on the part of the body. But after we have received our "change," from that time onward there will be no sins to be remembered.

THE NEW CREATURE NOT A SINNER

We read in Psalm 32:1, "Blessed is he . . . whose sin is covered." We understand that this class whose sins were covered typically during the Jewish Age were the Jewish people, whose sins were covered year by year under the arrangement God made with them. We understand that the church's sins are actually covered by the special arrangement God makes with them through Jesus Christ. Ours is not a covenant which is renewed year by year, as was the Law Covenant with the Jews. With us, God's covenant is perpetual, so long as we abide in him. Nevertheless, though our sins are thus covered by our Lord, there is not an actual blotting out of the sins; it is a covering with the robe of righteousness, an imputation of the merit of Christ's sacrifice for Adamic sin.

There is a difference between the covering we now receive through faith, and the blotting out of sin which we shall receive later, and which the world also will ultimately enjoy. When our sins are thus covered according to the divine arrangement, our wills, which we determined to consecrate in sacrifice to God, are received of him through our great Advocate; and we are begotten of the holy Spirit as new creatures. The new creature never was a sinner. The new creature is in full accord with God. If he is a young new creature, he is, it may be, not as yet fully established in his harmony with God. If an older new creature his character is crystallized.

So it could not be the new creature that would be referred to as having the sins blotted out at the second coming of Christ. But since the new creature is the possessor, or owner, of the flesh, he is responsible for the things done by the flesh; just as a man who owns a dog is held responsible for what that dog does. The new creature reigns over the body of flesh; but sometimes the flesh slips the leash, as it were. As the Apostle Paul expresses it, "In my flesh dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do."—Romans 7:18, 19.

The trespasses of the flesh are those for which we ask forgiveness when we pray, "Forgive us our trespasses!" A trespass is something which is done contrary to law, and yet in this case it is something disapproved of by us. But so long as we have the flesh, the mortal body is marred by blemishes, by the imperfections of sin. Not, then, until the members of the body of Christ shall have passed beyond the veil will their sins be blotted out—be no more. Meantime they are all covered and graciously arranged for in God's plan.

We understand that all those sins that were ours up to the time we gave ourselves to the Lord were fully covered—that Christ assumed those for us at the moment of our consecration. The Apostle refers to those as "sins that are past, by the forbearance of God." But we still have the flesh and are still liable to trespass, and all trespasses are offenses against the divine law.

God could say: I will just count these as something that Jesus has arranged for. But he evidently did not see fit to do this, but to allow these trespasses to be counted up against the disciple of Christ. Thus the child of God is continually reminded of his own shortcomings, and must go daily to the throne of grace to obtain mercy and find grace to help in time of need, and he becomes much more fortified against these weaknesses. It is these infirmities of the flesh that need to be settled for. These weaknesses still remain with the individual, and he has the responsibility with him unto death. This is our thought; and it is all in God's record. In God's accounting, each trespass must be reckoned for. And so we do not pray to the Lord Jesus, "Forgive us our trespasses," but we go to the Father. And we think they are still in the divine record until forgiveness is sought through Christ: for we still need the Advocate. But the blotting out of these imperfections will not be accomplished for the church until they shall have passed into glory, at the second coming of Christ.

The new creature can sin, but in the act ceases to be a new creature. If we, the new creature, sin wilfully, there remaineth no more a sacrifice for sins. But in such a case the sin is unto death. But the new creature might sin partially, through beguilement of the flesh; through the weakness of the flesh it might participate to some extent—might not properly resist sin—and therefore would be more or less of a conniver and participant in sin. In such a case we understand the Scriptures to teach that the stripes which would follow would be for that element of participation into which the new creature had entered.

The part for which the flesh would be responsible would be forgivable. Our Lord said: "If any blaspheme the Son of Man, it shall be forgiven him; but blasphemy against the holy Spirit shall not be forgiven." Christ never made atonement for the sins of the new creature. Anything that is not clearly attributable to the Adamic sin is punishable. There can be no sacrifice for it.

SOME LETTERS OF INTEREST

SIN-OFFERING—RANSOM—TRESPASS OFFERING

DEAR BRETHREN:—

In our Study of TABERNACLE SHADOWS the point has come out that on page 105 it is stated that the red heifer is not an "offering" at all. But in both the Revised and the American Revised Bibles it is called a sin-offering (see verses 9 and 17 of the 19th of Numbers); Strong's Concordance also bears this out. It seems to me that this point might help some to see that the word "sin-offering" is not synonymous with "ransom." Maybe you can explain the apparent contradiction between this statement and that of Numbers 19.

With Christian love, R. E. B. N.

* * *

We are not to assume that the revisers were any more inspired than were the translators of the King James Version. There is a haziness connected with the subject which very few escape until they come to a knowledge of that which we term "present truth."

From our viewpoint, the sin-offerings were those of the Atonement Day, which typified the satisfaction of justice in respect to the sin of Adam and its penalty, which rested upon Adam and descended by laws of heredity to all of his children. We distinguish between this original sin and subsequent wrong-doings by styling the latter "trespasses," as they are called in our Lord's prayer.

From this viewpoint, the red heifer was not a sin-offering—not offered for the original sin, either typically or otherwise; not offered on the Day of Atonement; nor connected with the Atonement in any sense.

The word ransom is separate and apart from either the trespass-offerings or the sin-offerings. It brings to our attention a different arrangement, with which we have nothing

whatever to do—the arrangement that the one life of the Man Christ Jesus should constitute the basis for the satisfaction of Justice in respect to the original sin of the first man. The sin-offerings of the Day of Atonement are not to be confused with the ransom, for they are separate pictures.

"THAT THEY MAY SEE YOUR GOOD WORKS"

DEAR BRETHREN:

May I have a moment of your valuable time to call attention to the habit many of the friends have of "patting themselves on the back" and calling the attention of hotel-keepers and others, where considerable numbers are stopping, to their wonderfully good behavior, etc.?

I was privileged to attend a two-day I. B. S. A. convention recently, in a small town, where there was only one hotel, which was pretty well filled. The landlady had evidently put forth a great effort to please, in which she was successful to quite a degree, and she seemed anxious to know how her labors were appreciated.

But the slightest query would be met with, "Well, what do you think of these people? are they hard to please?" and, "Are they hard to get along with?" etc. Of course, the poor woman felt obliged to praise them, telling how nice they were, etc.

Now, would it not be much better to keep our "lamps" filled, and "trimmed and burning," so that all could plainly see the light; and not be calling attention to it, as though people would not know we are good and well-behaved if we did not tell them?

It looks to outsiders as though we are proud and boastful of our goodness. One man in our home-town, I am told, says he doesn't like our people because they are boastful and think themselves better than others.

It it meets with your approval, perhaps a line in THE WATCH TOWER would be well, calling the attention of the dear friends to these little oversights. I am sure a hint would be sufficient.

Your brother in the service, ———.—Kans.

"BROTHER TO HIM THAT IS A GREAT WASTER"

DEAR FRIEND::—

During the past six years I have visited many different ecclesias in Illinois, Iowa, Missouri, Texas, etc., and amongst other things, one thing has impressed me more and more and has pained me much—the careless way the Lord's tracts are treated by many of the consecrated children of God, and also by some of the ecclesias as a whole.

Just a few samples: (1) I was boarding with a prominent brother and sister in the truth during the year 1916, and at different times I picked up truth literature which was thrown down on the ground and scattered over the lawn and back yard. I also picked up quite a number of colporteur envelopes in good condition. Finally I took the whole assortment and showed it to the brother, and asked him to take better care of the Lord's literature. He promised me to be more faithful in the future.

(2) Recently I noticed several thousand copies of the Lord's literature going to waste in an upstairs store room in the home of a sister. A little ecclesia of about nine members met at said home three times a week. Pilgrim brothers from the WATCH TOWER BIBLE AND TRACT SOCIETY conduct meetings there when they come to town.

I have noticed similar conditions in other ecclesias. I feel it my duty to notify those in charge at headquarters of these deplorable conditions. From time to time we read glowing accounts in THE WATCH TOWER of the great amount of tracts sent out and distributed by the members of the International Bible Students Association—some years as high as 50,000,000 copies. To know that some of that quantity remain piled up in basements, garrets, barns, woodsheds, closets, etc., dusty and time-worn, in many of the homes of the friends in the United States and Canada, is a shame! (Luke 16:10) I am sorrowfully,

Your brother in Christ, LORENZO TRAUB.—Ky.

GREAT HELP RECEIVED FROM V. D. M. QUESTIONS

DEAR BRETHREN:—

Your favor of the 9th, re my answers to V. D. M. questions, received. I wish to express my appreciation of the same and my increasing love for God and his great plan and gratitude for all the privileges of study and helps in growth afforded by the dear servants of the Lord at Brooklyn, and elsewhere.

I have received great inspiration in the study of the V. D. M. Questions, and spent not one or two days in the study of them, but all the time I could spare for a month. They are indeed deep questions, and require skill in answering briefly. I feared I had fallen far short of the required percentage.

I thank you for your patience in considering them. I will endeavor to continue their study, so as to become more proficient in expression of these great truths. I desire, too, the character growth necessary to please him and to attain the kingdom.

May the dear Father continue his blessing upon you all and his work in your hands. With much Christian love in him, MRS. E. S. WEBSTER.—S. Dakota.

LEAVES AN EVERLASTING MONUMENT

DEAR FRIENDS:—

Our heart rejoices as we think of the glorious reward which has now come to our dear Brother Russell. Surely he did a noble work, and has left behind an everlasting monument to his fidelity, in the six volumes of SCRIPTURE STUDIES, in all the faithful warnings and exhortations in THE WATCH TOWER and his sermons!

We loved him for his faithful service, his untiring energy and his devoted loyalty to the glorious cause to which he had consecrated his life. We are glad that he rests from his labors, and we are sure that his works do follow him. All the friends are calm and feel sure that the Lord is still at the helm and that Romans 8:28 is still true.

Doubtless other and more varied experiences and problems face the Lord's dear ones on this side the veil, to still further test our faith and patience; but we need not fear for the "Lord is for us."

We should all heed carefully the noble words of warning left us by our dear Pastor in the November 1 WATCH TOWER. In the meantime let us also heed our Master's words: "Let not your heart be troubled!" Very soon, if faithful, we also shall join the ranks of those who have gone before; and what a blessed reunion that will be! How glad we will be to meet all those dear saints, our faithful devoted Pastor and our glorious Lord and Head!

We are praying for all at headquarters, that each one may have the "grace sufficient" to wisely and properly meet the new duties and responsibilities thus suddenly thrust upon them. May the dear Lord richly bless your hearts. Brethren pray for us also.

Your brother and servant in His service,

R. H. BARBER.

GREATEST BLESSING OF HIS CONSECRATED LIFE

DEAR BRETHREN:—

The spiritual joy and refreshment of study and recording the great divine plan of God as outlined by the enclosed V. D. M. Question blanks has been the greatest blessing of my consecrated life. How thankful I feel to God that he has seen fit to grant me, even me, a knowledge of his glorious plan for the blessing of all.

My heart fills with gratitude and praise; for although I have been a consecrated being, a "new creature in Christ," since 1908, yet never before has the effulgence of the light of the Gospel been so gloriously mine. If the answering of these questions has brought as much joy to all who have so far answered them, there should be the greatest rejoicing in the church that has ever been experienced.

Surely all who have not answered them do well to do so speedily!

I anxiously await your decision as to granting the degree "V. D. M."; for I do want to be corrected should I be incorrect even in only one little item. In joy and expectancy,

By his grace, ELBERT THOMPSON.—Wash.

AWAKE TO THE NEARNESS OF THE KINGDOM

DEAR BRETHREN:—

Resolved, That our heart-felt sympathy be expressed to the members of the Bethel family and Brooklyn Tabernacle, who because of their fellowship with our departed Pastor are most keenly affected by the finishing of his labors. Be it further

Resolved, That while confident that our beloved Pastor is now among the glorified with Christ, we awaken more keenly to the nearness of the Messianic kingdom, increasing our zeal; and that recognizing the manner in which the work of the Society has been arranged, we will in every way possible coöperate with the work, continuing the promulgation of the Gospel of good tidings. READING ECCLESIA.—Pa.

APPRECIATIVE WORDS FROM A STRANGER

GENTLEMEN:—

I condole with you in the great loss you have sustained in losing dear Pastor Russell. I was ill at the time with an attack of heart trouble. It was a shock to me; I never felt so bad about a stranger. I was in hopes of hearing him some time. He was a man of God.

I thank you for the book and paper you so kindly sent me. I will buy another book some time, when I can.

Very cordially yours, MRS. S. ROBERTS.—Mass.

ONE YEAR'S RETROSPECTION

DEAR BRETHREN IN CHRIST:—

It is about a year since I became interested in Pastor Russell's STUDIES IN THE SCRIPTURES, having first read his lectures in the San Francisco *Bulletin*, and almost immediately following, I ordered the first volume, and I think the fourth and fifth; then the whole six. I have since had a few of the first volumes circulating, with the hope that they will be appreciated as I appreciate the light. There has been a continual flow of light as I read volume after volume. Am now reading the sixth and still progressing, and anticipate more pleasure, truth and strength as I peruse them again. But all this has not been without its trials. I can now see my own weakness and unworthiness. I can see the pitiful condition of the world, the confusion, the egotism of man. Romans 1:25—what a meaning and what a picture!

A year ago, in my estimation the Bible was not much of a book. I thought it something of a history, but not to be taken too seriously. No doubt I gave my opinion in that way many times, and I had never read it; in fact, I knew nothing about it, but was willing to express my opinion just the same! Perhaps this came from the fact that I was reared a Roman Catholic. In my boyhood days we had Bible History, a book of its own kind, and no doubt for its own purpose.

What a difference in one year! All the years before I began to read SCRIPTURE STUDIES, I was aimlessly knocking about, in mental slavery and full of self-conceit. I was seeking truth, and I thought I saw truth in Socialism that was better than our churches of today. In Christian Science, I thought I saw something better than the hell of torment, but could not see how Mrs. Eddy could take what she wanted of the Bible and leave out the rest! I could not see real Christianity in a capitalized Christianity. I mean, I thought Christ's church should be where his people are; and then I could not see anything very definite in Christian Science; yet I was trying to master it when I read Pastor Russell's lectures and began sending for his books. Now I see how logical and reasonable the law of God is—just what it should be! How could a Master Builder be without a definite plan! And how corroborative the Bible is of this wonderful and yet so reasonable plan! The higher critics in their conceit have caused a world of confusion. I shudder when I think of the blindness in Catholicism. Surely Catholicism is closely related to heathenism! Last-hour repentance is one of the strong points of the Roman Catholic church. That in itself shows the blindness that is upon Catholics; and the others are very much the same.

Sincerely yours in Christ, C. J. FRY.—Calif.

WILL CONTINUE TO CO-OPERATE IN THE WORK

Resolved, That we feel keenly the loss of our Pastor and friend, but rejoice in the assurance that he is now with the Lord in glory; and that his passing into the heavenly courts has quickened our zeal to press more faithfully along the "narrow way" that we, too, may join that happy throng. And be it further

Resolved, That we hereby assure the faithful officers of the W. T. B. & T. Society of our continued coöperation and hearty support in the advancement of the glad tidings so long as this work is conducted in the manner and spirit as exemplified by our beloved Pastor; and be it further

Resolved, That we will continue to pray for the general interests of the work, that while we cannot now ask God to bless our dear Pastor as we have formerly done, yet we can and will ask him to bless the memory of our dear Brother Russell. ATLANTA ECCLESIA.—Ga.

"THINKING MORE EARNESLY THAN EVER BEFORE"

DEAR BRETHREN:—

The reading of the article about the V. D. M. Questions in the June 1 WATCH TOWER set me at thinking more earnestly than ever before, what a great responsibility, as well as a privilege, it is to be a servant of the Lord and the brethren. By studying those questions more carefully, I came to the conclusion that I could not have the Lord's approval in letting this opportunity go by to give testimony of what I have learned in the school of Christ, since he has called me out of darkness into his marvelous light.

So, dear Brethren, I kindly ask you to send me one of those V. D. M. Question blanks, so that by trying to answer them, I may show forth his praises. With much Christian love.

Your brother and servant in Christ, C. NOUSEN.—Wis.

LONG-LOOKED-FOR SEVENTH VOLUME

Last winter, under the supervision of the SOCIETY, the compilation of the matter for the Seventh Volume was begun. A short time ago the work was finished and sent to the printer. It was learned that, in order to get the volume out this summer at all on account of other heavy contracts which might later interfere, the publication must be put upon the press at once. Hence it was rushed; and when the printing was about done, it was thought that the volume might be placed in a carton and sent to TOWER subscribers, so that everyone might receive it at the same time; this was done. The price is sixty cents per volume. Increased cost of paper and labor makes the cost of the book more.

Brother Russell often spoke about writing the seventh volume, and one of his last utterances about it was to this effect: "Whenever I find the key, I will write the seventh volume; and if the Lord gives the key to someone else, he can write it"—or words to that effect. Brother Russell's modesty and humility may have prevented him from seeing the key. When you read the seventh volume, you may readily discover that Brother Russell himself is the key. This volume shows Brother Russell's relationship to the church as the seventh messenger. It is quite wonderful to see how this is shown both in Revelation and in Ezekiel, and both books are herein harmonized.

The SOCIETY feels quite sure that the friends in reading this volume will greatly rejoice and it hopes that the book will be a strength and comfort to the church in the hour of need. To colporteurs and others the price of the volume, in lots of fifty, will be forty cents, carriage added. The SOCIETY hopes that the colporteurs will take up the sale of it quickly.

We take this method of acknowledging receipt of remittances for the volume, and also for orders for it and to give assurance that these will be filled as rapidly as possible.

Orders for Karatol and India paper editions are being entered on the books. These orders will be filled as soon as these editions are ready—about six weeks. Karatol, 60c. India paper, leather bound, $1 postpaid.

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THE FAITH-BATTLES OF THE KING'S OWN BRIGADE

"Fight the good fight of faith; lay hold on eternal life."—1 Timothy 6:12.

Paradoxical as it may seem, the church of Christ are the greatest warriors the world has ever known. Yet the followers of Christ are instructed to be peace-makers, to "follow peace with all men," to "live peaceably with all," so far as in them lies. This, however, is on the principle that "he that ruleth his own spirit is greater than he that taketh a city." (Matthew 5:9; Hebrews 12:14; Romans 12:18; 14:19) Nevertheless, this class are called upon to "Fight the good fight," the fight of faith.

In our text St. Paul is addressing only the brigade of the "King's Own," the body of Christ, the consecrated church. As the mouthpiece of the great Captain of our salvation, the Apostle gives this injunction to the loyal soldiers of the cross. It would be wholly out of order for an officer to issue commands to those who have never joined his army, who do not recognize his authority. So it is very evident that the world is not addressed here. This is likewise shown by the introduction to all the apostolic epistles; for they are each addressed "to the saints in Christ Jesus." St. Paul, as a faithful lieutenant, gives us here the instruction of his superior, the Lord Jesus, the great General-in-Chief of Jehovah's Army.

Jehovah has another great army, an agency which he is now using in this great time of trouble; but the army referred to in our text is composed only of the most faithful soldiers of the cross. It is a picked company of the bravest and staunchest type—the "King's Own." As viewed from the world's standpoint it is not large in numbers; its excellence consists in its quality rather than in quantity. To these the instructions come that the fight is on, and that our great Commander-in-Chief expects each soldier to do his duty, to stand bravely by the colors and bear them up.

OUR BATTLE NOT WITH FELLOW CREATURES

Against whom do these soldiers fight? Against what do they fight? We answer, Our battle is not against our fellow

creatures, nor with carnal weapons. Indeed we can have large sympathy for even our most relentless foes, who, having not been enlightened as to the cause of our warfare, are willing and ready, to the extent that modern civilization will permit, to despitefully use us, to persecute us and say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure either by their own prejudice and passion or by the great adversary's delusive doctrines, superstitions, etc. In most cases it is probably both. Hence our warfare is not directed against these; and as opportunity offers we are glad to do them good, "in meekness instructing those that oppose themselves"—set themselves in opposition to us.

When dealing with these, therefore, so far from battling with them and resisting evil with evil, we return good for evil, gentleness for rudeness, kindness for discourtesy, as our Captain has given us instruction. We seek to do good to those who speak evil of us, that thus the eyes of their understanding may, if possible, be opened to discern that there is such a thing as the spirit of love, of generosity and forbearance; whereas they suppose that all are actuated by the same malevolent, bitter spirit, the same spirit of selfishness, that controls themselves.

Our fight is against Sin, the great taskmaster who captured our race six thousand years ago and who has held mankind as slaves from then until now. A few only have burst these bonds of slavery, through the grace of God, and are now enlisted in warfare against this enslaver. Satan, through whom the great taskmaster gained possession of mankind, is also the special enemy of the soldiers of Christ. But our battle is not directly with Satan, nor are we to "bring against him a railing accusation." Rather we are to say with Michael —our great Captain—"The Lord rebuke thee"; and therefore we are to await the Lord's time and the Lord's way for rebuking Satan. Nevertheless, we are to resist him; we are to resist his influence, his deceptions and his endeavors to mislead us into error and sin.

The Lord instructs us through the Apostle that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places"—the "powers of the air." (Ephesians 6:12-18) Satan, as the great general of the army of Sin, has largely to do with all the various influences against which we battle. It is his cunning, his "wiles," that supervise the battle against us; and since he is a spirit being of a high order, and therefore much more intelligent than ourselves, the contest would be a very unequal one without a still more powerful spirit Leader. But we are not left helpless to battle against superior wisdom and cunning. Our Chief Captain, the Lord Jesus, has conquered Sin, and has been exalted to the highest position in the universe next to Jehovah. So we can confidently say, "Greater is he that is on our part than all they that be against us." Neither Satan nor his cohorts of evil spirit nor all his deluded earthly agents can harm us while we trust in our great Captain and obey his instructions faithfully.

OUR ENEMIES—THE WORLD, THE FLESH, THE DEVIL

The Apostle Paul seems to sum up the agencies through which our great enemy Sin seeks again to conquer us, as three—the world, the flesh, and the devil. All who have the spirit of the world are deceived by the arts of the adversary, Satan, who will endeavor to draw us away from the warfare in which we have enlisted, to draw us back into the world and its vanities. With this spirit of the world we must do battle. It is to be fought against and resisted. We must not permit its enticements, its ambitions, its pride, again to overpower us and bring us into bondage. These we must resist steadfastly; and it is a daily battle.

But the most crucial and continuous part of our battle as soldiers of the Lord is with our own flesh. This is ever with us. Ever since Sin captured mankind in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is to evil, and that continually; and only as we become rid of its binding influences and perverted tastes, desires, ambitions and hopes which sin cultivates, are we able to see matters in their true light and to have even a faint glimpse of our naturally degraded and fallen condition. But our great Captain has redeemed us from this slavery with his own precious blood, has delivered us from the thraldom of Sin; and so long as we keep our eyes of faith fixed upon him and follow wherever he leads, we shall not be reenslaved.

But we must ever bear in mind that we are still tabernacling in fallen, earthly bodies, which have in them the motions of sin. These the Lord leaves with us to practise on and to develop in as new creatures. Consequently while we are now free in Christ, and with our minds we are serving our heavenly King, and are enlisted under the banner of the King's Son, fighting in his great army corps, yet we are still liable to temptations from without and within; and we must never for one instant trust to our own power or strength to stand. We find ourselves still harassed more or less by the perverted tastes and inclinations of our flesh toward the service of the old taskmaster. Thus we find that our battle with our old nature is also a daily battle, and that we require daily strength from above, from the Giver of all good.

CONSTANT VIGILANCE NECESSARY

Our flesh, though reckoned dead, and legally dead, is actually alive, and necessitates continual watchfulness and prayer on our part. But with the great Apostle Paul we should be able to say: "I keep my body under, and bring it into subjection, lest, while I have preached to others, I myself should be a castaway." (1 Corinthians 9:27) When Satan attacks us, he appeals to these enemies in our own flesh and seeks to encourage these in a warfare against us as new creatures, as soldier of the army of the Lord. It is through our fleshly weaknesses and tendencies that the spirit of the world gains closest approach to us and seeks to recapture us and lead us back into the old slavery.

The new creature is beset, surrounded on every hand, by enemies seeking our spiritual disaster. We must battle—battle for ourselves—battle for our liberty, battle for victory over our own fleshly infirmities and inclinations, battle against the spirit of this present evil world, and against the delusions and snares set for our feet by our wily foe, Satan, who seeks to make evil appear good and good appear evil, and right appear undesirable. No wonder that the Christian soldier is urged in the Word of the Lord to be continually watchful and to have on the "whole armor of God." No wonder he is cautioned against his wily foes, and especially those of his own flesh!

"PRAISE IS COMELY FOR THE RIGHTEOUS"

Thanks be to God for the great Captain of our salvation! Thanks be to God for the great armory of his blessed word, from which we obtain the "helmet of salvation," the intellectual knowledge to protect us from the delusions of our own natural, perverted sense, and from the deceptive wiles of the adversary of our souls! Thanks be to God for the "breastplate of righteousness," the merit of our Redeemer, which covers us and compensates for all our imperfections and blemishes, which protects our vitals from the enemy's darts! Praise his name for the shield of faith, of trust, of confidence in him "who bought us with his own precious blood," of assurance that he who has begun a good work in us will complete it! Praise be to him for the "sandals," the preparation to endure hardness patiently as good soldiers! We praise him for the wonderful "sword of the spirit," the Word of his truth, a weapon both offensive and defensive, by which we can resist our great enemy and slay our internal foes, and "come off more than conquerors through him that loved us and bought us."

We are fighting on behalf of ourselves and on behalf of each other. We are fighting to the death—the death of the old creature—to maintain our liberty and that of each other. The Apostle says: "Ye have not yet resisted unto blood, fighting against sin" (Hebrews 12:4); but we must continue the fight until we have poured out our blood in the glorious cause in which we have enlisted. It is a fight to the finish. We must give no quarter to the enemy, nor seek to spare ourselves. We are not of those who flee to the rear in time of severe conflict. When the battle waxes hottest, there the faithful soldier will surely be found, face to the foe. There are no cowards in these ranks—no ignoble deserters! We rejoice to defend the honor of our King, the majesty of his righteous government.

THE PARTICULAR OBJECT OF THE WAR

There is another feature of our warfare aside from these which we have mentioned. To observe this feature with clearness and distinctness we must take an elevated position and note not only the entire trend of the conflict, which has now been in progress for over eighteen centuries, but also the particular object which the King himself has declared shall be attained by this great war. It is this: Not only the church, but the entire human race, were "sold under sin" by the disobedience of our first parent, Adam. And our great Redeemer, our Captain who bought us with his precious blood, gave his life as a "propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) Thus he purchased the right, not only to release those who are now enlisted as his soldiers, but also to release from the power and slavery of Sin all the slaves of this dread taskmaster.

ie great Redeemer has not been prosecuting the work easing all these slaves up to the present time, but has confining his work to the releasing of a special few, le flock, a small, choice company, that these may be used e later features of his work as associates and joint-heirs himself. So all the slaves of Sin who so desire are yet delivered through the instrumentality of those who are ng under the banner of the King of heaven. When their y warfare has been finished, these faithful soldiers will alted to reign with the King's Son.

hat a glorious prospect, what a benevolent ambition is set before us in the Gospel, in respect to the future work who are now called to be sons of God, joint-heirs with Christ, and good soldiers in his cause—the cause of ousness and truth. Oh, how anxious we are that we be "overcomers," that we may inherit these blessed privi—secure this great boon of association with our Redeemer work of blessing "all the families of the earth!"

spired by this vision of future glory, let us return to a er consideration of the requirements of this special, select any which the great King has chosen as particularly his Every soldier knows at the time of his enrollment that sure to see service, and not only in one battle, but in ; and that although there will be times of special ng, there will never be a time until the close of the war, there will be a cessation of hostilities. We may desert choose, for none are drafted in this army, but all are berty to abandon the cause if they wish. None are in bondage; but true soldiers should be always at their

MANY COUNTERFEIT ARMY CORPS

ir Captain desires in this army only those who serve the in the love of it, who have a real desire for service. All s are in the wrong ranks, if they essay to join them- to the King's brigade. The charge to each of these soldiers is: "Be thou faithful unto death, and I will hee the crown of life." (Revelation 2:10) Only in death e finish our course, and be mustered out of the war.

l who truly desire to be soldiers of Christ must beware rtain deceptions which the great adversary brings for- by which he would get us into the wrong army, by ap- ng as an angel of light, as a servant of righteousness, as ater in the Lord's cause. He has organized numerous army corps, into which he endeavors to attract all learn something of the liberty of Christ and who wish ome his soldiers. In order to make the matter the more tive, the adversary carefully guards against any intima- of his relationship with these. Indeed, he puts forth as s and under-officers in these various armies as many e soldiers of the cross as he can get into a deluded con-, that these armies may be the more attractive to those are seeking the service of the true King.

ese armies are not as select as the King's army; but offer many inducements to soldiers, and attract very many are really servants of this great enemy of the King, be- they promise great rewards and little or no fighting, and erally pleasant and social camp life. These conditions listment seem so much more favorable than those made listing in the more select army, and on the whole these army corps are so large, so fine and so attractive in rance, that many of the soldiers of the cross make nistake of enlisting under some one of these wrong rs.

ie banner of the "King's Own" is emblazoned with a and a crown and on the reverse side are the names of reat King and of the great General-in-Chief. The law is army is briefly comprehended in one word—"Love." the soldiers who are taking the proper care to be d into the right company, who have listened with the r diligence to the King's directions, will make no mis- If any true soldiers of the King have inadvertently into the wrong ranks, they are sure later to see their ke; and then they promptly withdraw and join the of the faithful.

A "FIGHT OF FAITH" INDEED

ir text calls this good fight a "fight of faith," and it is properly so called; for it is a fight of faith in every ular. It is a fight under an unseen Leader and against an n foe. It is only by the eye of faith that we recognize aptain of our salvation, and only by means of the Word d do we recognize the wily leader who opposes us. It is fare which can be successfully conducted only by earnest r and constant watchfulness. If we begin to trust in wn strength and prowess, and forget to look always to aptain for instructions, we are certain to weaken before our enemy, and are in continual danger of defeat. But with our eyes fixed on him, and keeping our banner held aloft as an inspiration, we can never fail. We can exclaim with the Apostle: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

This faith which we must have to be true soldiers is not only an intellectual belief in God, but both head and heart—both intellect and affections—must be enlisted. Some have only the head belief. Others have only emotion. But neither of these alone is sufficient. Neither will stand the fiery ordeal. They must abide together if one would endure to the end and win the promised reward. The trial of our faith to which our Lord and the Apostles refer is a trial not only of our intellectual recognition of divine truth, but also of our heart-reliance upon God. In both respects every true child of God will find his faith sorely tried, and as a faithful soldier let him not fail to be armed for the conflict.

If an attack is made upon the intellectual foundation of our faith, we should see to it that we have a "thus saith the Lord" for every item of our belief. Let the Word of God alone settle every question, and let no human philosophies, however ingenious, lead us into error; for if the foundation of faith become unsettled, the superstructure cannot stand when the winds and floods of adversity beat against it. Doubt and fear will cause it to tremble; and when it is thus weakened, the vigilant adversary will surely send a blast of temptation against it, and great will be the soul's peril.

"PURIFIED AND MADE WHITE AND TRIED"

But having the doctrines of the Word of God clearly comprehended as a sure foundation of faith, we need also to look well to the superstructure of heart-reliance, which is really in greater danger from storms and floods than is the foundation, being more constantly exposed. The Apostle Peter, another faithful lieutenant in the army of our King, tells us that a tried, proven faith, a faith that has stood the test of fiery ordeal, and has come off victorious in the testings, is very precious in the sight of God. (1 Peter 1:7) Every time we pass through a conflict and still retain, not only the truth, but also our confidence in God, our reliance on his promises, our integrity of heart and of purpose, and our zeal for righteousness our characters grow stronger, more symmetrical, more Christlike; and hence we are more pleasing to our King, who is subjecting us to discipline to this very end.

Then "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12, 13) The Prophet Daniel says that in this time—the time of the end of the present reign of evil—"Many shall be purified and made white and tried." (Daniel 12:10) Malachi the Prophet compares the trials and tests of this time to a "refiner's fire," and to "fuller's soap." (3:2, 3) The Word of our God abounds with promises, warnings, and counsels to these soldiers who are valiantly fighting for the Lord and for his truth. Many are the words of comfort and consolation found in this storehouse of treasure for the battle-worn people of God—both in the Old Testament and in the New.

Are you, dear brother or sister, beloved comrade in the army corps of our King, hard pressed on every side with temptations to doubt that our great King thinks upon you? Are you tempted to doubt that his love and care are yours, that his precious promises belong to you? Have you grown discouraged and disheartened? Do the foes seem too many and too strong? Do the reproaches come with crushing weight, and do the clouds hang heavy over your seemingly defenseless head? Ah! it is just here that faith must claim her victory! Is it not written, "This is the victory that overcometh the world, even your faith"? (1 John 5:4) Your faith is on trial now. You have been blessed with an understanding of God's glorious truth that few possess, that even the saints of former days did not have. Great blessings and great light call for corresponding faith. Will you rise to the occasion? Will you prove to be a faithful soldier of the cross who will stand the fiery darts of the enemy?

THE BLESSEDNESS OF PERFECT TRUST

Can you doubt that he who cares for the lilies of the field cares for you? Will not he who nourishes and waters them, and who gives them the genial sunshine and the refreshing showers, more surely feed and water and nourish and care for his child? The lilies do not trouble themselves as to whether they shall have what they need for their growth and sustenance. They simply look up to God and receive their needs.

"They do not toil;
Content with their allotted task
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear,
And grow, and smile, and do their best,
And unto God they leave the rest."

A Christian writer has beautifully expressed the proper attitude of the true child of God. He says: "Interpose no barrier to his mighty life-giving power, working in you all the good pleasure of his will. Yield yourself up utterly to his sweet control. Put your growing into his hands as completely as you have put all your other affairs. Suffer him to manage it as he will. Do not concern yourself about it, nor even think of it. Trust him absolutely and always. Accept each moment's dispensation as it comes to you from his dear hands, as being the needed sunshine or dew for that moment's growth. Say a continual 'yes' to your Father's will."

So doing, the soul will surely thrive and grow up into the likeness of the Master, our great Leader and Captain. No sorrow can overtake us except as his dear hand shall administer it. Nothing can come to the child of God by chance. It is blessed to thus yield ourselves wholly to the Lord in perfect trust, confidence and resignation. It brings a peace that none can know who do not place themselves fully in his hands in childlike faith, glad to let him lead where he will. It is a lack of faith that causes a fear to yield ourselves thus wholly to God; and "without faith it is impossible to please him." (Hebrews 11:6) If we really believe in his infinite love for us, and in his infinite wisdom and power, we cannot doubt him.

A NOTEWORTHY EXAMPLE OF FAITH

The beloved Apostle Paul was a noteworthy example of this unwavering faith. He says of himself and of the other Apostles, "Ye have us for an ensample." (Philippians 3:17; 1 Peter 5:3) And noble examples they were of faithfulness, of zeal, of patience, of endurance, of true Christian fortitude and heroism. At the beginning of St. Paul's Christian career, the Lord said of him, "I will show him how great things he must suffer for my name's sake"; and the Apostle was not long in proving the truth of this prediction and assurance. But instead of permitting the prospect of continual tribulation to depress him, he rejoiced in the privilege thus afforded of testifying his love to the Lord. He says: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Spirit witnesseth in every city, saying that bonds and afflictions await me. But none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—20:22-24.

Hear the Apostle's testimony of his experiences: "In l abundant, in stripes above measure, in prisons frequen deaths oft. Of the Jews five times received I forty stripes, one. Thrice was I beaten with rods, once was I stoned, t I suffered shipwreck, a night and a day have I been in deep; in journeyings often, in perils of water, in perils of bers, in perils of mine own countrymen, in perils by the hea in perils in the city, in perils in the wilderness, in perils i sea, in perils among false brethren; in weariness and fulness, in watchings often, in hunger and thirst, in fas often, in cold and nakedness. Besides those things tha without, that which cometh upon me daily, the care of al churches."—2 Corinthians 11:23-28.

Through all these tribulations the noble Apostle wavered in his faith in God. Daily he pressed toward prize: fighting, "not as uncertainly," nor "as one that bea the air." His singleness of purpose saved him from temptations which come to those who are more or less do minded. He followed the course which was sure to and no other course would win. He did not gaze around the objects on either side of him as he ran, but he kep eyes steadfastly fixed upon the goal toward which he bending his every energy.

Thus only can we win this prize held out to us by God, our great King. Faith and trust in the Lord and fu heart obedience to him are paramount essentials in our ning out in the glorious warfare in which we are eng If our faith be of the proper kind we can say with the Ps ist: "I will fear no evil, for thy rod and thy staff they fort me." (Psalm 23:4) Such, and such alone, can b of the Lord, in this time when we must walk by faith not by sight. Such alone will have the confidence t forward encountering the many oppositions within and wit Dear brethren, fellow soldiers in this glorious war, le have such implicit trust and confidence in our Lord J and such entire and glad submission to his will tha the rage of the enemy, all the privations and hard of the way, all the storms of shot and shell, the wearine the soldier's camp life, the dreary marches, the fatig nothing—shall cause us to desert our great Captain.

Let each of us prove our mettle. The hosts of heave looking down upon us. We do not fight alone. Strength sufficient will be ours for every day and hour and mo The battle will be sharp and short. The conflict of the is drawing to its glorious close. Victory is certain t the loyal soldiers. Ere long the enemy will flee in confu and we shall triumph through him who leads us and wh know no defeat.

THE BENEFITS OF TOTAL ABSTINENCE

[The first paragraph of this article was reprinted from article entitled "Daniel in Babylon," published in issue of J 1899. The remainder was reprinted from article entitled "Good Purposes of Heart," published in issue of September 15, 1905. Please see the articles named.]

PROPER LIBERTY IN THE ECCLESIAS

There is a certain amount of Christian liberty that we believe the Lord would be pleased to have exercised by the members of each ecclesia. For instance, suppose that a brother were to go to the home of another brother, and a few friends came in to spend the evening. Suppose that one of these should propose to have some secular music or some social games, and that another would say, "No, let us have a Bible study!" We do not think that it would be proper for the host to reply, "We cannot have a Bible study; for all meetings held must be authorized by our class. So we will have some music or games." This would be a narrow view, an arbitrary one. We could see no objection to the holding of a Bible study under these circumstances.

The brother surely would have the right to decide how the evening should be spent in his own home, and to ask some capable brother to lead the study. And as the host, he might properly say, "We will ask in more of our neighbors for another meeting next week. I have been trying to interest my neighbors in these truths, and I shall be very glad to invite them over to hear the truth presented." We think this would be entirely proper.

If, however, those attending the meetings should desire a regular meeting, it should be turned over to the local class of Associated Bible Students, that they might assign this meeting to a certain evening in this brother's home, if desired, or to another home, and might supply a leader. if certain members of an ecclesia should say, "Let us another regular meeting," this, we understand, would proper. They would have a right to start a new ecclesi if they did so they would thereby be severing their conn with the ecclesia of which they had been members. would, we think, be very unwise, except under cond that made such a course seem a necessity. Thereafter would have no right to return to the other class and to have a voice in its matters, unless they dissolved connection with the new class. Otherwise, confusion result.

There must be consistency in all that we do. Thos become members of an ecclesia, by association and by in their elections, etc., give up a measure of their pe liberties in order that they may have the advantages operation with others of the Lord's people. But this not mean such a bondage that we could not have a in the Bible at any time in our own home or by requ the home of another, without the consent of our clas that we must therefore spend the evening in some fa profitable way. We are to seek to have the Lord's spir spirit of a sound mind, in all that we do.

THE FIERY FURNACE

[This article was a reprint of that published in issue of July 1, 1899, which please see.]

THE BOSTON CONVENTION

The convention at Boston is now a matter of history. pleasure of the personal fellowship of the dear friends ast; but it will be a long, long time before the memory hose pleasant and blessed hours of fellowship will be ed. We have often heard of the hospitality of the New land people; but when to this were added the graces of the it of the Lord which were manifested by many of the friends at Boston, our hearts were made exceedingly

They had placed at our disposal one of the finest audi- ums in the city of Boston—Tremont Temple, the home he elite Baptist Church Congregation of that city. This tiful auditorium seats about 3,000; but this was only one he many conveniences placed at the disposal of the Con- ion. There were reception rooms, consultation rooms, rooms, hospital rooms, if needed, with necessary con- ences; chairman's room, president's room, typists and writers, musicians and almost everything one could think increase the pleasure and to manifest love and hospitality. the entertainment committee had given such careful ation to the selection of rooms for the visiting friends the chairman reported that during the entire Convention had not received even one complaint from any one re- ing this department. On the other hand, he had heard y expressions of appreciation and satisfaction.

The opening day, Wednesday, was exceedingly hot, the perature ranging between 90 and 100. Thursday seemed e even warmer; but on Friday the hot wave was broken, during the remainder of the Convention the weather was eable—excellent convention weather.

However, the "feast of fat things" which the Lord pro- s was the chief desire of all those in attendance. Thou- s no doubt had been praying for the Lord's rich blessing the Convention; and he richly fulfilled his promise that re two or three might be gathered together in his name would be there, and would fulfil his promise—"Blessed those servants whom the Lord when he cometh shall find hing; verily I say unto you that he shall gird himself make them to sit down to meat and will come forth to e them." It was the testimony of all who came seeking lessing that the Lord fulfilled his promises. Truly he "things new and old" out of his Word; and he caused rejoicing of heart and manifested his presence and bless- to such an extent that many expressed themselves to the t that they had never attended a Convention where the ence of the Lord seemed to hover more lovingly over every on and to bless each waiting heart!

The Convention was opened promptly on time with an ress of welcome by Brother Margeson, chairman of the rd of Elders of the Boston ecclesia. Response was made Brother Rutherford, President of the Society, accepting hospitality of the Boston friends, and calling attention to great privileges which are ours in attending the Conven- with the thought of being in the presence of our Lord s and the fellow-members of the body and of the great rtunity of pressing forward in the race which is now so ly completed and of the ever brightening hope that we it finish our course with joy. The Convention was then ed over to the chairman. Following was an hour of re- joicing at a praise and testimony meeting. In the afternoon there was a short praise and testimony meeting, followed with addresses by Brothers Howlett and Graham. In the evening Part I of the CREATION DRAMA was shown; and notwithstanding the exceeding hot weather the attendance was gratifying.

Thursday was called "Our Warfare Day." In the morning a praise and testimony service was followed by discourses by Brothers Thornton and Van Amburgh; in the afternoon a praise and testimony service, then discourses by Brothers Thorn and Rutherford. Part II of the DRAMA was shown in the evening; and again the attendance was good.

Friday was designated as "Consecration Day" and opened with a praise and testimony service, followed with discourses by Brothers Eshleman and Toole; and in the afternoon there were discourses from Brothers Herr, Stephenson and Barker. In the evening Part III of the PHOTO-DRAMA was shown.

Saturday was "Harvesters' Day," and opened with a delightful morning praise and testimony meeting, particularly for the colporteurs and the pastoral workers. Surely it was inspiring to listen to the many account of the Lord's blessing resting upon those labors of love! This was followed by a discourse on baptism by Brother Sturgeon, after which forty sisters and twenty-eight brethren symbolized their consecration unto death by immersion in water. In the afternoon a short prayer and praise service was followed with discourses by Brothers Brenneisen and Woodworth. Brother Woodworth related some interesting incidents relative to the compilation of the Seventh volume, and spoke on the parable of the penny and some other things. In the evening Part IV of the DRAMA was shown to an appreciative audience. This closed the meetings at the Temple.

Sunday all the services were held at the Arena. The day was designated as "Kingdom Day." The morning testimony service was much enjoyed, and was followed with discourses by Brothers Meggison and Macmillan, both of which were much appreciated. The afternoon was intended particularly for the public; and the discourse by Brother Rutherford was on the subject, "Are We at the End of the World?" It was estimated that there were between 3500 and 4000 present. Close attention was given, and many were the expressions of interest. At seven o'clock the love-feast was held, preceded by remarks by Brother Rutherford, encouraging the dear friends to run with patience the race set before them, to hold fast that which they have, to gird up the loins of their mind and to give close heed to that which they had heard, lest at any time they let these things slip. The expressions of appreciation and the good-bys and the-Lord-be-with-you during the love-feast were encouraging and uplifting. It is estimated that there were 1100 at the love-feast. The attendance at the different sessions of the Convention averaged from 1000 to 1400. Truly it was good to be there; and all felt that the Lord had surely met with us by the way and blessed us! We trust that each who attended returned to his home more determined than ever to press along the narrow way and to seek diligently to make his calling and election sure. May we have the great privilege of attending the general assembly of the church of the first-borns, which we hope will convene soon!

SOME LETTERS OF INTEREST

ANOTHER NEW REJOICING READER

BRETHREN IN CHRIST:—

For the past few months I have been a very earnest ent of STUDIES IN THE SCRIPTURES, and words will not ess my joy and delight in this spiritual food that they me in the Bible.

One day last Spring, as I entered one of our leading stores, roup of men, including our Baptist minister, several of leading men in business and politics, and also an escaped ionary from Armenia, were having a very animated con- ation about God and why he would allow this terrible war o on. The superintendent of our Presbyterian Sunday ol said, "The Bible says that God repented that he had e man, and I think it is too bad if human beings have to suffer for God's mistakes."

Not one of the other men offered one word in God's de- e, and as I could not help hearing their conversation, my heart just ached to step up and say, "Excuse me, gentlemen, but God does not make mistakes."

I am just a common farmer's wife and my natural modesty and timidity held me back, and besides I was very young in the truth then. But I know it was not fear that held me back, for if it had been a group of women, I know I should have spoken.

Just before this, in the same store, the proprietor of the store and our Methodist minister were having a similar conversation as I entered, and I saw that the storekeeper's heart was very much troubled, and that neither the Methodist nor Baptist minister could help him any or offer any explanations of the troublous times we are passing through.

As soon as I could I had a quiet talk with him alone in the rear of his store, and got him to promise to read the first volume. He kept it on his desk in the store, and soon after he told me that it had disappeared and could not be

found. I said to never mind, I only hoped it had gone where it would do some one good, and I then took him my copy in cloth of Vol. 2, as he seemed very much interested in Christ's second coming.

Your sister in Christ, ALLIE J. JACKSON.—*N. Y.*

DAILY PRAYING FOR HUMILITY AND—DEATH TO SELFISHNESS

DEAR BRETHREN IN THE ONE HOPE:—

I have received the answers to the V. D. M. Questions, which you so kindly went over for me the second time; and words cannot express my rejoicing that I have received the 85% required to pass this examination. I truly believe that this is the Lord's work and one of the ways of proving his saints. I appreciate your kindly suggestions on the questions as numbered, and also in the reading of the six volumes at least twice; and with the help of the Lord I intend doing this as soon as I can; for I realize that we are living in a time when we need the whole armor of God to withstand the fiery darts of the great adversary, who is seeking every day to deceive the Lord's little ones. Each day I am seeking to be more humble and to keep self out of sight and to grow more in the knowledge of the Lord and in the graces of his Spirit.

Accept of my love and my heart's thanks for your kindly labor of love in giving me a second chance in examining my answers to the V. D. M. Questions. I feel the Lord's approval now in speaking the glad tidings of his glorious kingdom, which we believe is so near at hand.

With much Christian love, J. M. MOUNTFORD.—*Va.*

THE PASTOR'S VOICE IN HER HOME

DEAR BRETHREN IN CHRIST:—

In regard to the Angelophone, I am well pleased with it, and so glad to have our dear Pastor's noble voice in my home, as we long so much to hear him lecture and to see him as he was—so good, loving and kind to all.

We are the only ones in the truth in this part of the country. My husband and his brother's family came here seven years ago from Eastern Tennessee. Our Uncle got some truth literature. As he was a Baptist minister, he preached it at once. He stood severe trials for the truth's sake, and was faithful unto death, which came a year ago. We feel that he is with Brother Russell in glory.

Yours in hope, MRS. CORA WILMOTH.—*Mo.*

DEVOTED LOVE FOR DEAR BROTHER RUSSELL

DEAR BRETHREN:—

I wish to extend to you all as a family my deepest sympathy in your great bereavement, which has befallen you in the loss of our dear Pastor Russell. The sad intelligence of our Pastor's passing away was a great shock. I was greatly overcome. My husband and I devotedly loved Brother Russell. We could not help it, for he had done so much for us. He was the means of opening our blind eyes. His Bible helps gave us a more beautiful and harmonious understanding of God's great plan of the Bible. Praise the dear Lord for it all!

My husband was one of our dear Pastor's first friends. This was in the year 1886. Brother Merrill passed away Feb. 8, 1915. He went "in a moment, in the twinkling of an eye." He passed away very peacefully, at our cozy home, in his easy rocking-chair. He wanted to go that way. I am all alone, as far as truth people are concerned, and isolated. Thank God I have the truth, and am happy in believing the Bible and believing in God and in his Only Begotten Son—not in human traditions.

My husband was the means of bringing me into the truth, and he was one of the dearest men on earth. We were mutually agreed in believing the Gospel story. My husband was wholly the Lord's. One could see the Christ-like spirit in his countenance. He was so devoted to God and to Christ, thoroughly rooted and grounded in God's plan of salvation! His life was pure and spotless.

When I was married I was a Methodist—didn't know there was such a person on earth as our beloved Pastor Russell. I soon came into the truth when I heard the "glad tidings of great joy." Our beloved Brother Russell—oh, how my loved one and I loved him! We loved every sermon and message that came from his pen—could not live without our dear Pastor's sermons. God and our Savior came first in our hearts, and the plan of salvation.

The grace of God is sufficient for us all in every time of need. My loved one saw our dear Pastor. I never did, but have his photograph. Praise the Lord! I have all the STUDIES, WATCH TOWERS and sermons! Please read this letter to the Bethel family to show them my sympathy for you all. I am looking forward to that great day when I shall go to meet my heavenly Father, my Savior, my loved one, our dear Pastor, and all the dear ones gone before.

and sympathy to all the brethren and sisters from

Your sister in Christ, MRS. ALICE MERRILL.—

DEEP APPRECIATION OF THE TOWER

PRECIOUS BRETHREN IN CHRIST:—

Greetings in the sweet name of Jesus! I have been ing this morning on the April 15th WATCH TOWER. My! articles are so good that my heart could not help but with joy! Oh, how good our heavenly Father is! W glorious feast the dear Lord has prepared for me! Tr is a feast of fat things! It is actually just what I need always comes out in THE WATCH TOWER.

"Jesus Anointed at Bethany" is truly a sweeter article honey. It made my heart leap with joy. Yes, I do want more Christlike. Yes, I want to be like "the servant of while it is day.

"The Christian's Duty in Time of War" was also a ing of a question in my mind. Those letters of the s were an encouragement. It makes me put more energy the battle when I see others doing the same. Be ass loving brethren, that I appreciate your ministry of lov God and the brethren and that I do remember you a throne of grace. Praying God's blessing upon your efforts, I remain, with much Christian love.

Your Greek brother, GREGORY SAKATOS.—*O*

A VOICE FROM IRELAND

DEAR BRETHREN:—

The members of the Belfast ecclesia desire to ex their deep sympathy with the dear brethren of the E family at Brooklyn in the passing beyond the veil o dear Pastor. We hasten to assure you of our loya operation in the harvest work; and we pray always fo all, that the Lord may continue to bless and guide you.

We are looking forward to engaging in the pastoral without delay and are rejoicing in the privilege. We re dear brethren,

Your fellow-servants in the Lord,

BELFAST ECCLESIA.—*Irelo*

"WHY DID HE NOT TELL ME?"

MY DEAR BRETHREN:—

Explanatory of the enclosed, I submit the following: the year 1890 a friend put the volumes of MILLENNIAL in my hands, but he made no comment as to what the tained other than that they were a work on pre-millenni I had never heard of Pastor Russell and, therefore, wa interested in the author. At that time I was an elder church and my time was so fully occupied that I did no the books, not imagining they were very different from works. Why did not my friend tell me?

Later, I worked in an office with a Bible Student, h never opened up on me. Once or twice I heard him u expression, "The truth," and immediately I sized him being of "the home of truth" or "new thought" cult. had no use for the cults that repudiated the ransom, I h use for him from a religious standpoint. He never l know his religion was different. Why did he not tell m

Still later I was brought in contact with one wh subsequently learned was a pilgrim. Even he did not religion to me, and when I learned he was a Bible St I did not know that meant anything different from th eral run of beliefs. Why did he not tell me?

Later still I attended now and then the Sunday se of the Bible Students, but always happened in when ordinary Bible theme was being presented and, therefo not know even then that there was a difference. I did no the literature, for I supposed it to be of the same nat the discourses, and why take time from the reading Bible?

Finally, a friend of mine, a Presbyterian elder, join Bible Students and he told me there was a difference. the PHOTO-DRAMA OF CREATION came along, and I knew was a difference. I prayed, "Lord, that which I see not, thou me." (Job 34:32) And my eyes were opened wide mediately I consecrated and symbolized my consecrat the very first opportunity, which chanced to be at the time our dear pilgrim brother R. O. Hadley was bapt October, 1914.

I believe I would have welcomed the truth at an had I but known there was a difference. As it is, lost a lifetime of opportunity for harvest work.

Because of my experience as here narrated, it is m pose to let my friends in the nominal church know the difference and a delightful and blessed difference!

LEW ANDER

ANGELOPHONE IMPROVED WITH USE

BRETHREN:—

e received the Angelophone on the 8th inst. We are in- thankful that Pastor Russell's voice is audible. We that it is he who is speaking. How great are God's m and power! Our Pastor's memory will live through- he ages. Through his teachings God has drawn us closer mself.

e would have written sooner, but were waiting to see Angelophone would improve with use. We find that it We hope that the dear friends who have been so badly pointed will find their Angelophones improving in like er. We very much regret the impatience shown on our and will try to improve along that line, as well as along others. Asking your pardon for being so impatient, e, dear friends,

ours in the one hope, ———.—*Fla.*

DOING WHAT SHE CAN DO TO SPREAD THE TRUTH

MY DEAR BRETHREN:—

Greetings in our dear Redeemer's name! Having read the article in THE WATCH TOWER regarding the V. D. M. questions, I feel that it is meat in due season for me. I received great blessing from it, and now wish to have a blank mailed to me if you please, so that I may know just where I stand in the school of Christ, I am so thankful to the heavenly Father that you had that in THE WATCH TOWER. I feel it was especially for me, I am one of the few who cannot go out in the pastoral work, but I witness to my neighbors and friends as I have the opportunity, and hand out tracts in the car sometimes and to those who come to my door. Once in a while I get a hearing ear, and it makes my heart rejoice. In sincere Christian love,

Your sister in the Lord, by his grace,

HARRIET H. MOORE.—*Ind.*

THE HARVEST WORK IN JAMAICA

or some time the work in Jamaica has been hindered in asure. We are pleased to announce now that the SOCIETY pened a depot at No. 5 Duke St., Kingston; and from headquarters all the work of the SOCIETY will be trans- throughout Jamaica and Porto Rico. We hope the dear ls will co-operate with the brethren there in spreading glad tidings. The opportunities now for putting the TURE STUDIES in the hands of the people, and for doing olunteer work, and for the spreading of the glad tidings, are second to no time in the past; and we hope that all who can will go forth in the harvest while it is called day.

Please address all communications concerning the work in the West Indies to the INTERNATIONAL BIBLE STUDENTS ASSN., No. 5 Duke St., Kingston.

A general convention is being arranged for the Island, to be held at Kinsgton, October 28 to 31, inclusive. All inquiries concerning the convention and arrangements should be addressed to the depot above named.

BROTHER RUSSELL'S SERMONS IN BOOK

book containing many of Brother Russell's choice ser- is being prepared. The number of orders from the friends will determine the size of the edition. Order now that we may know how many books to print. Price later.

XXXVIII BROOKLYN, N. Y., SEPTEMBER 1, 1917 No. 17

THE BOND OF PERFECTION

d besides all these things, put on love; it is the bond of completeness; and let the peace of the Anointed preside in your hearts, for which you were also called in one body; and be thankful.''—Colossians 3:14, 15, Diaglott.

he children of God, walking by faith, rejoice in the hope e glory of God, and all along their journey are striving to n the bond of perfection, which is love. To aid us in the opment of the likeness of our Lord and Master, God has us in his Word many great and precious promises.

ove is an inexhaustible subject. Only when we have at- d to that perfect state which God has promised as a re- to those who love him supremely shall we be able to love e ought and to manifest it as we desire.

he Apostle Paul, a faithful servant of Jesus Christ, was ly devoted to the Lord and his righteous cause; and pos- ng a keen desire to build up the brethren in the most holy , he wrote much to them concerning love. Since he tells is the bond of perfection, we can with profit meditate upon the subject.

What is love? It is the greatest and grandest attribute haracter possessed by any creature. The Scripture de- s, "God is Love." This does not mean that Love is God, hat in Jehovah is found the perfect expression of love.

he Scriptures show that there is a distinction between love for God and our love for the brethren. It is well we get this distinction clearly in our minds, that we may yze the subject and have a deeper appreciation thereof. for God may be defined as a worshipful adoration of Je- h, a fellowship of spirit, and a joyful submission to his will because of our reverence for him and gratitude to as the Almighty One, for what he has done for us.

WHY DO WE LOVE GOD?

We believe that our heavenly Father is pleased with an in- ent worship of him. The Apostle Peter tells us that we ld be able to give a reason for the hope that is in us. (1 r 3:15) We should likewise be able to give the reason we love Jehovah. The reason that must appeal to our s is the reason which we find in the Word of the Lord.

weeter than all things else is love. The human race has only a taste of that which pertains to life, and never the rment of life with the right thereto, since Adam forfeited right. Any one who would give to us the thing that we y desire would merit our deepest gratitude. Desiring life, has ever been the certain portion of man. Desiring love, few have found its satisfaction! Behold the unselfish e of God to do good to man, to give him a supreme ex- ion of his love by making provision whereby these deep ngs may yet be fully gratified! "God so loved the world he gave his Only Begotten Son that whosoever believeth on him should not perish, but have everlasting life." (John 3:16) It would be impossible for one to truly love God without having a knowledge of him; and as a man with a reverential mind increases in knowledge of the gracious and loving character of Jehovah, his love necessarily increases.

WHO IS GOD?

Who is the great and mighty One who has taken cognizance of us to provide a means whereby we may obtain life?—the Giver of this unspeakable gift provided for all his obedient creatures? Answer: He is the great First Cause, without beginning and without ending, "from everlasting to everlasting." It is he who created all things for his pleasure and for the joy of those who will love and serve him faithfully. All creation bespeaks his justice, wisdom, love and power. Truly did David, the sweet musician and singer of Israel, say to him: "The heavens relate the glory of God, and the expanse telleth of the works of his hands; day unto day uttereth speech, and night unto night showeth knowledge. There is no speech; there are no words; their voice is not heard; but their melody extendeth through all the earth and to the end of the world their words. For the sun hath he set a tabernacle among them."—Psalm 19:1-5, Leeser.

As a youthful shepherd David reveled in the visible creation of God. With the field for his bedchamber, with probably a sheepskin for his mattress and a stone for his pillow, he gazed into the expanse above him with the naked eye and beheld the myriads of stars moving noiselessly through space, and his own heart was moved to adoration and praise, and with reverential mind he gave utterance to these words of worship and devotion.

What might one say if he could behold all the wonders of God's creation? By the use of modern appliances, scientists tell us that they are able to measure the distance to the sun, and even to the Pleiades, supposed to be the throne of Jehovah. They tell us that millions of planets—which are merely the satellites of great suns and which have their own satellites—have been discovered by the use of such instruments; and doubtless if man could stand on the outer rim of the orbit of the farthest world that has been discovered, and gaze on into space with even stronger instruments, millions more of God's wonderful suns with their retinue of planets would appear.

As we have in mind the visible creation of Jehovah and contemplate its wonders, beyond all that man can comprehend, we begin to have a deeper appreciation of the works of King David, when he said on another occasion, "O Lord, how mani-

fold are thy works! In wisdom hast thou made them all! The earth is full of thy riches! So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. . . . The glory of the Lord endureth forever; the Lord shall rejoice in his works. I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord."—Psalm 104:24, 25, 31, 33, 34.

Language is a poor vehicle to convey our conception of God; and yet our conception is as nothing compared to what he really is. This is the Mighty One who takes cognizance of man. Who, then, beholding his power and wisdom, would not reverence this great One? He who possesses a reverential mind is led indeed to adore and worship such a God. It was his beloved Son Jesus who said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) If to know him and his beloved Son means life, and life in perfection, the greatest thing that we desire, then why should not all with eagerness seek a knowledge of Jehovah and of his Son? Truly, if mankind knew the Lord, the earth would be filled with the creatures who would love and adore him.

But for six thousand years the adversary has blinded man to the goodness of God. As St. Paul declares, "The god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:4.

GOD'S GREAT PLAN OF REDEMPTION

Let us review some of the reasons why we should have gratitude and why we should worship and adore Jehovah and obey his holy will. Created in the image of God, man lost this by disobedience. In sorrow he went forth to battle against his many foes, and to battle thus unto death. There was no way for him to regain life by his own efforts. But Jehovah in his own due time and in the exercise of his wisdom and loving-kindness sent his dearly beloved Son to redeem man from death. This he did at great cost to himself. He gave up the dearest thing to his heart—that great and unspeakable gift, his Only Begotten! St. John tells us, "In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:9, 10) All this Jehovah did for us without our knowledge, yea, even before our existence. Abstractly, then, we may define love as an unselfish desire to do good, and to do good without regard to whether the recipient knows or does not know of it. This love may include the sentiment of appreciation, or it may be only a sympathetic desire to aid, its scope depending upon the object loved.

HEAVENLY CALLING OF THE GOSPEL AGE

God foreordained before the foundation of the world that Christ Jesus should be the Redeemer and King of the world, and that he should have associated with him in this great work 144,000, designated as members of his body and as his bride. He did not call the angels of heaven to this high and honored place, but his call was issued to some from the children of men. This call was an invitation. Jesus, having ascended into heaven, opened the way to life and immortality! and then the invitation went out, calling some to become joint-sacrificers with him and to share his glory. In phrase more beautiful than human tongue could form, Jehovah sent this call: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him." (Psalm 45:10, 11) Never was a proposal of marriage couched in phrase so sweet! Thus he called us out of darkness into his marvelous light! He called us to a heavenly calling, to be kings and priests unto him and unto Christ, and to reign with Christ in glory; to be joint heirs with him in all blessings to be received at the hands of Jehovah in the ages to come.

Those who hear and respond to this call by fully consecrating themselves to do the will of Jehovah he begets to the divine nature. (James 1:18; 1 Peter 1:3, 4) Such also he anoints at the same time to the high office of kings and priests; and this anointing enables such to grasp the deep things of God's Word. (1 Corinthians 2:9, 10) "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2:27.

Foreknowing the church, God aforetime made provision for their feeding and nourishing. He caused to be prepared for their benefit the expression of his will, which is set forth in the holy Scriptures: "For whatsoever things were written aforetime were written for our learning, that we through tience and comfort of the Scriptures might have hope." (mans 15:4) All the types and shadows recorded in the Testament and all the exceeding great and precious prom of the New Testament God provided for our benefit—"acc ing as his divine power hath given unto us things that per unto life and godliness, through the knowledge of him hath called us to glory and virtue; whereby are given unt exceeding great and precious promises, that by these ye m be partakers of the divine nature."

COMFORTS, PROTECTS AND DELIVERS

The Lord foreknew that the church would have many t and sorrows, and that in these they would need comfor assurances; hence he provided in his Word for all such n And it is his will that we in turn use this same comfort w we receive to comfort and bless others who journey with in the narrow way. St. Paul, having this in mind, exulta exclaimed, "Blessed be God, even the Father of our Lord J Christ, the Father of mercies and the God of all comfort, comforteth us in all our tribulation, that we may be abl comfort them which are in trouble, by the comfort wherew we ourselves are comforted of God."—2 Corinthians 1:3, 4

In addition to all this, our dear Father protects us f the evil one; He gives us the assurance that thus he will "The angel of the Lord encampeth round about them reverence him, and delivereth them." (Psalm 34:7) "T shall no evil befall thee, neither shall any plague come i thy dwelling." (Psalm 91:10) King David was a typ the Christ, head and body. David means "beloved," and prophetically expressed the sentiment of our hearts when said, "I will love thee, O Jehovah, my strength; the Lor my rock [solid foundation] and my fortress [invulnerabl any enemy's attack] and my deliverer; my God, my stren in whom I will trust; my buckler and the power of my sa tion, and my high tower. [In this tower the Christian can what others cannot see, because he is above them.] I will upon Jehovah, who is worthy to be praised; so shall saved from mine enemies." (Psalm 18:1-3) Again says David, "Blessed be the Lord, who daily loadeth us with b fits—the God of my salvation!" (Psalm 68:19) "Bless Lord, O my soul, and forget not all his benefits."—Psalm 10

WHY WE LOVE OUR LORD JESUS

In all that God has done for us, Jesus has been his hon instrument. In every purpose and work the Father and the are one. All things are of the Father; all things are by Son. (1 Corinthians 8:6) If a man of great wealth sh give one of us a million dollars that we might use it to Lord's glory, we should feel very grateful to such an one. if he would give us all of his millions, and in addition w devote his life, with us, in proclaiming the Message of Mess glorious kingdom, surely our hearts would respond with g tude and love to him!

But Jesus did far greater things for us than this. "Fo know the grace of our Lord Jesus Christ, that though he rich, for your sakes he became poor, that ye through his pov might be rich." (2 Corinthians 8:9) He was rich in heav honor, glory and power. By him were all things made, an enjoyed the glories and blessings of the heavenly realm. this he left, and took upon himself the form and natur man, and then surrendered his humanity to the most ignor ous death known, in order that we might have life.

It was Jesus himself who said: "Greater love hath no than this, that a man lay down his life for his friends; ye are my friends if ye do whatsoever I command you." (15:13, 14) He shed his blood for us; and all who become friends receive the benefit of the merit of that sacrifice, w leads to life everlasting in a state of supreme happiness. comes into the world with burdens; and as he journeys a life's way his burdens increase until he finds the Lord, graciously says: "Come unto me, all ye that labor and heavy-laden, and I will give you rest." (Matthew 11 His love prompts him thus to do.

HIS BRIDE AND JOINT-HEIR

God instituted the relationship of bride and bridegr It is the sweetest relationship known to mankind. From time of the betrothal contract between the bridegroom bride, they both look forward with sweet anticipation to full consummation of their agreement. The Prophet of Lord foretold this beautiful relationship between Jesus the church, and speaking to the prospective bride as mouthpiece of the Bridegroom, said, "I will betroth thee me in righteousness [and since she has no righteousnes wedding garment of her own, Jesus provides it], and in ju and in loving-kindness and in mercies [suggestion of his beautiful attributes of character, which she must also

in her character, while wearing and at the same time emdering the wedding garment]; I will even betroth thee unto in faithfulness [suggesting that she as well as he must be and loyal to the end], and thou shalt know Jehovah." sea 2:19, 20) Thus the Bridegroom offers her the wonderblessing of being associated with himself forever in unakable joy, and as an additional reward, that she shall w the great and mighty God of the universe, the One who abiteth eternity.

AMBASSADORS FOR CHRIST

To be an ambassador of a government, such as that of the ted States, to foreign courts, is a position greatly desired nonorable men. To be an ambassador of the King of kings Lord of lords in this world, to whom the message of reliation is committed to be delivered to the peoples of earth, n honor not within the comprehension of the human mind, is greatly to be desired above all honors that could be con-ed by any official position upon this earth. Such an honor Apostle Paul declares Jesus grants unto every one of his owers who love him and manifest their love for him.—2 inthians 5:20.

THE PROOF OF OUR LOVE

How may we know that we love God and love the Lord us? It will not always do to rely upon our feelings, be-se feelings are deceptive. Sometimes we feel joyful and berant, and at other times exactly the reverse. We must e more certain proof than this. "Jesus said, If a man love he will keep my words; and my Father will love him, and will come unto him and make our abode with him. He loveth me not keepeth not my sayings." "If ye love me, my commandments." (John 14:23, 24, 15) "This proves love to God—that we keep his commandments with joyful rt."—1 John 5:3.

The foregoing Scriptures approve of the element given in definition of love as it applies Godward; namely, a worship-adoration for God and the Master, a reverence for him, and titude to him for what he has done for us, bringing a joy-submission to his will. Who could know these precious gs bestowed upon us by our Father and fail to love such od and Father!

LOVE FOR THE BRETHREN

The more we understand the love of God and of Christ us as manifested for us, and the more we increase in our for them, the greater the necessity appears to us for ng the brethren, and the greater desire we have for the ection of our love toward them.

Love for the brethren may be defined as an unselfish desire lo them good, an affectionate and tender regard, and a hip of spirit; and this in proportion as we see the mani-ation of the spirit of the Master. If we possess this love, shall desire to do good to the brethren, even to the degree acrificing our own interests, having in mind the one pur-of building up the brethren in the most holy faith, that may grow more and more into the likeness of the Lord. comprehensiveness of this heavenly love is shown in the ls of the Apostle Paul in Ephesians 3:13-21.

WHY SHOULD WE LOVE THE BRETHREN?

Our love or lack of love for the brethren will prove the ex-of our love for the Lord. When we have the proper ap-iation of the fact that the brethren in Christ are really rt of the Christ, and when we appreciate what it means to God and to love Jesus, our hearts will increase in love the brethren. Jesus said that the proof of our love for and for the Father would be made known by the manner which we keep his commandments. Among his command-ts is a very important one. He said to his disciples, "A commandment I give unto you, That ye love one another; have loved you, that ye also love one another. By this l all men know that ye are my disciples, if ye have love to another." (John 13:34, 35) To what extent shall we one another? Jesus answers: "This is my commandment, t ye love one another as I have loved you." (John 15:12) love of Jesus for us was an unselfish love, a sacrificial love, esire to do us good, with no thought of reward from us. he did this at a great cost to himself. This is the kind ove he says we must have for the brethren—a sacrificial

The Apostle Paul tells us that if any man be in Christ us he is a new creature, and that henceforth "we know nan after the flesh," but know him as a new creature. (2 nthians 5:16, 17) This would mean, then, that we should each other as new creatures in the Lord. If we were re-ed to love each other because of physical appearance, that nt often be a great difficulty. But the new creature in st should love his brother because of the spirit of the Lord im and manifested by him. And as we grow more in the likeness of our Lord, we thus cause the brethren to love us more.

SOME OF OUR TESTS

The Apostle Paul, giving an analysis of love in 1 Corinthians 13, points out that it is the crown of all the fruits and graces of the spirit. He emphasizes the fact that we may possess all knowledge of the Scriptures and have the ability to present them to others, may make full sacrifice of all our time, strength and energy, even to the giving up of our lives, and yet if we have not love, we have profited nothing. In our text he points out that love is the bond of perfection. In the context he has called attention to other qualities of character that we must develop, and then adds that if we would be perfect we must put on love; and that if we do this, the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus.

So, then, if love is the chief of all the attributes of character to be developed, it follows that love must be put to the most severe tests. Tests are for the purpose of demonstrating that one possesses an approved character.

Our love for God and for the Lord Jesus will be tested in the manner of our obeying the will of God—whether we do this in a joyful manner or not. In proportion as we have and maintain our love for the Lord, in that proportion will our joy increase in the performance of his will. We can see how many have fallen under this test. Once ambassadors of the Great King, they became ashamed of the Gospel of Christ Jesus and him crucified, and desired more the plaudits of men. They failed, therefore, in keeping the commandments of the Lord. The Apostle sets us an example, saying: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

The Lord Jesus put to the test the love of the Apostle Peter. He said to him, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. He [Jesus] saith unto him, Feed my lambs." Again a second and then the third time, Jesus said, "Simon, lovest thou me? And Simon answered, Lord, thou knowest all things. Thou knowest that I love thee! He saith unto him, Feed my sheep." (John 21:15, 17) What a wonderful lesson is in this for all the brethren who are elders in the various classes! If we see pride developing in our hearts, a disposition to put aside the food that the Lord has given with which to feed the lambs and the sheep and to substitute something of our own, in order that we might shine before men, or a disposition to neglect the lambs and the sheep in helping them with the food, then this would prove that we were not standing the test being placed upon us. Addressing the elders, the Apostle said, "Take heed, therefore, unto yourselves, and to all the flock over which the holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with the blood of his own."—Acts 20:28.

Upon what food should the elders and leaders feed the ecclesias? How did the teachers, as well as the ecclesias get their knowledge of God's plan? Did not Jesus declare that when he came at his second advent He would provide for the household of faith through his chosen servant the food which should be "meat in due season" for them? This being true (and all who accept present truth must admit that it is true), then any disposition to depart therefrom and to encourage the flock to look elsewhere for spiritual development would prove that the test of faithfulness to the Lord and his flock was not being properly met. We observe this test being put upon the classes everywhere. Let us, then, take heed to ourselves that we prove our love for the Lord and for his "little ones" by keeping his commandments with a joyful heart and in safeguarding the interests of the little ones of the Lord.

A FINAL FIERY TEST

More than a quarter of a century ago our attention was called to the fact through THE WATCH TOWER that one of the final and crucial tests that would come to the church would be the test of our love for the brethren. Do we not see this test being applied? Jesus said, applying his words to the time of his second presence, in which time we are now living, "Because iniquity shall abound, the love of the many shall wax cold." (Matthew 24:12) The word "iniquity" is derived from the word "inequity," and literally means injustice. There can be no love without justice first. We must be just before we are generous; and any act of injustice toward a brother shows a lack of love.

After we have been for some time in the narrow way our powers of discerning between justice and injustice are keener than when we first believed, and when we see injustice on the part of another, it has a tendency to dampen our love for such an one. How often do we hear one say, "I am surprised that a brother or sister would be guilty of thus and so! It seems

a strange thing that we should have such trials among us." To this the Apostle Peter answers: "Beloved, be not surprised at the fire among you, occurring to you for a trial, as though some strange thing was befalling you."—1 Peter 4:12.

THE REMEDY TO BE APPLIED

We are sure that it is the desire of all the truly consecrated to be overcomers, to grow in the likeness of our Lord and Master and to put on love, which is the bond of perfection. How, then, may we do this, and what shall we do when we see these imperfections in the brethren which bring such a fiery trial amongst us? The Lord directed St. Peter to answer this question. "Above all things have fervent love among yourselves, because love covereth a multitude of defects." (1 Pet. 4:8) The word "fervent" here means overspreading or covering up. In other phrase, the Apostle Peter says: Your brother has defects, and so have you; do not be looking at these defects, but look at him as you would desire to have him look at you—as a new creature in Christ. Have amongst you this overspreading love which covers these multitudes of defects.

Sometimes we hear of a brother who has served a class as elder for a number of years, and the class drops him from eldership for a period of a few months, subsequently again electing him to the position of elder; and he, believing that they have done him an injustice by setting him aside for a season, refuses to serve. Thus is his love for the Lord and for the brethren put to the test. His conduct shows that he is not standing the test as he should. The opportunity for service should be accepted and used as unto the Lord. The Apostle Paul shows us the proper attitude, saying, "And I will very gladly spend and be spent for you, though the more abundantly I love you the less I am loved." (2 Corinthians 12:15) By so doing we manifest a love for God and for Christ Jesus and an unselfish desire to serve the brethren, and thereby we prove our love for them also. Growing in this love we shall ultimately be united in the bond of perfection. As thus we develop the precious fruit of the spirit, the peace of God will keep our minds and hearts through Christ Jesus.

LOVE FOR OUR ENEMIES

The Lord Jesus commanded that we should love our enemies. (Matthew 5:44, 46; Luke 6:27-32) If every one loved his enemies, soon there would be no enemies. During the Millennial reign of Christ many enemies will be transformed by being gradually raised up to perfection of character, where love will take the place of hatred. Those who remain perverse will be destroyed utterly. The Lord commands that the Chri shall now develop in his heart this feeling of love towar enemies.

In what way shall we love our enemies? With a lo fellowship, a sympathetic love? We answer, No; we ha sympathy with those who do not love God, and who are suing a wrongful course. How, then, shall we love them answer, With a pity-love. We are to have sympathy for "God commendeth his love toward us in that when we wer sinners Christ died for us." He pitied mankind in their condition. So we must have in our hearts a keen desire good even to our enemies, if the opportunity presents And even though they persecute us and say all manner o against us falsely for Christ's sake, and defame the good of the Lord Jesus and of the brethren, yet we should rem that in blindness and ignorance they do it. Pity them f and leave their judgment to the Lord.

THE REWARD OF THE FAITHFUL

As we journey along in the narrow way, walking by hoping for the glory of God, let us keep in mind the of the Apostle Paul: "And now abideth faith, hope, these three; but the greatest of these is love." And h this in mind let us progress unto the point of perfecti Christ Jesus. Thus doing we have the blessed assurance reward which God has in store for those that love him. tests are now severe. We should expect it to be thus. tests will grow in severity; but if we keep in mind the reward which God has offered us, they will seem as nothin St. Paul puts it, These are but light afflictions and endure for a moment, and are working out for us a far more exce and eternal weight of glory.—2 Cor. 4:17.

"Eye hath not seen, nor ear heard, neither have en into the heart of man the things that God hath prepare them that love him!" How wonderful must be the glor the kingdom of our God! How transcendently beautifu things that he has in reservation for those who prove loyalty even unto death, and who come off "more than querors" through the merit of him that bought us wit precious blood! To such the Lord says through the Ap "Blessed is the man that endureth temptation [tests] when he is tried he shall receive the crown of life, whic Lord hath promised to them that love him." "Hearke beloved brethren, hath not God chosen the poor of this rich in faith and heirs of the kingdom which he hath pro to them that love him!"—James 1:12; 2:5.

THE SON ALONE SETS FREE

"If the Son, therefore, shall make you free, ye shall be free indeed."—John 8:36.

Jesus was here addressing Jews. They had the impression that they were free; but Jesus told them to the contrary, that they were still slaves, still in bondage. The Apostle Paul states that the entire race of Adam are slaves, sold under sin, sold into bondage. He explains that father Adam was the original transgressor, and that the sentence passing on him became a disability upon all his race, upon all human rights. "For by one man's disobedience many were made sinners." (Romans 5:19) If any of Adam's children had been able to live above sin, and could have said, "Lord, even though Adam gave me an imperfect organism, yet I have kept thy law," we understand that such an individual would have been granted life everlasting. But no human being could do this. "There is none righteous, no, not one." (Romans 3:10) God's requirement is that his law shall be kept fully. Although a member of the fallen race might keep the law in his mind, he could not keep it in his flesh.

The Son has not as yet fully set any free. There is neither a free man nor a free woman in the world, in the full sense of that term. Even God's children realize that they have imperfections in the flesh; but they hope for the time when they shall be fully released from them. The Bible tells us that this time will come at the moment of our perfection in the resurrection, when we shall be made like our Lord and have perfect bodies. The most that we can have at the present time is freedom of mind. Mankind has been in bondage to sin, shackled by the fallen nature inherited from their forefather, Adam.

For nearly two thousand years God had a special arrangement with the one nation of Israel. He proposed that this disability, which was resting upon the whole world, should be removed from Israel, and that he would not treat them the same as the rest of the world, but that they might be freed from condemnation and come back into his family, upon certain conditions stipulated. They thought this was a favorable offer, and that they would get a great blessing from it. The Lord had in mind that he would teach them a very important lesson, and that he would teach the angels and all of u same great lesson; namely, that they who go into sin not get free except in the way God has provided—and thi is through the sacrifice of Christ.

DISABILITY TYPICALLY REMOVED

So God made this covenant with the Jews, and agreed them that if they would thenceforth walk in his ways and his statutes he would be gracious to them and bless them they should be his people. He made this provision for in a typical way through typical sacrifices. But we se this provision for sins was not one which really cancele sins. The typical cancelation of original sin for the Jew merely for a year in advance. It did not remove the disa entirely but merely relieved the nation therefrom for a year. They were unable through the year to keep the and the Lord's arrangement each year was in order tha might have another year of trial. Their sins were typ canceled afresh.

If any one should keep the law, then the blessing would go to him. If he failed to keep the law, then he fail to gain the blessing promised on that condition. Y year the Israelites tried to prove themselves worthy of e life. But the sin was deeper than the surface. It wa merely a weakness of intention, but of character. They not keep the Law; and God wished them to know it, and u us to know it. They nevertheless had a great blessing law, so that, when Christ came, they were the most adv nation in the world, head and shoulders above all Having the only true religion, they had the blessings wh with true religion, as far as they had faithfully conf their lives to it.

When Jesus came to the Jews, he accomplished a work, which the Father had given him to do. The had promised to bless the world, and he sent his Son t might accomplish this work of blessing through sacrifice death of Christ was the basis of all the real setting f the Jews and of all mankind from the death sentence tha

upon them. It was the basis of setting the Jew free not only from the Adamic penalty, but from the Sinaitic law additionally. As a part of the Adamic family, the curse of death was upon the Jew. The curse was not removed by Moses (for Moses was not able to remove it), or by anything that anybody had done prior to the coming of Jesus.

THE CURSE OF THE LAW

But the work of Jesus was so broad as to clear everything against any and all. Ordinarily, it would have been sufficient that Jesus should die in any manner; for the penalty upon Adam was merely that he should die. Therefore Jesus, to become the Redeemer of man, would have needed only to die.

But the Jew had a special curse, or penalty, in the law, to be visited upon extreme cases of criminality. It read: "Cursed is every one that hangeth on a tree." (Galatians 3:13) So in order to redeem every Jew, it was necessary that Christ should suffer the extreme penalty that would come upon any Jew. This is the reason, the Apostle assures us, that Christ must be made a curse by hanging on a tree. He was not made a curse for the Gentiles, but for the Jews only.

PURCHASE PRICE FOR WORLD NOT YET PAID

However, the death of Christ was the one great settlement-price necessary for the sins of the whole world. But when Jesus died, the Just for the unjust, it did not bring us to God. It was only after he rose and ascended into the presence of God—entering the Most Holy, even heaven itself—and appeared in God's presence on behalf of those who would be of the church class, that the sins of these could be covered. The world has not yet been brought to God. Christ's merit has not yet been applied for them. The time for bringing the world back to God will be the next age—now, thank God, almost here!

God's provision is that for a thousand years Christ will reign to bring the world into harmony with Jehovah. Some will need great chastisement, many stripes. It will be the work of that thousand years to instruct, to correct and to bring back to God as many as shall be willing to return. Their wills must come into harmony. But the matter will be left to their own decision. Many may then desire to be in harmony with God who do not now have this desire. One very important feature of Jesus' work during the Millennium will be to make known the marvelous riches of God's grace, that all may know Jehovah God, from the least of them to the greatest. They will have an opportunity to come back into that condition of mind and body which was originally possessed by the perfect man, plus all the experience gained during the six thousand years' reign of Sin.

ONLY THE LOYAL WILL BE RECEIVED

The work of Christ will not be accomplished for the world when they are awakened from death; that will be only a preliminary step. It will be necessary for them to be instructed, to be chastised for sinful character and to be blessed for any well-doing, etc., and thus brought back to God. But the race will not become wholly free until the end of the thousand years, because each degree of alienation is so much of bondage that came upon them through Adam's fall—they are weak mentally, morally and physically. Mankind needs to be lifted out of all this degradation. Separation from God, alienation of mind, through disobedience, brought about the original bondage. And so we read that at the end of the Millennial age Christ will present to the Father all who are worthy.

But the Scriptures assure us that any who fail to come back into harmony during the Millennium will not be delivered over to the Father, but will be destroyed during the Millennial reign. The Father does not desire any such. At the close of the Millennium, the Father will give all of the perfected ones a final test. He will say, "I condemned these once to death. I will receive back into harmony with myself only those who love righteousness and hate iniquity—none others. Those who again yield to sin will be cut off in the second death."

The Apostle tells us, in Romans 8:21, that "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." This has reference to the human creation. It shall be delivered from death and from slavery to sin during the thousand years, by the great Emancipator who has already begun the work of purchasing the race, and who will complete the work in the near future, and will thus have a full right to deliver his purchased possession.

This is the glorious liberty wherewith all who accept God's terms shall be made free. This is the freedom wherewith the Son shall make them free. But we should apply our text especially to the church, for it was to this class that the Lord addressed these words. "If the Son, therefore, shall make you free, ye shall be free indeed." However, the only ones of any class who will be made free will be those who accept the terms of salvation.

JEWS FREED IN A DOUBLE SENSE

The Jews will be made free in a double sense; first, free from the condemnation of the law—upon certain conditions. They must become dead to the old law, must recognize that they could never gain life under it. If they will not become dead to the law, any such cannot gain eternal life. They can have eternal life in no other way than by accepting Christ's sacrificial work on their behalf. Some Jews accepted Christ at the beginning of this age and some have accepted him since. These realized that the law could not make them free, could not make them acceptable to God. And so they gave up hope of attaining anything through the law, and laid hold on Christ, asking what they must do to have everlasting life. Jesus told them that they must die to their own will—not only die to the law—and must take up their cross and follow him and thereby copy the pattern he set them in his own course. As many as did this became free. So far as their minds were concerned, they became new creatures. They had this freedom of mind in an earthen vessel, however, and they could not do in the human body all that they wished to do.

But the Lord said that it was a part of the test upon them that they fight a good fight against the sins of the mortal body. If they were faithful in fighting a good fight against the flesh, he would give them proportionate honors on the spirit plane. This is the requirement of all his disciples. And he promises that all those who shall overcome shall become associates with him in his kingdom for the uplifting and blessing of the world and shall be his peculiar treasure forevermore. All these were under bondage to sin; all were under the death sentence—both Jew and Gentile. All these needed to be set free from sin and death, and the Jew also from the Sinaitic law. It is the Son who sets these free!

GENTILES FREED, BUT NOT FROM THE LAW

How did the Gentile need to be set free? They did not need to die to the Mosaic law, because they never were alive to the law, never having been placed under it. But they did need to accept by faith the fact that Christ had died for their sins, and they needed to die to sin, and to give up the earthly nature. To come under the present call, they needed also to present their bodies living sacrifices, and to take up their cross and follow Jesus.

All true disciples who heed the Word of the great Master, and continue to be his faithful pupils, are set free, not only from superstition and ignorance, but also from the service of sin. They come to have a correct appreciation of their own natural infirmities and blemishes. They come into harmony with the divine mind, and love the truth. Hence their freedom is a great blessing instead of an injury. It brings humility instead of pride and boastfulness; patience and self-control instead of anger and strife; generosity, benevolence and love instead of spitefulness and selfishness; joy and peace instead of discontent and bitterness of spirit. Truly, the Son alone can make us free, and he whom the Son makes free is free indeed!

TO THE WORK

We have received letters of inquiry from many sections of the field regarding the general condition of the work and the outlook for the future. The friends everywhere are naturally very much interested in knowing how the work has been progressing since Brother Russell's passing beyond. The SOCIETY is glad to advise that since January 1 every month has shown an increase over the corresponding month of the year 1916 and that the eight months—November to June, inclusive—show a large increase in all of the branches of work over the same eight months of the previous year. This seems to us very strong evidence that the blessing of the Lord has been resting upon the work centered here at Brooklyn. The inquiries from those becoming interested are also on the increase, showing that there is a great desire on the part of many to understand the conditions as they exist in the world today. The work at the Bethel and Tabernacle is in good order, and the laborers are very desirous of cooperating to the extent of their ability. The SOCIETY believes that the outlook for the future is very encouraging and trusts, by the Lord's grace, to see a great deal accomplished during the coming six months. It urges upon the friends everywhere to put forth every effort to "work while it is called day." Now is the opportune time for presenting to our inquiring neighbors and friends and acquaintances that which will satisfy them as nothing else could do—viz., the truth. Whether it be by tracts or STUDIES IN THE SCRIPTURES—the latter, if possible—or the

SCENARIOS, let each be diligent to the full extent of his or her ability. The SOCIETY especially recommends the presenting of the seventh volume to your neighbors—not to the ministers, because this would only arouse them to more bitter opposition—but to those who might have ears to hear. In presenting the seventh volume it is urged that the other six be mentione also that, if possible, the whole seven may be secured. The S CIETY will be glad to hear from friends everywhere as to the opportunities. "Go ye also into the vineyard"; "He th reapeth receiveth wages and gathereth fruit unto life eternal

SOME TIMELY HINTS

It is urged that those having business with the Pilgrim Department, respecting meetings, conventions and funerals, should address the SOCIETY in care of the Pilgrim Dept., otherwise there is likely to be a delay.

The sending out of the seventh volume has raised the number of letters received during the last three weeks to 30,000. This has taxed the office force to the utmost. The SOCIETY would like to make individual acknowledgment of the thousands referring to this volume, but finds this impossible. W trust the dear friends will accept this as an acknowledgme of their letters and of the SOCIETY'S expression of their appr ciation and love. Several hundred volumes have come bac to us due to damaged labels en route. If you have not r ceived a copy this may be the cause. All orders will receiv prompt attention.

THE GOODNESS AND SEVERITY OF GOD

SEPTEMBER 30.—Daniel 9:3-19.

DIVINE JUSTICE MANIFESTED—THEN DIVINE LOVE—THE GOSPEL AGE A PARENTHESIS IN THE DIVINE PLAN—THE BLESSINGS COMIN UPON MANKIND DURING THE INCOMING AGE—LOVE TRIUMPHANT OVER JUSTICE—GOD'S SEVERITY ILLUSTRATED IN HIS DEALING WITH ISRAEL—WHY THE LAND OF PALESTINE LAY DESOLATE FOR SEVENTY YEARS—DANIEL'S PRAYER FOR DIVINE MERCY UPON HI PEOPLE—KEY TO TIME PROPHECIES.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psalm 103:8

God's severity consists in his insistence upon absolute righteousness—his refusal to approve sin in any degree or sense. The very first statement of the divine law is that death, destruction, must be the wage, or penalty, for transgression against his righteous regulations. For six thousand years the Lord has maintained his original position—has refused to sanction sin or to permit sinners to live. At first such an unchangeable attitude seems severe, especially when we consider that all mankind were born in sin and shapen in iniquity, infested with weakness and surrounded by evil influences. It seems severe on God's part to insist upon perfection when all our experiences teach us that it is impossible for fallen humanity to attain absolute righteousness in deed, word and thought. Indeed, the Scriptures confirm our experience; for the Apostle reminds us that "there is none righteous, no, not one."—Romans 3:10.

While the goodness of God is not seen in his severity, yet they stand side by side, although wholly separate. God's goodness—his generosity, his mercy, his kindness, his love—is not manifested in the sentence pronounced upon father Adam in Eden, nor in the execution of its penalties upon humanity, but in the great gift of his love—our Lord Jesus Christ and the redemption provided in him—a redemption coextensive with the fall of man and the condemnation incurred by our first parents. The Apostle expresses the thought pointedly in the words: "In this was manifested the love of God toward us, because that God sent his Only Begotten Son into the world, that we might live through him." (1 John 4:9) God's love was not previously manifested. For more than four thousand years only the severity, the justice, of the divine character was seen, although to Abraham and subsequently through the prophets of Israel a hint was given that God had kindly sentiments toward the fallen race, which in due time would bring blessings to all the families of the earth.

THE GOSPEL AGE A PARENTHESIS

The period between our Lord's first and second advents is in some respects a parenthesis in the divine plan, during which the church is especially dealt with. The redemption of the world and its reconciliation with God, based upon divine goodness expressed in the death of the Redeemer, wait for further expression to the world until the end of the Gospel age and the opening of the Millennial age—"the world to come." When the morning of that new day shall dawn, the goodness of God will be seen by mankind more distinctly than ever before.

Indeed, it may be said that as yet the world has seen nothing of the goodness of God. It has seen merely his severity, his justice, executed against the entire human family for the last six thousand years. But a comparatively small proportion of mankind has even heard of the grace of God in Christ, the only "name under heaven given among men, whereby we must be saved." (Acts 4:12) And even those who have heard to some extent have been measurably deceived by the great adversary in respect to the nature of the penalty for sin and the fullness and wideness of the mercy extended to men in the person of our Redeemer.

In that new dispensation the facts will all be made clear. The blessings then coming to the world will be those of peace, righteous government, helpful influences, restraint of evil, knowledge of the Lord, and understanding of his gracious a rangements and purposes. All these blessings will be mo convincing proofs of God's sympathy with mankind and of h mercy in Christ. The adversary who now deceives mankin will then be bound, that he should deceive the nations no mo until the thousand years are finished. The Word of Go which in general is now a sealed book to the world, will the be opened; and as a result the knowledge of the Lord sha cover the whole earth as the waters cover the sea.

Nevertheless, we are not to understand that this triump of God's mercy and goodness then displayed will in any wi imply a change in his character or in his attitude towards si God never changes. (Malachi 3:6) Our Lord Jesus is "t same yesterday, today and forever." (Hebrews 13:8) Wh we come to understand the matter thoroughly, this unchang ableness on God's part is a guarantee that the blessings to bestowed under his arrangements will be everlasting, unendin

Throughout the Millennial age the goodness and the severi of God will be displayed side by side to every creature. A must learn the lesson that God is kind, just, generous and fu of blessing to all who are in harmony with him and with t principles of righteousness, but that he is and always will like a consuming fire to all who are not in accord with h righteous arrangements for all his creatures.

QUARTERLY REVIEW

In the studies of the past quarter we have an exhibition the severity of God's dealings with his covenant people whe notwithstanding his repeated expostulations, warnings a chastisements they wilfully pursued a course in violation their national vows. Unlike any other nation in the wor Israel was brought into special relationship with God. chose them to be his people, and favored them above all oth nations by giving them his law, by raising up for them judg and prophets, and by especially guarding and directing the in so far as they submitted to his will, as well as by warnin counseling and chastising them when they became disobedie

On the other hand, Israel as a nation entered into a solem covenant with the Lord, saying, "All that the Lord hath spok we will do." (Exodus 19:1-8) For the faithful keeping of t covenant God promised them all manner of earthly blessin and ample protection from all their national enemies. (De teronomy 28:1-14; Leviticus 26:1-13) But correspondi curses were pronounced, to go into effect if the people dis garded their covenant.

It was in fulfilment of this covenant on God's part th the downfall of Judah came to pass. Backsliding Israel, ten-tribe kingdom, had previously been carried away capti (2 Kings 17:1-24) Judah had not profited by this exam of the Lord's displeasure nor by the warnings of his proph but had outrivaled her sister kingdom in corruption. Wh her cup of iniquity was full, the Lord poured upon her merited punishment, due alike to king and people; for "neit Zedekjah nor his servants nor the people of the land hearken unto the words of the Lord which he spake by Prophet Jeremiah."—Jeremiah 37:2.

DANIEL'S PRAYER FOR HIS PEOPLE

The seventy years which followed the overthrow of Jud are frequently referred to as the seventy years of captivi but the Scriptures designate them the seventy years of deso

on of the land—a desolation which had been predicted by the rophet Jeremiah. (Jeremiah 25:11, 12) The completeness the desolation is shown in Jeremiah 39:8-10 and in 2 ıronicles 36:17-21. Although the king of Babylon permitted rtain of the poor of the land to remain, and gave them vine- ırds and fields, yet it was the Lord's purpose that the land Israel should be desolate for seventy years; and it was so. ıter in the same year the governor whom the king of Babylon ıd appointed was slain, and the entire population speedily moved into Egypt for fear of the wrath of the king of abylon.—2 Kings 25:21-26; Jeremiah 41:1-3; 43:5, 6.

The reason why the land must be desolate for exactly venty years is a very interesting study; and the Scriptures early state it to be "to fulfil the word of the Lord by the outh of Jeremiah, until the land had enjoyed her sabbaths; r as long as she lay desolate she kept sabbath to fulfil three ore and ten years." (2 Chronicles 36:21) For a detailed xplanation see STUDIES IN THE SCRIPTURES, Vol. 2, Study VI.

The Prophet Daniel was a close student of prophecy. Ac- rdingly as the seventy years drew to a close he understood ıe matter. During this period he had been shown many sions, as recorded in Chapters 2, 4, 7 and 8 of his prophecy, l of which showed great prosperity and exaltation to heathen Gentile kingdoms. But his special interest was in his own ıtion, and he had not been informed concerning Israel's fu- ıre. Knowing, however, that the period of Judea's desola- on was nearly complete, he prayed earnestly for the return God's favor to his people, and for the fulfilment of the romise made to the fathers—the Abrahamic covenant of bless- ng to all the families of the earth.

Daniel saw not the scope of the divine plan as we may ow behold it. Nevertheless his earnestness and his faith in ıe promise were pleasing to God, who therefore revealed to im something more concerning the vision related in Daniel 8, ı increase or further elaboration of it, in the features which pecially pertained to natural Israel. In this former vision a eriod of 2300 days had been mentioned. Daniel had misunder- ood this period to mean a prolonging of the seventy years esolation, and was praying over the matter, as recorded in day's study.

THE KEY TO TIME PROPHECIES

While he was thus praying, the angel Gabriel was sent explain further the misunderstood vision. This explanation Daniel 9:20-27) is of great importance for two reasons: (1) marks the date of our Lord's first advent; (2) it furnishes key to some other prophecies which have been hidden in ke manner—a day for a year. This prophecy was so worded ıat Danied and other Jews might, if they chose, think it in- credible and in due time forget it; or it might be remembered by those who "waited for the consolation of Israel," and who might infer the time to be symbolic. (Ezekiel 4:6) Certain it was that faithful Israelites knew to expect Messiah. It is even written that all men were in expectation of him (Luke 3:15), although they were not all able to receive him in the way he came.

The marked-off period of Jewish history was declared by Gabriel to be seventy weeks from the going forth of a decree to build Jerusalem—not the temple, but the city. During this period the city would be rebuilt under unfavorable circumstances in troublous times; sin would be finished by the making of a reconciliation for iniquity; and righteousness would be established—not like that justification accomplished year by year with the blood of bulls and goats, but the true and everlasting righteousness, brought about by the sacrifice of Christ. Daniel was also informed that he who would introduce the better sacrifices would thereby cause the typical sacrifices and oblations of the Law Covenant to cease.

During this period Messiah, the long-expected Savior of Israel, would come; and sixty-nine symbolic weeks are given as the measure of the time to his presence. After his coming there would remain one symbolic week, the last, the seventieth of this promised favor. In the midst of this week, it was foretold, he would cause the typical sacrifices to cease, by making "his soul an offering for sin." (Isaiah 53:10-12) These seventy weeks, or four hundred and ninety days, represented four hundred and ninety years, each symbolic day representing a year. And being so fulfilled in this, the only time-prophecy directly relating to the first advent, it furnishes a key to other prophecies which were also hidden in symbolic numbers —a day for a year—until their due time for solution.

It should be noticed that the sixty-nine symbolic weeks, or four hundred and eighty-three years, reach unto Messiah the Prince, and not to the birth of Jesus in Bethlehem. The Hebrew word Messiah, corresponding to the Greek word Christ, signifies the Anointed, and is a title rather than a name. Our Lord was not the Anointed, the Messiah, the Christ, until after his baptism. He was anointed with the holy Spirit immediately upon coming out of the water. This was when he attained manhood's estate, which under the law was at thirty years of age. Hence the sixty-nine weeks, or four hundred and eighty-three years, ended in the autumn of A. D. 29. Our Lord's ministry covered three and one-half years, ending with his crucifixion in the Spring of A. D. 33—"in the middle of the week." The remainder of the seventieth week extended to the Fall of A. D. 36, the date of the conversion of Cornelius, the first Gentile to receive the Gospel.

OUR LIGHT AFFLICTION

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed, always bearing about in the body the dying of the Lord Jesus."—2 Corinthians 4:8-10.

In our text the Apostle Paul was evidently describing his vn personal experiences, though in a broader sense he meant so those who were his particular companions. In a still oader sense, his words would include all followers of Jesus; r the Master warned us in advance that whoever would live odly should suffer persecution. The Apostle was finding that ese very sufferings which Jesus had foretold were his own ex- eriences.—John 16:2, 3; 2 Timothy 3:12.

All of the Lord's followers do not receive persecutions to ıe same extent. Some have more trouble, some have less. hese variations seem to depend in some degree on our natural lents. For those who, like the Lord, are more prominent, ıe persecution will be greater. They will be the special rgets at which the enemy will aim their darts. The Apostle xpresses this thought in his Epistle to the Hebrews. There ere some who suffered persecution in a more public way, and hers who shared sympathetically with them, and who suffered so as their companions.—Hebrews 10:33, 34.

Some may be troubled who are not the open targets of the emy. Some may be persecuted and cast out who are not in ıe forefront of the battle. They might have avoided this suf- ring by disassociating themselves from those who are ominent in the service, and who are the special objects of tack and calumny. Thus they might have escaped the nominy and contempt which they have received through pousing the Lord's truth and his cause. In all these ex- eriences mentioned by the Apostle the difference is seen tween those who are the Lord's faithful followers and those ho are not, between those who endure joyfully and those who unt their sufferings grievous and undesirable.

For others not Christians to be thus troubled would mean great distress; for these have no hope beyond this present life. But for Christians to be troubled does not mean that they experience it to the extent of despair, or of being unreconciled; for they take their troubles to the Lord in prayer. Jesus is the great Yoke-fellow of each of his followers, and he bears the weight of the burden. He has said to them: "Take my yoke upon you, and learn of me; . . . for my yoke is easy and my burden is light." (Matthew 11:29, 30) And those who have thus come under the yoke of discipleship have proven the verity of the Master's words, and can sing with the spirit:

"His yoke is easy, his burden is light;
I've found it so, I've found it so;
He leadeth me by day and by night,
Where living waters flow!"

As in the case of the Apostle, we may be in great perplexity at times; for in some of our experiences the adverse conditions are severe. But the Apostle never got into that mental condition where he was hopeless. The Lord is the captain of our salvation; thus reasoned St. Paul. And the Lord had promised that the afflictions should work out for him far greater glory. So he concluded that if these things were to work out the greater glory, then he would rejoice, instead of despairing.

In our text St. Paul says, that, though sometimes cast down, he was not destroyed. He mentions in one of his Epistles (Romans 9:2) that he had great heaviness and continual sor-

row in his heart for his kinsmen according to the flesh, the Jewish nation, because of their unfaithfulness to their covenant with God. He also tells us, in this same Epistle from which our text is taken, that out of much affliction and anguish of heart he wrote unto the church at Corinth, with many tears, because of his love for them, and because one of their number had by his wrong course caused grief to the Apostle. But when he thus sorrowed, it seemed to be because of his interest in and care for others, and not because of his own troubles. His was a brave, courageous heart, fully anchored in God.

"WHY HAST THOU FORSAKEN ME?"

The child of God may be persecuted, but he will not be forsaken, even though the outward experiences may seem for the time to indicate that he is forsaken. It might be asked, If Jesus was the Son of God, why would the Father permit his being beaten, his having enemies spit in his face, buffet and persecute him? We reply, The Master knew that there was a reason for all this, else the Father would have hindered it; and he submitted fully to his every experience. The Father's love for him, which he could not doubt, upheld him in all his trials and sore afflictions. In the Garden of Gethsemane the Master suffered very great sorrow and anguish of soul; but as soon as he had received from the Father the assurance of his continued favor, he was no more distressed. On the cross he was indeed forsaken for a very brief period, when he cried: "My God! My God! why hast thou forsaken me?" But this was a necessary experience of our Lord. It is not necessary for us, although some might have a similar feeling as death approaches.

Jesus was the perfect One, and experienced to the full the penalty of father Adam's sin. As God withdrew himself entirely from Adam the sinner, so it was necessary that this One should experience the complete cutting off from the Father, that he should be utterly forsaken by God, for a moment. And we see that this was just at the last moment of his life. Apparently it broke the Master's heart. He had not, perhaps, known that he would be utterly forsaken. To One who had been in such close and perfect fellowship with the Father, and was so dependent upon him, this was a most bitter experience, as his dying cry of anguish testified. We sometimes speak of heart-breaking experiences, yet we use this expression in a metaphorical sense. But in the case of Jesus, it seemed to be an actual breaking of the heart. When the soldier's spear was thrust into his side, water and blood came forth, thus indicating that the heart was literally ruptured.

SUFFERING WITH CHRIST A CAUSE FOR REJOICING

In many respects the Apostle's sufferings were along the same lines as those of our Lord. But like the Master he was of good courage. Summing up his experiences he says: "Always bearing about in the body the dying of the Lord Jesus." The dying of Jesus was manifested in the Apostle's sufferings. Our Lord adopts the bodies of his disciples as part of his own; their flesh is counted as his flesh. Thus the sufferings of Jesus in the flesh have been going on for more than eighteen hundred years since he died. The thought that any of our experiences would be counted in as a part of the sufferings of the Master should enable us to rejoice in such tribulation, knowing that these sufferings will unitedly "work out for us a far more exceeding and eternal weight of glory."—2 Corinthians 4:17, 18.

If we joyfully endure afflictions for the sake of the Lord and his truth, if we gladly suffer shame, ignominy, persecution and trial, we shall thus have experiences most like our beloved Head and Exemplar; and we may be sure that in proportion to our patience, faithfulness and joy in these experiences will be our future reward when our place in the kingdom shall be assigned to us. "As star differeth from star in glory, so also is the resurrection of the dead."—1 Corinthians 15:41, 42.

When it is remembered that our severe troubles and sufferings, our chiselings and polishings, are but for a moment, as compared with the disciplines of those who will be dealt with in the incoming age, and especially in comparison with the ages of glory, blessing and unmingled joy of our eternal future if we are faithful—when it is remembered also that in proportion to our trials and difficulties we are granted more grace, according to the exceeding riches of our Lord's loving favor—then we can see that we, the Father's precious jewels now being cut, ground and polished preparatory to mounting in his great diadem of glory, are truly highly favored above all men. Thus we may well take joyfully the spoiling of our goods—worldly reputation, etc.—knowing the glorious outcome when our God shall have fully made up his jewels, his loved and his own.

Let us note the fact that it is only the strong, the seasoned and developed ones, who are able to bear the severest testings, the sharpest blows. It is a mark of special favor if our faithfulness shall bring us trials, buffetings and adverse experiences. Remember that "rarest gems bear hardest grindings," and let this comfort and inspire us in every difficulty and trial. When the grinding and polishing process is over, the gem will shine the more resplendent because of the painful experiences endured in loving, patient submission and trust.

THE AURORA CONVENTION

This has been the best one yet, was the expression of many who attended the convention at Aurora, Ill., August 8 to 12. Surely, it was good to be there, for the spirit of the Lord was manifest every day and at each session! There seemed to be a spirit of sacred seriousness and devotion more deep than at any previous convention, so far as we know. We presume that this, to a large extent, was due to the fact that we are drawing close to the end of our journey, causing everyone to watch and pray; and also to a feeling of deep thankfulness, as foretold by our Lord: "When ye see these things, lift up your heads and look up, for your redemption draweth nigh." Surely, with such a hope as that held before the church, everyone whose eyes have been anointed with the eyesalve of truth can rejoice greatly. The discourses were all helpful and encouraging, and the benediction of the Lord seemed to rest upon the speakers as they gave forth words of cheer, encouragement and admonition. The program was carried out with but very little change, as follows:

Wednesday, the opening day, was designated "Fellowship Day," and the forenoon was devoted to an address of welcome and a response by the chairman, followed with praise and testimony. In the afternoon there were discourses by Brother Bohnet, Brother Reimer and Brother Zink—all in harmony with the topic of the day. The topic for Thursday was "Our Sacrifices." In the morning, after the usual opening services, there were discourses by Brother Saphore and Brother Crist. It being impossible for Brother Martin to be present, Brother Hazlett filled the vacancy. The afternoon was devoted to discourses by Brother Barber and Brother Burgess. Friday was known as "Victory Day," and in the morning there were discourses by Brother Batterson and Brother Hooper; in the afternoon by Brother Baeuerlein, Brother Robie and Brother Bowin. Saturday was "Harvesters' Day." Following the opening service was a praise and testimony meeting for the colporteurs and pastoral workers. It was refreshing to hear the many testimonies indicating the Lord's blessing and guidance. This was followed by a discourse on baptism by Brother Van Amburgh, after which about seventy symbolized their consecration by water immersion. The afternoon was devoted to discourses by Brother Hudgings, Brother Rutherford and Brother Woodworth. Sunday was known as "Kingdom Day." There were discourses in the morning by Brother Toole and Brother Graham and in the afternoon, for the public, by Brother Rutherford. It was estimated that about twenty-five hundred were present. At 6 in the evening was the love feast for the brethren, at which thirteen or fourteen hundred were present.

The zeal and earnestness evidenced on the part of the friends as they began to see their opportunities for heralding the coming of the kingdom by the distribution of the seventh volume was indicated by the disposal of nearly 1,000 in less than half an hour. Each seemed desirous of being found on the "firing line."

Not least among the pleasures of the convention were the beautiful grounds at Fox River Park, which is about three miles outside of the city of Aurora. The location was ideal, quiet, retired, the auditorium good and the surroundings very suitable for convention purposes. The weather was delightful. The service and love of the Aurora friends were evidenced on every hand by their care in selecting places of entertainment for the visiting brethren. The attendance was larger than anticipated, starting with about 1,000 and closing with about 2,000. May the blessing of the Lord rest richly upon the dear Aurora friends and those who cooperated with them in making the convention so pleasant along temporal lines!

LETTERS OF INTEREST

HELPED BY CRITICISM

R BRETHREN:—

How I have awaited this opportunity to thank you for service in passing upon my answers to V. D. M. Ques-s! I not only received a rich blessing in trying to answer questions, but what a wonderful help your criticism has ! For instance, question No. 12, "What will be the fate he finally incorrigible?" I answered, "Second death." criticism on the answer was, "Indefinite." At first I dered how that could be. But since, some one has given one of Haldeman's pamphlets criticizing Pastor Russell. says, "After the first death there is a resurrection both he just and unjust. After the second death there is no rrection. As the soul survives, but has no resurrection ; then those who take part in the second death continue xist as disembodied souls." I surely see why question No. eeds a definite answer, for none but Bible Students know death means complete destruction of being, which is ever-ing in the case of the second death. "Christ dieth no more." e, too, how answer to No. 4 was indefinite. In question 2 iled to refer to STUDIES, the wonderful books that helped out of gross darkness into marvelous light. I assure you I shall study to give more clear-cut answers to all who ask a reason for our glorious hope.

was a Baptist Sunday School teacher once. I know well t they believed and taught. I have to laugh at Dr. Halde-; he is so hopelessly mixed up trying to discover some out of the ridiculous plight his doctrine places him in, e Pastor Russell has turned the light on. Again thanking I am,

Yours in his service, MRS. JAMES WRIGHT.—*Ohio.*

NEVER READ ANYTHING SO GOOD

R BIBLE HOUSE BRETHREN:—

won't bother you but for just a moment. I can't keep saying a few words of appreciation. But let me thank for sending the seventh volume. It is grand! I have read e receiving it Revelation and I have never had anything me so much good. I wish I could help you. But you e my prayers. I have vowed to put forth greater zeal, and trive harder for the mark. My love is too great to put in ds for all of God's gifts. So I will close, hoping soon to you all.

Through the merit of the dear Lord.

WM. BIGGERSTOFF.—*Kan.*

RATITUDE FOR PASSING A SUCCESSFUL EXAMINATION

R BRETHREN IN CHRIST:—

have received your report on my answers to V. D. M. stions. I cannot find words to express my joy to you n I noted I had received the required 85% or more. I ight the best I could do was to lift my heart in humble itude to God and to our Lord Jesus Christ, who is the at Examiner of the V. D. M.'s I will very carefully search the citations omitted and study the incomplete questions. nking you for your service and praying God's blessings ll your labors,

I am yours in the Anointed, J. J. LYNCH.

READ THE VOLUME IN SIX DAYS

DEAR BRETHREN:—

The volume reached me O. K. It was a most joyful surprise. I was only six days reading it through, and today, the seventh day, I began canvassing for it; have taken some orders.

It would be impossible to measure the worth of the seventh volume in dollars and cents; however if I were so fixed financially, I would take more pleasure in remitting $60 than 60c, which you will find inclosed in stamps.

Your brother in the service of the King of kings.

THOS. HOLDEN.—*Mich.*

THINKS IT A WONDERFUL BOOK

DEAR BRETHREN:—

I received the seventh volume a week or ten days ago, and it is a wonderful book, full of light as to how we should walk during the remainder of our pilgrimage. I cannot thank the Lord enough for this timely help. Find herewith sixty cents in payment for the book. I am hoping that the work will be issued in pocket size, as I have the other six volumes so, but if not I am going to send for ten or a dozen copies soon as I am able.

Yours in the Lord, D. D. DOWNING.—*Kansas City, Mo.*

7TH VOLUME THE TOPIC OF CONVERSATION

DEAR BRETHREN:—

Herewith enclosed please find Post Office Money Order, covering cost of the seventh volume, "The Finished Mystery." It was the sweetest surprise of my life. "The Seventh volume" is now the topic of the day among the friends here.

You evidently anticipated our anxiety to get this volume, and I want to thank you very kindly for your consideration in sending this wonderful book to me in the manner you did.

With much Christian love to you, dear brethren, I remain,

Your fellow servant, G. G. NYBECK.—*Minn.*

7TH VOLUME CAME AS SWEET SURPRISE

DEARLY BELOVED BRETHREN IN CHRIST:—

Not before, but just when we needed it, came the seventh volume. Praise ye the Lord! God bless the memory of "that servant!" How sweet to know that he has held high the banner of the Lord, faithful even unto death; and won an immortal crown of glory, and to be forever with the Lord, whom he loved and served so well! Find enclosed price of the volume. Thank you for sending it right along. Although I had been thinking incessantly of it the past few weeks, it came as a sweet surprise. I was sewing when it was laid in my lap, but when I looked in the end cover, I said with great joy: "Thank the Lord, for the FINISHED MYSTERY"! And now, dear ones in him, it remains for us to make our calling and election sure. He has provided the whole armor, in the use of which we may conquer by his grace. So let us strive to keep the weeds out of the garden of our heart, that the flowers of love may have room to enlarge. I am your isolated sister in that blessed hope,

MRS. K. M. REED.—*Md.*

DANIEL IN THE LIONS' DEN

e first fifteen paragraphs of this article were reprinted from article entitled "Daniel in the Den of Lions," published in issue of July 15, 1899. The remainder was reprinted from article entitled "Greater Is He That Is on Our Part." published in issue of October 1, 1905. Please see the articles named.]

XXXVIII BROOKLYN, N. Y., SEPTEMBER 15, 1917 No. 18

THE FINAL CONFLICT

ut on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:11, 12.

Darkness hates the light. "Ye are the light of the world," the great Master concerning his people. The church is the end of its earthly pilgrimage and the hour of the conflict is at hand. To be forewarned is to be forearmed. words of St. John now seem appropriate: "Look to your-es, that we lose not those things which we have wrought, that we receive the full reward."—2 John 8.

For more than six thousand years a great battle has been ed between good and evil—light and darkness. The fight involved the entire human family. God in his wisdom has nitted the forces of evil to prevail for a time, but the e is near at hand when the tide of battle shall turn. The lict has resulted in great carnage, thousands of millions having succumbed to the agencies of darkness. It has been attended with untold sorrow. The fight had its beginning when our first parents were driven from Eden. It will end only at the end of the Millennial age.

When Jesus was on earth he fought the same good fight of faith, and for a time it seemed that the enemy had vanquished him, but shortly he proved that he had triumphed over death and the grave. His victory was complete—his reward the highest of all. Through him God brought life and immortality to light, and has made known his purposes to all who have imbibed his spirit and sought to follow in his footsteps.

Since Pentecost God has been selecting the church, the

members of which are called to follow in the footsteps of the great Master, fighting as he fought, and they must gain the victory before receiving the "crown of life."

THE GREAT ARMIES

There are two great armies engaged in this conflict. On the side of evil is the army of darkness, marshaled by Satan, the prince of darkness. On the other side is the army of light with Jesus Christ as its Field-Marshal, leading his host on to certain victory.

Every man and woman on earth is doing service this day for one or the other of these armies. There is no middle ground; as St. Paul clearly puts it, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey; whether of sin unto death or of obedience unto righteousness?"—Romans 6:16.

The Lord's army on earth is composed of those who have turned away from the world of sin and darkness and are following the Master whithersoever he goeth because of their full consecration and love for him. All such manifest the spirit of Christ; all others are in the army of Satan. Who is on the Lord's side? On which side are you?

The church this side of the veil is the church militant, meaning the church at war. It is both an individual and a collective warfare. Each one must fight the good fight of faith and be victorious before he can attain to the position of joint-heirship with the Lord, and each one having the Master's spirit will fight together with all the other members of the body to maintain the spirit of unity in the body. All such must fight under the leadership of their Captain. The same admonition St. Paul gave to Timothy applies to each member of the body: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." "Fight the good fight of faith; lay hold on eternal life, whereunto thou wast called, and hast professed a good profession before many witnesses." (1 Timothy 1:18; 6:12) Again St. Paul said, "Only let the lives you live be worthy of the Gospel, that we may know who are standing fast in one spirit and one mind, fighting shoulder to shoulder for the faith and good news. Never for a moment quail before your enemies."—Phil. 1:27, 28. Weymouth.

To a soldier who engages in war it is of the greatest importance that he should know who his enemies are, their number and force. A good soldier will study to know what will be the method of attack by the enemy, and seek to strengthen his position of defense that he may repel every assault. In the Christian warfare this is even more vital. Before we can successfully engage in the great and final conflict, the battle that must be decisive with us, it is of the utmost importance that we carefully consider the number, force and strength of the enemy, and his method of attack.

ENEMIES FORESHADOWED

Goliath pictured Satan and his cohorts. None of the host of Israel would attempt to fight him until David came upon the scene. Satan found none willing and able to cope with him until the antitypical David—Christ Jesus—championed the cause of righteousness on behalf of mankind. David represents the entire Christ, Head and body. His experiences foreshadowed the fight in which they must engage.

In out text the Apostle Paul particularly warns the church concerning our enemies. Another translation renders it thus: "For ours is not a conflict with mere flesh and blood, but with spiritual beings in unseen places, despotisms, empires, the forces that control and govern this dark world, the spiritual host of evil [host of evil spirits] arrayed against us in the heavenly warfare." (Weymouth.) Our enemies or adversaries may be divided into four divisions, designated as the flesh, the world, the devil and the evil spirits.

HOW JESUS OVERCAME

That all the members of the new creation must fight these enemies is clearly shown from the fact that our Master was subjected to such trials, and further evidence thereof is the positive statements of the Apostle. It is important that we take heed to the Master's method of meeting these attacks.

After our Lord had been fasting for 40 days and nights and was weak and emaciated, Satan approached him, first suggesting that he change stones into bread for the gratification of his own flesh. Jesus met this attack with the sword of the spirit, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then Satan suggested to him that while it was true he was to be the King, it would require a long time for him to convince the people, therefore he should go up on the Temple and jump into the valley, that Jehovah would save him and thus he would demonstrate to the people that he was more than an ordinary creature. In the same manner Jesus met this attack, "Thou shalt not tempt the Lord thy God." T Satan made a direct attack upon the Master, suggesting t if Jesus would join him, he (Satan) would turn over to all the kingdoms of earth, only Jesus must recognize give proper honor to Satan. Yielding to either one of t temptations would have been a violation of his coven Jesus met this attack with the words, "Thou shalt wor the Lord thy God and him only shalt thou serve."

PRINCIPLE VERSUS PASSION

God governs the entire universe by fixed principles, everyone who is governed contrary thereto is governed by sion. This is clearly demonstrated in Jesus' method of fense against the adversary. Many seem not to be able understand what is meant by "PRINCIPLE." Seemi they think it is whatever they themselves may consider t right when guided by their conscience, or by the argun of someone else. "Principle" means, a settled rule of tion; the governing law of conduct. This rule of action governing law of conduct, is set forth in the Bible, G Word, and all who are governed by the Word of God governed by principle. "Passion" means the capacity of ing affected by external agencies; to be controlled by out influence; susceptible to control from external influences. new creature must avoid passion and be governed alway principle. If we are influenced or swayed in our judgment conclusion about anything, by reason of what others may or do, we are governed to that extent by passion. If prayerfully and diligently seek to know what is the Lo will and what his Word says on the matter, and are erned by that, then we are governed by principle.

Attack and temptation, within the meaning of the Sc tures, are one and the same thing. We have no powe turn stones into bread, but have received spiritual po which may be used for selfish purposes contrary to God's For example, making merchandise of the Gospel; preac for the applause of men or using our spiritual powers for other selfish purpose. Concerning such, the Apostle P says, "Feed the flock of God which is among you, ta oversight thereof, not by constraint but willingly; not filthy lucre's sake, but of a ready mind."—1 Peter 5:2.

The "spirit of the world" is to follow methods that r outward show of great piety to attract attention. Any tempt on the part of a Christian to attract attention to self is a manifestation of the spirit of the world, and a lation of principle and out of harmony with God's metho

All temptations are the effects of the adversary's i ence. He employs various methods in order that he ma ceive. He makes some believe that they are not receiving proper consideration, notice, and honor to which they entitled. This leads into a wrong course.

METHOD OF ATTACK

St. Paul emphasizes the fact that the conflict of the ch in the end of the age will be particularly with the evil sp These evil spirits have been restrained since the great luge, and their day of judgment is at hand. We ther should expect that they would be able to exercise gr power over the human race now than at any time since restraint. Many Scriptures clearly indicate that the real tle ground of the Christian is in the mind, therefore th tack of the evil spirit will be expected along this line. learn from one who was long subject to the influenc these demons that their method of attack is as foll First, by

"*Suggestion*": By this is meant that the demons in evil thoughts upon the mind. All Christians realize they have a conflict in keeping out of the mind thou that are improper, and that it is a constant warfare to them out. But where one indulges in evil surmising, jud another, he is filling his mind with evil thoughts. Such yielding to suggestions which, if persisted in, lead to second stage, which is designated as

"*Abbreviation*": The word abbreviation means to short. It here means lack of continuity of thought, or of concentration of thought upon the Lord's Word. who finds himself given over to evil surmising and thoughts will find great difficulty in concentration of upon the study of the Lord's Word, the "SCRIPTURE STUD or in prayer. Attempting either study or prayer, the finds his mind suddenly turned away from his subject turned to or set upon evil things. Thus continuing he sight of principle, namely, the great truths of God's W and this leads to the third stage, designated as

"*Impression*," which means that one is moved to act sources other than the Word of God. The word "Impres means sensible result of influence exerted from withou other words, to be controlled by passion, not by the Wo

. For instance, one says, "I am moved to take this rse because of what I have heard, or what influence an- er has brought to bear upon me," at the same time entirely ring the Word of the Lord covering the subject. This per- ed in leads to the fourth stage, namely

"*Possession*," whereby it is understood that the evil spirits e possession of the mind of the person and control his duct.

The Apostle tells us, "God resisteth the proud but giveth ce to the humble-minded." From this we would under- nd that humility of mind and heart would be a special tection provided by the Lord; and that any one manifest- spiritual pride or ambition, the Lord would remove from h one this protection, and the evil spirits would have cial power over him. Time and again through the columns THE WATCH TOWER the Lord's servant to the Laodicean rch gave warnings of these enemies. We quote here a few his sayings:

WHAT WE MAY SHORTLY EXPECT

"The letting loose of these winds, or air powers (evil rits), would seem to show that God will let go his hand restraint; that he will have to do with the permission of terrible trouble that will come. This outside influence exercise a baneful effect upon men, when finally granted liberty. These fallen spirits have been under restraint for se many centuries, but they have exercised their influence whatever extent they have had permission. If they had unlimited power they would have wrecked the world long ; but they have been restrained. Apparently God will n cease to restrain the fallen angels, and they will then ceed to vent their fury upon humanity, so that the whole th will be full of violence, the same as in the days of h. The power manifested by the demons when loosed, will, believe, be with a view to the injury of mankind. We do know but that many of our readers will have a share that injury. We have every reason to suppose that if se fallen angels shall get loose, they will vent their first er upon the Lord's people.

"As soon as the power that is now controlling them shall removed, we shall have a reign of evil all over the earth. evil spirits will do all the evil that is in their power, and will constitute the trial of all the fallen angels—the ing of the restraints to see whether they will go con- ry to the divine will. All who thus manifest their alliance h evil in any way will become subjects of the second th; while others who show their loyalty to God will k themselves as worthy, presumably, of everlasting life. nay be something in connection with the saints that will stitute the test of these angels. This will be the key, the et connected with the awful time of trouble which the le tells us will mark the conclusion of this age and which constitute the forerunner or beginning of the new dis- sation."

THE TEST IS NOW ON

"Symbolically, the earth represents organized society; the represents the disorganized masses (Daniel 7:2; Luke 25; Revelation 17:1, 5); and the trees represent the house- l of faith. The letting loose suddenly of the fallen angels account well for the suddenness of the coming trouble, ch is mentioned everywhere in the Scriptures as one of its ticular features—'in one hour', 'suddenly, as travail upon oman,' 'as in the days of Noah,' and 'as it was in the days ot.' There is only one way, so far as we can see, in which e fallen angels can have a trial, their trial consisting in ing a fuller opportunity to sin, if they so desire, or in an ortunity to show, if they wish, that they are sick of sin and re to return to harmony with God. We cannot think God will allow this trial of the angels during the Millen- reign, for then nothing shall hurt, nothing shall destroy; an will be bound and all evil influences will be restrained. it cannot be then. And in order to be tried at all, these en angels must have certain liberties granted, to prove n. Otherwise, where would be their trial? Consequently, oning along this basis (2 Peter 3:7), we reach the con- ion that the trial of these fallen angels is in the near fu- —perhaps to some extent already begun. In what way? that hath ears to hear, let him hear.'"

Another says: "It is evidently God's purpose soon to allow minds of many of his little ones to become an open battle nd, upon which the fallen angels shall be judged, and the nner in which we meet the tests will prove our worthiness crowns at the same time that it proves these disobedient its unworthy of life on any plane. This is something with ch some, but not many, are yet familiar. Truly, we know Apostle in writing of this evil day says, 'We wrestle not nst flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places.' Truly we know the Lord Jesus at the first advent began his ministry with forty days of conflict with the adversary, who all that time sought to sway his mind. Truly we have reason to believe he must have had other terrible battles when he spent all night in prayer, and especially when he was so depressed in the Garden of Gethsemane. But without actual experience it is quite impossible to conceive of the intensity of such struggles as are here indicated. (Eph. 6:12) The base of the brain is seized as in a vise. Interpretations of Scripture, ingenious but misleading beyond description, are projected into the mind as water might be projected through a hose. Visions may be tried, wonderful illuminations of the mind as by a soft but glorious greenish or yellowish haze. Seductive suggestions may be made, based on circumstances of the environment. Offers of inspiration may be made. The privilege of sleep may be taken away for days at a stretch. All this is with the object of forcing the unfortunate into at least temporary insanity so as to destroy his influence and, if possible, his faith in God. Failing in all other attempts, the mind may be flooded with thoughts that are vile beyond description. Then remember the Vow."—SCRIPTURE STUDIES. Vol. VII.

WICKED SPIRITS USE HUMAN AGENTS

The evil ones use human agencies to attack members of the body. We may reasonably expect that all of the Lord's servants who are actively engaged in the closing hours of the harvest will be attacked through human agencies by these evil spirits. Time and again the enemy assaulted the reputation of our dear Brother Russell. He was taken away, however before the evil spirits were permitted to exercise their full power. Now we may expect that all manner of charges and attacks will be made by them through human agencies against the reputation, character and standing of others who are engaged in the harvest work, which will constitute a test to all the brethren, as to whether they will be governed by "passion" [outside influence], or whether they will be governed by the "principle" of God's Word. The more prominent position occupied by one in the harvest work, the more venomous will be the attacks. Let each one examine his own heart carefully and see to it that his own conclusions are based upon right principles, namely, the Word of God, and not upon outside influences. No other course is safe.

As an example of the methods of the evil ones and as a warning to the brethren, we deem it proper to here call attention to the fact that we have just learned that a man living in Enterprise, Alabama, who was once actively engaged in the truth but now seems to be the victim of evil spirits, is organizing and vigorously conducting a definite campaign against the INTERNATIONAL BIBLE STUDENTS ASSOCIATION and its officers, particularly its president. We learn that he is publishing and proposes to send out a pamphlet charging many criminal things against the president of our SOCIETY, all of which are without foundation in truth. A brother in the truth who is firm and steadfast and who recently came in contact with the one who is now fomenting this trouble, writes us concerning him as follows:

"I judge from statements he himself has made to me, he has made the Bible House no end of trouble in the past. He is, by nature, a trouble-maker. He has made it his chief business for eight years to fight the ecclesia of Enterprise. Now he is engaged in circularizing the friends far and near, drawing as many as possible to his notions. He was once in harmony with present truth and very zealous and effective in its ministry, but has become sour because the friends did not endorse some of his unloveliness; and he has allowed this sourness to wreck his Christian character. He has practically abandoned his business and is putting in all of his time carrying on a voluminous, seditionary correspondence. He denounces the 7th volume as a humbug, both in the streets of his town and in his letters. He is shrewd enough to correspond with pilgrims, then to use their letters to his own advantage. When I first came South he wrote me that he felt called of the Lord to write the 7th volume himself (or words to that effect, and calculated to give that impression); but that because of his lack of education and ignorance, he felt that a smarter brother ought to do it, and he therefore welcomed my coming. He would give me the ideas and let me frame them into choice language. I held a service in his neighborhood one Sunday, under his direction, hoping to be able to influence him against the evil of his course; but soon I saw it was no use—that he was determined to influence my course rather than allow me in the slightest to influence him. So I called off all further intercourse, and he regards me as a hopeless child of the devil. He is in very poor health, almost a nervous wreck, and

I think that in this unfortunate condition the evil spirits have obsessed his mind and are in full possession of him. He has avoided fellowship so long, constantly studying and meditating and brooding by himself, that he has become the most self-centered man I ever met. He seems to be unconscious of this and not guilty of deliberate selfishness, but irrationally so. He states in a letter I read last night, that he is organizing a definite rebellion against the I. B. S. A.; that thousands throughout the land are joining his cause, as he can prove by letters in hand, and that he will be the Moses of these poor, oppressed people."

The Lord Jesus laid down the only method of procedure against a brother who has done wrong. (Matt. 18:15-18) Any other course pursued against a brother is out of harmony with the fixed principles of God's Word. We deem it only necessary to call attention to these things that the dear brethren everywhere may be warned against the wily methods of attack by the adversary and his coadjutors against the work of the harvest and those who are engaged in it.

HOW TO REPEL ATTACKS

All the Scriptures bearing upon the point indicate that the conflict will be more severe as we near the end. Referring to this time St. Paul says, "Finally, my brethren, be strong in the Lord and in the power of his might"—Ephesians 6:10.

The clear inference here is that each soldier of the cross must have special strength in order to stand at this time, and to repel the combined attack of Satan and his coadjutors. If we look at it from one standpoint, we would become dismayed and despair of winning, but looking at it from another viewpoint, we know that he who is for us is greater than all who can be against us; and he being for us, none can prevail against us. We are now in the evil day. How then may we have the strength needed? The Apostle tells us of the armor of God provided for us, which will prove invulnerable to all attacks of the adversary. "Wherefore, take unto you the whole armor of God that ye may be able to withstand [resist] in the evil day, and having done all, to stand [remain a victor]." (Ephesians 6:13) The assurance here is that he who has this armor on, keeps it on and learns to use it properly, will be able to stand.

While the Apostle used as an illustration the human warrior, clothed in the proper and complete accoutrements of war, yet he did not mean that the Christian needs this kind of armor. The armor of the Lord is for the new creature because his warfare is not a carnal warfare, but a spiritual warfare.—2 Corinthians 10:4, 5.

WHAT IS THE ARMOR?

God is the maker of this armor through human instrumentalities. The armor consists of his Word, the message of truth, put into proper shape to be used for the benefit of the new creation. Describing this armor in detail, the Apostle says:

"Having your loins girt about with the truth." The girdle is a symbol of servitude, and suggests that no one is safe at this time unless he is a servant of the truth. Those engaged in evil surmising, faultfinding, backbiting, slander, libel or other works of darkness are not servants of the truth. On the contrary, let each one of us see to it that he guards himself against such wiles of the adversary, and that he possesses the zeal peculiar to the house of the Lord and earnestly and zealously follows in the Master's footsteps by serving his cause at this time.

"And having on the breastplate of righteousness." The breastplate was used to cover the vital organs of the body, particularly the heart. A proper condition of heart is vital to the new creature. A righteous heart indicates purity, righteous motives, righteousness of character. "Keep thine heart with all diligence, for out of it are the issues of life." (Prov. 4:23) "Blessed are the pure in heart, for they shall see God." (Matt. 5:8) "The eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of him whose heart is pure."—2 Chronicles 16:9.

"And your feet shod with the preparation of the Gospel of peace." The soldier who engages in warfare must keep well his feet. If they are not shod they become sore, and his attention is directed more to the soreness than to his duties. The new creature has now many rough roads to travel. Therefore the feet members should be clothed with the message of peace and see to it that all anger, malice, hatred and strife, ill will, backbiting, faultfinding, accusations of the brethren, be put aside. None other will be able to stand. "Follow peace with all, and holiness, without which no man shall see the Lord." (Heb. 12:14) Those who hunt trouble now will surely find it; they will find little else. Those who avoid trouble find it necessary to be diligent in keeping themselves in the peace love of God.

"Above all, taking the shield of faith, wherewith ye s be able to quench all the fiery darts of the wicked." enemy is constantly firing wicked darts at the soldiers of cross. These darts are liable to stir up in your mind dou fears, skepticism. The shield of faith is the protection. F means the intellectual understanding and appreciation of Word of God—true principles—and a confident reliance u that Word. Without faith it is impossible to please G "This is the victory that overcometh the world, even y faith."

"And take the helmet of salvation." The helmet is fi over the head and represents the intellectual understand and appreciation of the divine plan. This knowledge of G Word, and his methods and his information concerning methods of the adversary, is absolutely essential in orde protect ourselves against the evil ones of this day. If had no knowledge of the demons and their methods of tack, we could not be forearmed against them.

"And the sword of the spirit, which is the Word of G This is both an offensive and a defensive weapon. We m have it and know how to use it. Jesus wielded it succ fully to each attack made upon him. He said, "It is writt and such must be our battle cry. We are not to use ca weapons, nor such weapons as Satan uses. We are to use truth and let the truth do the cutting.

It is noticed that the Apostle names only six parts the armor, whereas the armor of the ancient soldier wa seven parts. Seven is also a symbol of perfection. seventh part, the one not named by the Apostle, was greaves, and was a metal shield fitting over the front par the foot to protect it from the darts of the adversary. feet members of the church are now engaged in the fi The greaves, therefore, would properly and fittingly repre the Vow. When it was promulgated our attention was ca to this Scripture: "When the enemy shall come in lik flood, the Spirit of the Lord shall lift up a standard aga him."—Isaiah 59:19.

HOW TO PUT ON THE ARMOR

The words of the Apostle assume that the persons dressed have renounced the world and enlisted under the ner of the Lord by making a full surrender of their will t God's will. Hence he says by illustration:—

(1.) Girdle—Servitude. Be a zealous and faithful vant of the truth. Let there be but one motive for servi love for God and his righteous cause. "By love serve."

(2.) Breastplate—Righteousness. Having on the rob Christ's righteousness now, study to be approved of Learn the great and vital principles of his Word and a them to daily living: be controlled by these and let t work out in you a righteous character. Keep a pure heart

(3.) Sandals—Peace. Do not hunt trouble. Live in p with all so long as God's law is not sacrificed. Accept part of suffering with joy.

(4.) Shield—Faith. Maintain an abiding faith in and in his sure Word of promise. Rely upon his Word not upon the advice or influence of others. Stand, lea only on the Lord.

(5.) Helmet—Salvation. Strive to increase in heart preciation of God and the Lord Jesus. Continue in the s of the Word. Feed upon the food provided. Keep alway fore your mind the strong hope of salvation and the high tion to which you have been called.

(6.) Sword—Word of God. Know God's Word, in l and spirit. Be able to give a reason for the hope you Use it deftly in repelling the adversaries. Let your battle be, "It is written."

(7.) Vow. Daily put in practise the Vow in letter spirit. Take the Lord Jesus with you in all things. Be with his Spirit.

If you do these things you shall be strong in the and have the power which his supreme strength imparts shall be a certain victor.

THE FINAL CONFLICT OF THE "EVIL DAY"

This is the evil day; the time when every man's wo being tried in the fiery furnace; these are perilous tim which we have been warned; it is the last battle, the and final conflict. The enemy is advancing from every ter. Shall we quail before our adversaries? No, thank for he has made ample provision for his people. The armor of God is now supplied. It was never so much n as now. Those who have it on and keep it on will s Others will not.

Let us not be discouraged, dear soldiers of the cross us arise to the importance of the time and face the

the hour with confidence in our Commander and Lord. The ory of ages is looking down upon us. The holy angels heaven are beholding the final conflict. Jesus and the nbers of the bride who have passed beyond the veil are ching our course, how we are quitting ourselves. It is greatest battle of the ages, and the enemy is making his l onslaught. God's little band of soldiers, now clothed h the complete armor of the Lord, are marshalled for the time upon the battle field. We hear the encouraging ds of our Captain, "Be thou faithful unto death, and I give thee the crown of life!" Soon this army will emerge m the smoke of battle, clothed in wreaths of victory. Soon vill be asked, "Who is she that looketh forth as the morn- fair as the moon, clear as the sun, and terrible as an y with banners?" (Canticles 6:10) Soon the answer from heaven shall ring out, "This is triumphant Zion, whose great Leader has forever put to flight the army of darkness." She is pure, just, holy, good, and now stands in the glorious light of heaven with her glorious Captain. Terrible has been The Christ, and will continue to be, in the conquest of evil. The dawn of his glorious reign is here, the new government is now to be put in operation. Soon all men will have full opportunity to stand in the light of truth and be able by the grace of the Lord to free themselves from all the influences of evil and darkness. Be brave, be valiant soldiers, now!

"Hear the call, O gird your armor on,
Grasp the Spirit's mighty Sword.
Take the helmet of salvation,
Pressing on to battle for the Lord!"

BLESSING GOD AND CURSING MEN

[This article was a reprint of that published in issue of April 1, 1899, which please see.]

PSALMS OF DELIVERANCE

OCTOBER 7.—Psalms 85, 126.

AEL'S DELIVERANCE FROM CAPTIVITY TO LITERAL BABYLON—THE APPROACHING DELIVERANCE FROM MYSTIC BABYLON THE GREAT—CHRIST THE ANTITYPICAL CYRUS—WHY THE CHURCH CAN SING "SONGS IN THE NIGHT" OF EARTHLY SORROW—THE TRUE SOURCE OF THEIR REST OF HEART—THEIR JOY IN THE FULFILMENT OF THE ABRAHAMIC COVENANT—THE LONG-PROMISED BLESSING OF ALL THE FAMILIES OF THE EARTH.

"They that sow in tears shall reap in joy."—Psalm 126:5.

Psalm 85 may properly have several applications. The t of these would be to Israel's deliverance from the Babyian captivity, when Cyrus, king of Persia, gave permis- that all who desired to return to Palestine might do so. ut fifty-three thousand availed themselves of this privi- and of his assistance. The Israelites rejoiced in this ifestation of the turning away of divine disfavor and the rn to them of divine blessing. The pardon of their transssions as a nation was evidenced in this privilege of returnto God's favor.

A secondary application of this song of deliverance is before us. During the past eighteen centuries Israel has in a far greater captivity to Christendom. She has the mise, nevertheless, of a mightier deliverance. The Cyrus gave them permission to return from literal Babylon was ype of the great Messiah who is about to give full lib- for the return of God's ancient people to divine favor—Palestine. In Romans 11:25-29 the Apostle Paul refers his coming deliverance. The great Deliverer will do more n merely regather Israel. He will do that which is pre- ed in Psalm 85; for, as the Apostle says, "This is my cove- t with them when I shall take away their sins." See also emiah 31:31-34; Hebrews 8:8-11.

Israel's sins have not yet been taken away, even as the ld's sins have not been taken away. The great Redeemer indeed died for sin, and he is the sinner's friend. But as he has appeared in the presence of God only for the rch—not for the world. (Hebrews 9:24) He is the Adate for the church alone. He advocates for none except se who desire to approach to God; and these are the saintly —those who love righteousness and hate iniquity.

The world is enslaved by Sin and Death, the twin monis which are now reigning and which are causing mankind groan. The Adamic race was born in this enslaved condi- , as the Scriptures declare. (Genesis 3:20; Psalm 51:5) aning under the weaknesses and imperfections thus inher- —mental, moral and physical—mankind long for the prom- deliverance from the bondage of Sin and Death. Un- otedly the majority of the race feel the gall of their slavery, will rejoice to be set free.

"HE GIVETH SONGS IN THE NIGHT"

The great Deliverer of mankind is the antitypical Cyrus. n he will be victorious and will establish his kingdom er the whole heaven. (Daniel 7:27) Soon the church s, the saintly, the elect, will be glorified; and then the will come for the blessing of the non-elect—for their itution to human perfection and to a world-wide para- which Messiah's power will produce. "He must reign l he hath put all enemies under his feet; the last enemy shall be destroyed is death." (1 Corinthians 15:25-27) th will be destroyed. Sheol, hades, the grave, will be royed, by the resurrection of the dead therefrom—"every in his own order."

While the whole creation groans under its load of sin and ow, the saintly few may sing, may rejoice, even in the t of all the sorrows of life, and even though they share results of sin as fully or more fully than do others. The secret of their joy is twofold: (1) They have experienced reconciliation to God; (2) they have submitted their wills to his will. They obtained this new relationship by the way of faith in the Redeemer—faith in his blood of atonement. They entered by the "strait gate" and the "narrow way" of consecration to God—surrendering their own wills, and covenanting to do the divine will to the best of their ability. This submission to the divine will and the realization that all of their life's affairs are in God's keeping and under his supervision give rest to the heart. In this surrendered condition they have a rest and peace which they never knew when they sought to gratify self-will and ignored the right of their Creator to the homage of their hearts and the obedience of their lives.

Similarly, these have joy, peace and songs of thankfulness to God because to them he grants a knowledge of his divine purposes, and shows them things to come. These see, beyond the trials and tribulations of the present time, the glories which will follow the sufferings of the present. These see that the church, the saintly few of all denominations and of all nationalities, are prospective heirs of God—heirs of glory, honor, immortality and association with the Redeemer in his glorious kingdom. This prospect encourages them. They also see the outlines of the divine program for the blessing of all the families of the earth. When they thus perceive that God is interested in their dear ones who are not saintly and in the whole human family, very few of whom are saints, it causes them rejoicing. When they perceive that God has arranged that through Christ and the glorified church all the families of the earth shall be blessed, it makes them "joyful in the house of their pilgrimage"—while waiting for their own change from human to divine nature.

"YE SHALL GO FORTH WITH SINGING"

The second part of today's study is Psalm 126. This Psalm seems to picture the return of the Jewish exiles from the Babylonian captivity. A writer thus describes the scene of their departure from Babylon:

"Forth from the gates of Babylon they rode, to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own two hundred minstrels and one hundred and twenty-eight singers of the Temple (Ezra 2:41-65), responding to the Prophet's voice as they quitted the shade of the gigantic walls and found themselves in the open desert beyond: 'Go ye out of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even unto the end of the earth; say ye, The Lord hath redeemed his servant Jacob.'"—Isaiah 48:20.

We are interested in this narrative sympathetically, and also because we realize that the Lord's providences control in respect to all the affairs of his chosen people, Israel. But we have a greater and more profound interest in the events here related now that our eyes have been opened to see that the seventy years of desolation of the promised land represent the seventy jubilee cycles appointed to them, in the time of the fulfilment of which we are now living. (Jeremiah 25:11, 12; 2 Chronicles 36:21; Leviticus 26:14-34) Our interest is still further awakened when we remember that during

this long interim of "seven times more"—2520 years—God's favor was transferred from the Jewish house of servants to the Gospel house of sons; and that an antitypical Babylon has carried away captive the Lord's people and all the golden vessels of truth. See STUDIES IN THE SCRIPTURES, Vol. 2, Studies 4, 6.

Spiritual Israel in captivity to mystic Babylon has long waited for the glorious deliverance to be brought about by Immanuel, the Deliverer greater than Cyrus the Persian king. Since our Lord's return in 1874 the cry has gone forth, "Babylon the Great is fallen, is fallen!" and again, "Come out of her, my people, that ye be not partakers of her sins, and t ye receive not of her plagues." (Revelation 18:1-5) A c paratively small number of them have had such love for Lord, such reverence for his promises, such desires to be heritors of those promises as to lead them to sever the eart ties and the bonds which hold them satisfied in Babylon. some have heard, some have rejoiced, some have stepped and some are still leaving. Our antitypical Cyrus, our p ent Lord, has permitted us to bring back the golden ves the golden truths which for so long have been misappro ated, misapplied, misunderstood, misused in Babylon.

RETURNING FROM CAPTIVITY

[This article was a reprint of that published in issue of August 1, 1899, which please see.]

INTERESTING LETTERS

ENGLISH PRISON AS NEAR HEAVEN AS ANY OTHER PLACE

DEAR BRETHREN:—

Loving greetings in our dear Redeemer's name! You are aware that the younger brethren in Great Britain have been called upon to endure hardness as good soldiers of Jesus Christ.

The largest work center for the employment of Conscientious Objectors to military service in this country is at Princetown, S. Devon, where the Conscientious Objectors are housed in Dartmoor Convict Prison—the most famous of British Prisons—which was built more than 100 years ago for the accommodation of prisoners of war in the time of Napoleon. It is also interesting to recall that American prisoners taken during the War of Independence were confined here, and the cemetery where some of them were buried is still preserved.

At the present time there are between sixty and seventy brethren here. The number is constantly varying, as some are sent to work in other parts of the country, and others are arriving from Wormwood Scrubs Prison, London, where they have been serving terms of imprisonment for refusing to bear arms.

I am sure you will be glad to know that 51 of us met together on April 5 to celebrate the "Memorial." We assembled in the Nonconformist Chapel for the occasion. The Baptists, who had the use of the room for that evening, very kindly curtailed their meeting so that we were enabled to commence our service at 8 o'clock. The wine we obtained at a local store. The proprietress manifested some curiosity as to who we were, and the brother making the purchase apparently answered to her satisfaction; for she kindly loaned us cloths and vessels. In return, our brother gave her a copy of Volume I.

It seemed, dear brethren, as if the dear Lord had arranged everything to enable us to concentrate our minds on the purpose for which we had assembled. Over the head of the brother who conducted the meeting was the picture of our Lord on the cross. On his left were pictures of Jesus before Pilate and the Institution of the Memorial; and on his right were two pictures of the Lord's resurrection.

The meeting opened with Hymn 62, the Lord's blessing being then invoked upon us. We especially remembered our dear brethren who were still in prison, and unable to partake of the Memorial. Hymn 28 was then sung, followed by a short discourse based upon Luke 22:1-30. We then joined in singing Hymn No. 2, after which we partook of the emblems, a blessing being asked upon each; the service closing with Hymn 277. The service was very impressive. We felt keenly the fact that we were not able to meet with our loved ones in the classes from which we have been drawn; but we remembered that Dartmoor is as near heaven as London, or any other place of our earthly pilgrimage.

We are thankful that we have been accounted worthy to suffer for Christ's sake. It is a proof that our sacrifice is being consumed, and that we are making our calling and election sure. We realize that under these conditions it is very difficult indeed to maintain that high moral standard which is set before us, it being so easy to get loose in our ways and actions.

A thought which has been expressed, and which has proved very helpful to us, is that when St. Stephen was stoned for his fidelity to the truth, he cried with a loud voice, "Lord Jesus, receive my spirit"; or, as a footnote in the Diaglott expresses it, "Lord Jesus, assist me to suffer." How this is in harmony with the context, and the circumstances in which he was then placed! Stephen was the first martyr; it may be that we younger brethren will be some of the last, and we pray that we may always be in that condition of heart where we can call upon our Savior, and say, "Lord Jesus, assist us to suffer."

And now, dear brethren, I commend you to God, pray fervently to the Father for you, that you may have an ab dant entrance into that glorious kingdom which we bel is very soon to be ours.

Your loving brother in the Beloved,

ROBERT EDWIN DARBY.—En

REJOICING IN THE TRUTH AT 68

DEAR BRETHREN:—

I desire to express my joy and feeling to you for unspeakable grace our heavenly Father has been pleased bestow upon me. He pulled me out of that state of ignora darkness and superstition, in which I had been unfortuna plunged, first by having spent the first twenty years of life as a Roman Catholic, afterward as a member of Presbyterian church for some time, and finally as an u liever for a number of years.

The blessedness I have experienced since I came to knowledge of God's wonderful present truth is due absolu to the efforts of that "faithful servant" of our Lord, the Pastor Russell. Blessed be his memory; for the "crow life" promised to every overcomer on this side the veil r have been his reward.

By the grace of God, I have had the privilege and op tunity to read and study lately the six volumes of STU from his pen, and also THE WATCH TOWER you have kind enough to send me since November, 1916. Being wi to learn, I prayed the Almighty God to help me, blessed be the Lord, the result was that I was brought d to the feet of our Master and Savior Jesus Christ. Bro Nettleton, the elder of our Union Avenue ecclesia, alw stood by me, assisting me in all my wants most generously

I am an old man, 68 years of age, a widower without dren. I am poor and afflicted with bodily pains and infi ties to such extent that, being unable to earn my livin ordinary work, I have been compelled, since a few year become an inmate of a benevolent institution. But alth poor and afflicted in the flesh, I feel like singing God's pr constantly. Being a French-Canadian, I am thoroughly educated in the French language, besides being familiar the English and Italian languages.

Dear Brethren of the Editorial Committee, my prayer up to the throne of grace for you, and may our heav Father help us all to carry on to the end the good wor spreading the glorious Gospel truth, "while it is yet light, for the night will soon come when no man shall be to work."

Your brother in Christ, JOSEPH DAOUST.—Ca

DOES SOCIETY SUPERVISE CONVENTION REPORTS?

MY DEARLY BELOVED BRETHREN IN CHRIST:—

Your very encouraging letter of the 20th received great joy and I thank you for your words of comfort counsel. Permit me, dear brethren, to ask you for a litt formation in regard to the Convention Reports publishe Brother Jones in the past, and I notice that he is going t them out this year also. Since a few things have hap this past year some of the friends would not order the venirs until they hear from Headquarters. So please gi your opinion about it. Is it under the supervision of th CIETY? or will the SOCIETY publish these Souvenirs? Wi seventh volume be published in any other language?

Yours in Christian love, GEO. E. KAFOORY.—

Our Reply

With reference to the Convention Reports, or Souv we beg to say that the WATCH TOWER BIBLE AND TRAC CIETY has nothing whatsoever to do with them. The published by Brother Jones on his own volition and res bility. It has never been the policy of the SOCIETY to pu the pilgrim brethren's discourses delivered at conven The SOCIETY has proceeded upon the theory that if a

desired to publish what was delivered at the conventions, Society would not interfere, granting to everyone the ty of doing what he thinks is best.

Our own opinion is that the Convention Reports, or Souv-s, are not particularly helpful or beneficial. We believe time could be better occupied by reading the volumes of DIES IN THE SCRIPTURES and THE WATCH TOWER.

"LOST IN WONDER, LOVE AND PRAISE"

R ONES IN CHRIST:—

Truly, we are "lost in wonder, love and praise"! Words lacking in which to utter grateful thanks unto our dear ng Father and his dear Son for giving us the seventh me. At first we were afraid to open it, lest some one of our Lord's chosen channel had attempted to write it. oh, how our hearts swell up with love and praise as we it!

Your sister in Christ, MRS. ALICE A. DOBBINS.—Ark.

BELIEVES 7TH VOLUME SUFFICIENT TO OVERCOME

R FRIENDS AND COLABORERS:—

Loving greetings! Such a wondrous gift was placed in my waiting, eager hands a few days ago, when the seventh volume came! My joy and gratitude seem boundless, for this which came in a time of direst need: when nothing else seemed to satisfy.

O! how adorable is our God to provide this just now, when the crucial test for the church is on! Trials and tests are rapidly increasing, but within the covers of this blessed book, I believe, is sufficient, by his grace, to overcome.

Please find payment inclosed.

Kindly thanking you for so graciously sending this, I remain with prayers and best wishes,

Yours in Christ, OPAL SARGENT.—Neb.

OVERWHELMED IN READING IT

DEAR FELLOW SERVANTS:—

I am sending you sixty cents for the seventh volume of SCRIPTURE STUDIES. Please pardon me for not sending it sooner. I have been so overwhelmed in reading it, and it has been so interesting, that I just could not spare the time to write you a little letter until now.

Your brother in Christ, J. A. HEUDSPETH.—Texas.

VOLUME VII IN GERMAN

We have been receiving many inquiries as to whether we ll bring forth Volume VII in the German language. The would be considerable and the time necessary for trans-on and printing would probably reach at least until Janu- 1st. In order that we may know whether it will be ible to undertake the work or not, we would like to hear from German friends who would care to have Volume VII in the German language. Do not order any but advise us by post-card how many volumes you would care for at the same price of the English Volume if it were published. An early reply from the German friends will be appreciated.

PASTOR RUSSELL'S SERMONS IN BOOK FORM

We are pleased to announce that arrangements are under for the compilation of a book containing the principal nons by Brother Russell.

This will meet a long felt want on the part of the friends. many of his sermons were to some extent more or less etitions of other sermons the arrangement will contain all is principal sermons covering all points of the plan as out-d in the various volumes of the SCRIPTURE STUDIES. Our ught is to eliminate any duplication of statements in er that it may be as convenient and complete as possible. are glad to announce, also, that the book will contain additionally some special matter arranged by Brother Russell and never before printed. He had in mind to publish it, but did not reach it before his death; and we feel sure the friends will take great delight in reading it. The binding will be uniform with the other volumes of the SCRIPTURE STUDIES and will contain from six to eight hundred pages. The price will be: Cloth, $1.00, postpaid; Leather Bound, $1.50, postpaid. We hope to have it ready by November 1st. Orders will be received at once, but we do not expect to make delivery before date named.

NEW VOLUNTEER MATTER

The output of volunteer matter this year so far has been ething quite phenomenal. The friends have entered into work with extraordinary zeal, and the result has been that many cities work that has heretofore taken from four to t months has been cleared up in from one month to six ks. As the first number of volunteer matter, THE WORLD FIRE, was ready early in the year, the friends everywhere ered into the distribution with keen zest. Over seven and alf million were distributed within a short time, and the nds were ready for more. The second number, WHY DO THE TIONS WAR? has already passed the six and a half million rk, and the orders are still coming in, although many of the sses have completed the work and are anxiously waiting for re. We are surely glad to know this.

The Lord has been so arranging to meet the increased cost paper and other expenses through the means of the Tract d contributions that we are now arranging for a third nber which we trust will be the best one yet, entitled E FALL OF BABYLON.

We trust to have this Volunteer Edition ready by the 1st October. Orders may be placed at any time and shipment l begin as soon as ready. This issue will contain a num- of articles from Brother Russell, calling attention to the long-promised kingdom and the joys which shall result therefrom and of the fact that we are now at its very door. When ordering please specify B. S. M. No. 99.

We feel sure that the friends everywhere will be very much pleased with this forthcoming number, and suggest that all classes who have not finished distributing the last issue push the matter rapidly in order that the new work may be taken up at once and with full vigor.

The blessing of the Lord has rested richly upon the work during the year thus far, and indications are increasing that he has some great work for us in the near future. Let us all unite our prayers and our efforts to the end that he may grant us wisdom and strength to carry forward whatever he may open for us!

The orders for the seventh volume are also coming in by the hundreds, and the friends everywhere are greatly enthused and encouraged. We believe there is a great work in the near future for every earnest worker, and that the Lord has a rich blessing for everyone who will enter therein.

We are also glad to report that applications for territory from over one hundred new colporteurs have been received within the last few weeks, indicating a greatly increased activity on the part of the friends everywhere.

THE WATCH TOWER EDITORIAL COMMITTEE

This Journal is published under the supervision of an Edi-ial Committee, at least three of whom have read and ap-ved each and every article appearing in these columns. The names of the editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, G. H. FISHER, F. H. ROBISON, R. H. HIRSH.

I. B. S. A. INCORPORATION

Many of our younger students and recent subscribers to THE WATCH TOWER seem not to have noticed statement on the nd page setting forth the mission of the SOCIETY and the rnal to the thousands of Bible Students. We suggest a eful re-reading of this entire second page. In order that may be conversant with the legal standing of the Associa- we append hereto a statement of the Assistant Registrar oint Stock Companies, London. The INTERNATIONAL BIBLE DENTS ASSOCIATION as an organization has been in exist- many years, but was duly incorporated in London, Eng-l, under the above name on the 30th day of June, 1914, un- First appearance of this paragraph in this form.

der the COMPANIES ACTS 1908 AND 1913, as shown below:

No. 136,776. UNLIMITED COMPANY

CERTIFICATE OF INCORPORATION

I HEREBY CERTIFY that INTERNATIONAL BIBLE STUDENTS ASSOCIATION is this day Incorporated under the Companies Acts 1908 and 1913.

Given under my hand, at London, this Thirtieth day of June, One thousand nine hundred and fourteen.

GEO. J. SARGENT,

Assistant Registrar of Joint Stock Companies.

THE CONCLUDING WORK OF THE HARVEST

"And another angel came out from the altar, which had power over fire, and cried with a loud voice to him that ha sharp sickle, saying, Thrust in thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle upon the earth and gathered the vine of the earth and cast it into the great winepress of the wrath of God."—Rev. 14:18, 19.

It is the new creation that is gathered into the garner of the Lord. It is the vine of the earth, composed of the tare systems of the earth, that must be gathered for destruction. Such were the words of the Master.

For nineteen centuries God has been preparing the new creation. That work is now reaching a climax. Jehovah is a strict economist. He wastes neither time nor effort. The length of time and the expenditure of treasure is evidence all-sufficient of the great importance of the work of completing the new creation. This work has consisted of the purchasing, calling, begetting and transformation of poor, sad, dying human beings into perfect, joyful, spirit beings of superlative beauty and glory, possessing life immortal and powers for usefulness without limitation.

Long ago, at great cost to himself—yea, at the cost of the dearest treasure to his own heart—Jehovah provided for the purchase of the entire human race. The purchase-price has been used for those who will compose the new creation, and they have been brought to a knowledge of that fact and joyfully accepted the benefits thereof.

PICTURES FORESHADOWING DEVELOPMENT

Long, long before the beginning of the actual development of the new creation, God caused many wonderful pictures to be made, foreshadowing the preparation for and the process of bringing to completion the great work in behalf of the new creation. To Abraham he made a promise concerning the same, designating that class as "the seed" from which shall go forth the blessings to all humankind. Abraham offered up his son in the mountain and received him as from the dead, picturing the death and resurrection of the antitypical Isaac, the Lord Jesus. (Hebrews 11:17-19) For many centuries God's typical people offered yearly sacrifices foreshadowing the great sin-offering on behalf of the church and the world. David in his experiences typified the church at war, while Solomon pictured the new creation in glory.

The sin-offering on behalf of the church being finished, God issued a call for the election of the new creation. Mark, that this call began at Pentecost and not before; there the heavenly way was opened.

God designates this class as his elect, as distinguished from the non-elect. Selected from amongst men, favored with a knowledge of his great plan and furnished with the rules governing the election, the called ones have the assurance that if they conform themselves to these rules they will be elected judges and blessers of mankind, and thereafter forever be the recipients of Jehovah's favor.

Again, Jehovah likens this class unto a glorious temple, of which Solomon's Temple was a type or picture. The material for Solomon's Temple was prepared in advance, and when the time came it was put together without noise or confusion. (1 Kings 6:7) So the new creation has been long in the course of preparation. Now it is being put in order and the glorious temple is being erected, without noise or confusion, and without the knowledge of the world.

Long centuries ago God caused to be erected in Egypt a mighty pillar of stone, composed of many stones, all dressed and nicely shaped and fitted to the one chief corner stone. The entire structure constituted a grand building in the form of a pyramid, picturing the new creation in the likeness of God.

St. Peter speaks of the new creation as living stones built up into a spiritual house. (1 Peter 2:4-9) The Lord's Prophet refers to the same as the "jewel class," constituting the precious jewels of Jehovah. He divides the new creation into twelve tribes or companies, and then selects twelve of the most precious or rare jewels of all material creation to picture the respective tribes. (Rev. 21:19, 20) Another of his prophets speaks of this class as a crown of glory in the hand of Jehovah, a royal diadem in the hand of God. (Isaiah 62:3) Again, this class is pictured as a royal priesthood, meaning that they shall both reign with Christ and minister blessings unto the world. They were pictured by Melchisedec, whose priesthood had neither predecessor nor successor, signifying that the new creation will be in a class distinctive and alone in Jehovah's great realm.

Many centuries ago Jehovah made another picture by causing Abraham to send his servant into a distant country to select a wife for Isaac. When Rebecca was brought to Isaac, she became his wife, thus foreshadowing how Jeho sent his Spirit into the earth to select from amongst men antitypical Rebecca as the bride for the antitypical Isa The Lord has made the relationship of husband and v picture the relationship between Jesus and his bride.—Ep sians 5:25-32.

It is a recognized rule that the antitype is greater t the sum total of all the types. The marriage of Jesus his bride, which soon will be completed, will therefore, as antitype, be far greater than all the marriages of earth. to mind all the happiness and joy manifested at all the w dings of all the ages that have occurred on earth, and t know that the sum total of these marriages is nothing as c pared to the unspeakable joy that will pervade the unive on the festal day when Jesus and his bride shall be made

WHO WILL SHARE IN THIS FAVOR

The elaborate program arranged by Jehovah, and the t and the treasure consumed in carrying it out, enable us grasp in a measure the great importance of this work the marvelous blessings that shall follow its completion. W his heart fired with a burning desire to attain unto the p tion offered, the Apostle said, "That I may know him, the power of his resurrection, and the fellowship of sufferings, and be made conformable to his death: if by means I might attain unto the resurrection of the dead. . . This one thing I do, forgetting the things that are beh and reaching forth unto those things which are before I p forward along the mark for the prize." (Philippians 3:10- Those who attain to this exalted position will be they who the Lord supremely, who keep his commandments with a ful heart and with delight submit to his holy will. special commandments to the new creation are, "That ye one another, even as I have loved you"; "Thrust in the si and reap"; "Be thou faithful unto death, and I will give the crown of life." To the faithful he says, "He that rea receiveth wages."—John 13:34, 35; Revelation 14:15; 2: John 4:36.

It follows that the harvest work is of the greatest portance. It may properly be divided into three parts: (1) bride making herself ready for the marriage; (2) the b class declaring the message of the kingdom to others, they might be invited to the marriage feast; (3) the gathe of the grapes of "the vine of the earth." It is difficult to how the bride could make herself ready if she failed or fused to declare the message to others; and particularl this true if the opportunity to do the work of the har is granted and she fails to avail herself of such opportu Those who reap receive the wages. It follows that those fail to reap in the manner prescribed could not expec receive the wage.

PERIOD OF THE HARVEST

It is important for us to know when the harvest b and when it will end. We feel sure it is pleasing to the that we make an effort to know. The Jewish and G ages parallel each other, both in time and in events. thought once was that the Jewish harvest began with consecration of our Lord, in A. D. 30, and ended with destruction of Jerusalem, in A. D. 70—a period of forty y But, as pointed out by Brother Russell in THE WATCH T last year (page 264), this view does not seem to be supp by the Scriptures. Jesus was not one who was harvested he was always in harmony with Jehovah. During the and a half years of his ministry he recognized the law arr ment in force (Matt 23:1-3)—that three and a half was the period of preparation, the gathering of the Jews together, and especially of preparing the apostl his instruments for the work of harvest that was to f The heavenly garner could not possibly be opened until had provided the ransom-price, and had ascended on and presented it to the Father.—2 Tim. 1:10.

It was at Pentecost that the apostles received the Spirit. Then it was that St. Peter stood up and spoke authority to the Jews, and told them how that Jesus wa great Redeemer whom they had wickedly slain, but whom raised up. "Now when they heard this, they were p in their hearts and said unto Peter and to the rest Apostles, Men and brethren, what shall we do? Then said unto them, Repent and be baptized, every one of

the name of Jesus Christ, for the remission of sins; and shall receive the gift of the holy Spirit. For the promise unto you and to your children and to all that are afar , even as many as the Lord our God shall call."—Acts 37-39.

Here, for the first time, the call went forth to enter the ce for the prize of heavenly glory, and on that same day out three thousand responded to the call. Prior thereto ere was no garner. Not even the Apostles could receive the ly Spirit until that day. This would seem to establish yond question of doubt that the Jewish harvest began at ntecost.

This conclusion in no wise interferes with our chronology, t instead confirms it. The year 1914 marked the end of the ntile times, but did not mark the end of the harvest of e Gospel age. Many have consecrated and given evidence spirit-begetting since 1914, which is the best evidence that e harvest is not yet closed.

END OF JEWISH HARVEST

Just before his crucifixion Jesus was asked by his disciples ree questions in one, namely: (1) When shall the temple destroyed? (2) What would be the proof of his presence d (3) of the end of the age? These questions he answered. Matthew 24:3-35) The historical facts show: (1) the struction of Jerusalem, A. D. 70; (2) the complete subjugan of Judea, A. D. 73, and (3) the depopulation of Palestine, D. 135. Thus it follows that there were three different dings relative to the Jewish polity. Which one of these did e Lord intend should be our guide in the harvest parallels? Jesus declared, "The harvest is the end of the age." Matthew 13:39) Therefore we must find that when the rvest ended, the age is ended. He could not have meant D. 70 and its parallel date, 1915, as marking the end of e harvest, because the harvest did not end there. It is still ing on. He could not have meant A. D. 135 and the parallel te, 1980, for the reason that such a conclusion would entirely stroy the parallel with reference to the harvest.

In giving his answer with reference to the end of the e, Jesus said, "Let them which are in Judea flee to the ountains." Judea more particularly types Babylon. The te of the fall of Judea, therefore, is of great importance. Volume 7, STUDIES IN THE SCRIPTURES, pages 23 and 24, e have collected seven historical authorities definitely esblishing the fact that Judea's fall occurred on the first y of the Feast of the Passover (April 15) A. D. 73, which is exactly forty years after Pentecost, the beginning of the wish harvest, therefore marking the close of the Jewish rvest in A. D. 73.

GOSPEL AGE HARVEST

The proof heretofore published in STUDIES IN THE SCRIPRES definitely establishes the second presence of our Lord nce 1874. Correspondingly, the three and a half years llowing would be a period of preparation for the harvest the Gospel age, exactly as such preparation was made for e harvest of the Jewish age, and would consequently mark e beginning of the harvest of the Gospel age in 1878.

Likewise, the proof heretofore published definitely esblishes the resurrection of the sleeping saints in A. D. 1878. See Rev. 14:13 comments in Vol. 7) St. Paul clearly esblishes the fact that none could be gathered into the avenly garner of the Lord in the harvest of the Gospel age til after the awakening of the saints, saying, "For this we y unto you by the Word of the Lord, that we which are ive and remain unto the coming of the Lord shall not pre-de them which are asleep; for the Lord himself shall descend om heaven with a shout and with the voice of the archangel d with the trump of God, and the dead in Christ shall rise st."—1 Thessalonians 4:15, 16.

Immediately following the announcement in Rev. 14:13, Blessed are the dead which die in the Lord from henceforth," e read (Verse 14) "and behold a white cloud, and upon e cloud I saw one sitting like unto the Son of Man, having his head a golden crown and in his hand a sharp sickle." us is described the second presence of our Lord as the eat Chief Reaper, at the beginning of the harvest in 1878. ie 15th verse of that same chapter refers to the Great Pyra-id, the measurements of which confirm the Bible teaching at 1878 marked the beginning of the harvest of the Gospel e. The parallel, therefore, would establish definitely that e harvest would close forty years thereafter; to wit, in the ring of A. D. 1918. If this be true, and the evidence is ry conclusive that it is true, then we have only a few months which to labor before the great night settles down when no an can work.

Now we have come to another step in the pathway of present truth; and the question that confronts the people of God is, Are we ready for it? In 1875, when Brother Russell learned of the presence of our Lord, he immediately saw from Revelation 14:14, 16 that the work which the Lord would have his people to do is to reap the harvest of ripened wheat. (Matt. 13:39) The Lord has been pleased to remove Brother Russell from the earthly stage of action; and now the great Shepherd of the sheep has called our attention in unmistakable terms to the fact that he has a work for the church yet in the flesh, following the harvesting of the wheat, a work which is described in detail in Rev. 14:17, 19, as the harvesting of the vine of the earth. This work is doubtless the same as that described in Matt. 13:40, 43. It is a work of exposing to all the world the unrighteousness of the ecclesiastical systems, their acts and their unholy alliances with the beastly governments of the present evil order of things. It also seems to relate to the gathering out from amongst God's professed consecrated people of all offending ones.—Matthew 13:41.

THE LAST WORK OF THE CHURCH

If any of us have come to this hour expecting that the last work of the church in the flesh would be one of quiet, pleasing, easy triumph, void of severe and fiery trials, then surely we have misread our Bibles and STUDIES IN THE SCRIPTURES and the pages of history. Never before were there so many indications as now that the church is in the great enemy's territory undergoing final and crucial testing, with still more in front of her. She must continue her fight to the end, amidst graver perils than any she has encountered for a long time.

To accomplish the work now at hand the Lord will use such instruments as he has provided. He has placed an instrument within the reach of every one of the Elijah class who desires to have a part in setting the nominal heavens on fire. The instrument is the Seventh Volume of SCRIPTURE STUDIES, and other kindred truths which the Lord has been providing for the church. In Revelation 22:10 he tells us, "Make no secret of the predictions contained in this book; for the time for their fulfilment is now close at hand."

The church is now in a time of severe trial and testing. Many things are arising that have a tendency to cause doubt. The church needs comfort and encouragement. There is nothing that will give her so much encouragement and comfort as to engage intelligently and enthusiastically in the harvest work, with the instruments which the Lord has provided for that work at this time. Concerning the Seventh Volume, Brother Russell said: "It will probably be given to the church in a time of direst need, for her comfort and encouragement." Again he said, "It will be for the purpose of enabling the church to stand after first having been developed." He pointed out that the book would be an explanation of Revelation and Ezekiel. Can we ever look for another explanation of Revelation such as we now possess, with 743 extracts from Brother Russell's pen and thousands of Scripture references confirming the same? Brother Russell replied to a question concerning the Seventh Volume, "If the Lord shows me the key, I will write the Seventh Volume; if he shows the key to someone else, he can write it." Brother Russell himself is the key, and his modesty and humility prevented him from seeing it. He is the prominent figure foreshadowed both in Revelation and Ezekiel.

THE PENNY

Explaining the parable of the Penny (Matthew 20:1-16), Brother Russell set forth in SCRIPTURE STUDIES, Vol. III, page 223, that the penny is "Kingdom honors." In Psalm 149:5-9 we read, "Let the saints be joyful in glory; let them sing aloud upon their beds; let the high praises of God be in their mouths and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints." Commenting upon this Psalm, Brother Russell stated that the "honor" here referred to would be conferred upon the saints on this side of the veil; that the sword, likewise, would be used by the saints on this side the veil. It is a great and wonderful honor to have part in wielding the sword now (the message of truth) that is binding the kings, rulers, nobles and systems of this world. Everyone who joyfully receives and uses the "point" of the sword, to wit, the Seventh Volume (Ezek. 21:14, 15), thus receives "Kingdom Honors"—The Penny.

For many years we have been promised the Seventh Volume. All have looked for it, expecting the last coming into the truth would be classed equally with the first in receiving it.

The parable shows that some would murmur and complain. In harmony with this parable we see some murmuring and rejecting Volume Seven. Hence they are not satisfied with the penny—the honor that the Lord has offered them of having part in this wonderful closing work of the harvest. Such are not engaged now in the harvest, but are more particularly engaged in murmuring, in finding fault and in trying to hinder the work.

THE ANGEL WITH THE SICKLE

"And another angel came out from the altar, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sickle and gather the cluster of the vine of the earth, for her grapes are fully ripe." (Rev. 14:17, 18) Clearly, the angel here mentioned is the WATCH TOWER BIBLE AND TRACT SOCIETY. The altar represents the place of sacrifice, and the SOCIETY is maintained by the sacrifices of saints. The Lord has used the SOCIETY since its organization, and is still using it. There would be no reason why he would change his channel, or chariot, or method of bearing the message to his people until the work is finished.

The sacrifice of the saints has wonderfully increased the work during the present year. The contributions for the year 1917 are already far in excess of the entire year 1916, and there are yet two months more of this year. The volunteer work for this year is much greater than in 1916. There has been a great increase in the pastoral work. It has been frequently remarked at the conventions this year that never has there been such a spirit of loving devotion to the Lord and his cause and to each other as is shown by the friends in general, with the firm determination to finish their course with joy by now grasping the sword and using the "point" of it—the Seventh Volume—to the glory and praise of the Master. Interest at public meetings is also wonderfully increasing.

"Which had power over fire," means the authority to publish and send out an explanation of the prophecies of Ezekiel and Revelation, which are destructive to the present erroneous systems by turning the flood of light upon them. This is exactly the work now being done by the SOCIETY. "And the angel [SOCIETY] thrust in his sickle [message of truth] into the earth, and gathered the vine of the earth and cast it into the great winepress of the wrath of God"—by distributing far and wide amongst order-loving people the good news that the Babylonish systems of error are doomed, and a better time is near at hand. Will you have a part in this good work? Are you doing your part, and receiving the blessing?

THE GREAT DRIVE BEGINNING

Many are signifying their keen interest in this work by entering the colporteur service. The demand for colporteur territory is every day increasing. Several new pilgrims are entering the service. The extension work is reviving; the pastoral work is increasing; volunteers are doing much more than heretofore; others are doing sharp-shooting; while still others are giving chart talks, and thus the army of the Lord, the little band of Gideon throughout the world, is now holding forth the light, proclaiming the message that the work may be finished in the Lord's appointed time, Babylon put to complete rout, and the Lord's little ones gathered home.

Many classes are adopting the following method for a quick accomplishment of colporteuring of their respective districts, namely: the territory of a city or a county is assigned by the SOCIETY upon request, to a district committee, consisting of two or three energetic members (who may be regular colporteurs or otherwise) appointed by the class. This district committee deals exclusively with the home office in the way of ordering books, making reports, etc. This committee, whose assignment supercedes all others, will co-operate with any regular colporteurs who may be in the county, but the understanding being that the territory will be divided by the committee into small districts, and that every member in the local class who has the desire, time and ability will participate in the rapid colporteuring of that territory, by taking a small district and working it quickly. Many of the classes are ordering books in large quantities for this work, the SOCIETY granting them special colporteur rates. Our thought is that the canvassing of the colporteurs should be done for the entire seven volumes, but the colporteur should specialize on the Seventh Volume. To this end we suggest the following as a method, or canvass:

"Good morning! I have here something that you will want, and I will take only a moment to call it to your attention. As we know, for more than three years the world has been involved in the greatest war of all times. The people everywhere are asking 'Why should we have such a war? What will be the result?' Those who read the Bible have wonder if this is the great war therein foretold. For a long ti order-loving people, Bible readers and Christians have desir to understand the prophecies of Revelation and Ezekiel.

"I have here a work recently published by the BIBLE S CIETY of Brooklyn, New York, which is the first and on book that makes clear every part of Revelation and Ezeki It takes up these prophecies verse by verse, and explains the It throws more light on the present war, the real causes, a what will be the result, than does anything yet written. shows what part the Catholics, Methodists, Baptists, Presb terians and other church denominations have played in t world's history, and what part they are yet to perform. treats the subject from the political, scientific, historical a prophetic viewpoints. Of course you will want it. You ca afford to be without it. The publishers have placed it at su a low figure that it is now within the reach of every one.

[Pause a moment for them to ask price of book.]

"The price is only 60 cents, less than half the usual pri of a book that size. While this book is complete within itse yet it is the last in a series of seven volumes. When you ha these volumes you have a complete library, making clear eve difficult Bible and prophetic question which you have heret fore been unable to understand. The house also publishes twi each month a journal which keeps abreast with current even in the light of the Scriptures. No matter what church y belong to, you need these books, and particularly the Seven Volume. The entire set together with the journal is on $4.50. Shall I bring them to you?"

Do the colporteur work first, then let pastoral worke follow, loaning books to those who do not purchase.

The SOCIETY has been compelled to order another lar edition of the Seventh Volume, that the demand may be su plied. The friends are greatly encouraged at the outloo and those who love the Lord supremely are forgetting differences and have in mind but one thought, as did Paul: "This one thing I do"—I am determined to win t prize.

NEW VOLUNTEER MATTER

The SOCIETY is preparing and will shortly issue anoth number of volunteer matter for this year. In 1916 we h only one main issue. This year we have already publish two, and the distribution has far exceeded that of 1916. T third number is now being prepared and will contain stro pointed, compact truths in line with the message set for in the Seventh Volume, the leading article being entitled T FALL OF BABYLON. We suggest that the friends order i mediately the quantity they will be able to use. Specify S. M. No. 99.

"And I saw an angel standing in the sun, and he cried wi a loud voice, saying to all the fowls that fly in the midst heaven, Come, gather yourselves together unto the supper the great God." (Revelation 19:17) The angel standing the sun clearly represents the the Elijah class yet on ea —those, we believe, who have joyfully accepted the Seven Volume of SCRIPTURE STUDIES. Greater light has come such and they are serene and happy in divine favor. splendent in the light that they have received in the closi hours of the age, these are eagerly spreading far and n to order-loving people the enlightening prophecies of Reve tion and Ezekiel. They are not fearful; they are not co plainers; they are not shrinking from duty, but are fearless and plainly declaring the message of truth, calling to eagles (God's consecrated people) to come and join in feast of the Lord. This might suggest that those who re the Seventh Volume would not be of the Elijah class, but wo be separated from the Elijah class by the fiery chariot.

Truly, we are living in a fearful and wonderful time time fraught with great danger, great responsibility marvelous opportunities. Let each one who loves the L and his cause joyfully participate in using the instrument t shall reap "the vine of the earth." Seeing these things, us look up and lift up our heads, for our deliverance draw nigh. Your time, your love, your energy and strength, y means and your influence—your all—may now be used to glory of the Lord and to your everlasting benefit and happin Will you thus employ your talents? Soon our journey be ended, and we shall be gathered to our glory home. us be faithful!

"Come, all ye saints, to Pisgah's mountain,
Come view our home beyond the tide;
Millennial Canaan is before us;
Soon we'll sing on the other side."

THE TEMPLE REBUILT AND DEDICATED

[This article was a reprint of that entitled "Rebuilding the Temple," published in issue of October 15, 1905, which please see.]

EZRA'S RETURN FROM BABYLON

[This article, with the exception of the first paragraph (printed below) was reprinted from article entitled "Gathering and Winnowing," published in issue of November 1, 1905, which please see.]

The prophecies of Haggai were delivered to Israel about time of their return from the Babylonian captivity, and refore at the time of the founding of the Temple, the phet being advanced in years. Then the Prophet Zechariah, ounger man, was raised up by the Lord; and other messages e sent to the discouraged Israelites to show them that y must not expect great national prosperity at that time, that nevertheless the Lord was with them, and that by faithfully continuing in an apparently small, insignificant matter they would be accomplishing his purposes. In some degree this corresponds with the messages which have come to the Lord's people since the time of Wycliffe, and which have led to the Reformation movement in its various aspects, and incidentally to the preparation of the "living stones" of the glorious antitypical Temple.

SEVENTH VOLUME TRULY APPRECIATED

It would be impossible for us to print the thousands of ers being received expressive of the joy and assistance re- ved through careful and prayerful reading of the Seventh ume, THE FINISHED MYSTERY.

Surely the blessing of the Lord has rested upon this volume no measured terms! Hundreds have stated that they have ewed their consecration to the Lord, and have appreciated protecting care from the evil spirits more and more as y see more clearly how these evil ones are operating. wever, we are glad to make a few quotations from some of letters, all of which we are sure will be read with interest:

"We desire to tell you of the joy and comfort Volume Seven brought to us. We appreciate it as the gift of the Lord consider it invaluable. Bringing to us the Sinaitic version Revelation alone would be worth the money, to say nothing he labor of love in bringing together our Pastor's comments the harmonizing of the other portions. I also deeply preciate the comments on the book of Ezekiel. I consider t the whole book is wonderful. As I think over our Pas- 's words that Volume Seven would be given to the church in hour of direst need, my heart is comforted as respects the mbers of the little flock this side the veil, and I am amazed the gracious provision of our heavenly Father on behalf the great company class, to be reached through the same ume. What a glorious assistance it will be in helping them come quickly to a knowledge of the truth, present truth!" . H. S., Pa.

"The more I study, looking up references to SCRIPTURE UDIES, TOWERS and Scriptures, the more fully I am con- ced that it is indeed the promised Seventh Volume or nny'—THE message now DUE. Words fail me to express JOY and strength that fills my soul. The words of our stor have been culled from his writings of forty years, and ught together in one compact form, and supplemented by tain facts that he himself could not so well state as an- er. Surely it will be a POWER to accomplish the Lord's rpose at this momentous time! I pray that I may use this riot to mount to the skies."—E. M., Mass.

"The most of us are rejoicing in the Seventh Volume. To mind the volume came at the appointed time. I myself ve been greatly oppressed of late with mental suggestions a more or less lewd nature, and in talking to several of the nds I find this is true of both male and female. 'Know ye that we shall judge angels?' No doubt, the TEST IS W ON; and our dear Lord has provided us, through that e servant, the vow, for our help and protection at this e. It seems to me very plain how those fallen ones are ng judged, and at the same time we as well. Let us RE- MBER THE VOW."—G. M. K., Va.

"I feel as though the 'penny' is hundreds, yea, more than ndreds, of times beyond what I deserve. It has given me so ch encouragement and so much blessing. I am only four- n years old, so that I do not mingle with the world at all, l my only friends are the dear truth people; and this kes me shy in giving tracts to strangers, but I am trying overcome and hope to be counted worthy of being of the jah class in this momentous hour."—O. F. D., N. Y.

"Our hearts are overflowing with love and gratitude to our ing Heavenly Father and our present Bridegroom and ief Reaper for the wonderful message received through lume Seven. We are overwhelmed at the goodness of our d. Surely we are not worthy of his wonderful favors, to among those who have hearing ears and seeing eyes!"—Brother and Sister (the two oldest successful colporteurs the field.)

"All of the class are interested in the Father's plan as it now being revealed in this last hour, and they have read l are studying the Seventh Volume as having been sent at just the time Pastor Russell said it would come—in a time of great distress prevailing in the church. All rejoice at the marked indications of the fulfilment of what we are to expect in the perilous times which the church must see before the glorification comes."—C. B., Ill.

"I can never tell you what joy was mine when the long-looked-for Seventh Volume was handed to me. It certainly has been my Gethsemane comforter, renewing my zeal and courage with the reading of each page. How I long to be one of the three hundred (class) of the antitypical Gideon's band! and I am determined TO BE, by the Lord's help. Each day since receiving the volume I have thanked my dear heavenly Father for so great a favor."—B. T. M., Minn.

"I am rejoicing in the Seventh Volume. It is a call to look to our armor, fasten it carefully, to sharpen (our knowledge of) the Sword of the Spirit, and to lose no time in preparing to meet the foe. Before I had opened the parcel I felt it was the last message from our Head before we started for home. It is also a message for the false church, but how few will heed it till we are gone!"—MARY T. F. H., Ohio.

"The enlightenment which I have received from Volume Seven, especially Rev. 7:1-3, has been a great help to me; for I have had corroborative experiences along this very line. It comes to me now as re-enforcement in the time of need, giving me new strength for battle against the unseen forces and a deeper love and sympathy for others. Praise the Lord."—H. C. H., Conn.

"How great and rich a blessing has come to me through the Seventh Volume words cannot tell, but daily from its pages flows deeply and richly the Spirit of the Lord. How evident it is that God's hand is guiding and helping Brother Rutherford! How evidently the Lord guided in regard to Volume Seven!"—J. A. M., Pilgrim.

"Am much pleased with the Seventh Volume and deeply impressed with the many facts pointing to the Passover of 1918. My continued prayer is that we all may be found faithful to our covenant of sacrifice and found possessed of the Spirit of the Master, as illustrated in the first martyr, Stephen —'Lord, lay not this sin to their charge.'"—G. F. E., Conn.

"I cannot tell you how much I am enjoying the Seventh Volume. Am in the 14th chapter of Revelation, and it is getting more intensely interesting every minute. I am so anxious to get through with it to find out what the Lord's will has in store for us on this side of the veil, both of sorrows and joys."—R. B. J., Mich.

"The wonderful Seventh Volume! We could hardly believe it was at last published. We are feasting on it, and are thankful we are accounted worthy to read it and understand it. We have been greatly encouraged by reading it and want to be of those who will use it to mount to the skies."—H. N., Ohio.

"Oh, what a blessing the Seventh Volume has been to the church! Such encouragement we find while reading it! It causes us to be more diligent, and not let an opportunity slip that would help some poor struggling soul. I cannot find words to near tell my sentiments of this precious book."—E. T., Mont.

"We are rejoicing in the Seventh Volume; and we accept it as from the blessed Lord in this hour of temptation, and how thankful we are that we have lived to receive the penny. What a wonderful time we are living in, and what a Savior!"—O. R., Okla.

"How rich we all are with the wealth of his truth, and now additionally with his latest gift, 'the penny!' My heart is full of gratitude to him, and I praise him for his keeping power and the deep peace which passeth understanding."—J. G. H., N. Y.

"I am proceeding to put in shape my affairs in order to engage in this latest Lord's work as the way may open to me. I shall truly be very sorry and ashamed if I miss the chariot when it ascends."—Sr. S., N. J.

"The testimony meeting last Sunday afternoon was abo 75% Seventh Volume testimony. If any one present th could not see it is the Seventh Volume, he was dumb as w as blind."—E. H. T., D. C .

INTERESTING LETTERS

CONVINCED THE LORD MADE NO MISTAKE

Sept. 9th, 1917.

DEAR BRETHREN:—

Greetings in our dear Lord! Just a few lines to tell you of my full heart sympathy and loyal support in these times of stress upon the church in general, and particularly upon our dear President, who is so nobly and faithfully standing for truth and right. The kindly way in which he has spoken of the opposing brethren during each and all of the series of conventions this year has been a grand inspiration to me and a wonderful lesson in brotherly love. Of him I can now truthfully say in the words of St. Paul to the Philippian church, "I thank my God upon every remembrance of you."

I was so glad to receive HARVEST SIFTINGS and to know exactly how conditions are. One little thing was cleared up which has been rather a mystery to me for over a year. I wondered why, when one of the now opposing brethren was in Vancouver on a pilgrim visit in 1916, he should have spoken so strangely about Brother Rutherford and Brother Van Amburgh. He stated at my table that whenever Brother Russell was away for any length of time, he invariably, upon his return, would be called upon to straighten out tangles at Bethel, doctrinally or otherwise, caused by Brothers Rutherford and Van Amburgh. I believed it then, coming as it did from one of the SOCIETY'S officers. How could I reasonably doubt it? But now, with HARVEST SIFTINGS in my hand, I see plainly the motive behind these remarks. It appears the brother was here doing what he had been engaged in doing all through Canada—commonly known by the world as "knocking." Of course when the election took place last January I was greatly surprised that without any effort on Brother Rutherford's part he was placed in the position of honor and trust whi he now holds under the Lord—that of President of the WAT TOWER BIBLE AND TRACT SOCIETY, which the Lord loves the apple of his eye. I now see the wisdom of the Lord the whole matter, and am convinced that He made no mistal

I notice in the new pamphlet gotten out by the oppositi they charge that the Bethel Family and Pilgrims are stayi by our President because they have been bribed. What insult to the dear faithful friends at Bethel whom the brethren pretended to love! As one of the traveling brethr I positively deny being bought or bribed. I should think it very dangerous position to take—to freely charge any of Go elect with such a crime!

Dear Brother Rutherford is personally the target Satan's darts at this time, but he has the prayers of all tr saints that he may "be strong and very courageous." divine favor, I am,

Your brother in the truth, C. E. HEARD, Pilgrim

SOME WORDS OF ENCOURAGEMENT

DEAR BRETHREN IN CHRIST:—

THE TOWERS continue to be beautiful and inspiring; th seem just as stimulating and helpful as when our belov Brother Russell was with us. There is one thing which h impressed me, one thing which marks this periodical as bei of the Lord, namely, the absence of the ego, that perso element which is likely to engender sectarianism and pride.

The dear Lord will surely continue this "meat in due se son" till the spiritual Israel are sealed and made meet for glorious inheritance. Much love and best wishes.

Yours in our dear Redeemer's name,

FREDERICK LARDENT.—England

VOL. XXXVIII BROOKLYN, N. Y., OCTOBER 15, 1917 No.

PROPER AND IMPROPER JUDGMENT OF OURSELVES AND OTHERS

"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that should not be condemned with the world."—1 Corinthians 11:31, 32.

In this text the Apostle seems to be saying that if we as Christians would properly criticise, examine and correct ourselves, it would not be necessary for the Lord to take us in hand and give us disciplinary judgments, or criticisms. But if we fail to do this judging of ourselves, then the heavenly Father must do it; for he has taken us into his family, under his parental care. The object of this chastening would not be to injure us, however, but to prevent our being condemned with the world.

We judge ourselves when we criticise our own conduct, our own words, our own actions, and try them by the principles which are found in the Bible—justice, mercy, and truth. As our Lord has taught us, if we find that we have done wrong to another, we should leave our sacrifice on the altar, and first go to make apologies to our brother. (Matthew 5:23) Thus we would be judging ourselves, obligating ourselves to do the right thing. When we have done wrong, it is not enough to say, "Yes I am wrong; but then, no one is perfect." To do so would not be to act in harmony with the spirit of our text. That spirit is that if we find ourselves to be in the wrong, then we have a sacred duty to perform—we must make the matter right, to the best of our ability.

If the wrong has been along the lines of uncharitable thoughts toward anybody, it is not necessary that we go to that person and tell him about the matter. But we should remind ourselves of all the circumstances, and then judge ourselves, give ourselves a good setting-down. We are obligated to give ourselves a lesson along this line. Thus we should manifest that our heart's intentions are right, and that we are, therefore, right at heart.

We understand that the will of God concerning us is, that we should judge ourselves. If we find that we have injured another with our tongue, or in any other way, we should go to that person and make proper apologies, thus setting matters right. Then we should put upon ourselves a penalty that we shall not easily forget. If the paying of that penalty requires considerable humility, so much the better. But if we neglect to punish ourselves, we would thus demonstrate that we are not in proper heart condition; and in that case the best thing that could happen to us would be for the Lord to give us a severe chastisement. This might not come on the same day week or month, however, as the wrong-doing. But we may sure that if we fail to do right in the matter, the Lord take us in hand and give us some kind of trying experie which will teach us the needed lesson. He may permit so body to do something to us or to say something about us t will show us wherein we have failed to do right. Or he m permit us to come into such a position that it will bring u us some kind of disciplinary suffering.

The object of this arrangement—that if we do not ju or criticise ourselves, the Lord will do so—is that we sh not come into condemnation with the world. During the n age the race of mankind will be on trial, on judgment. (A 17:31) If we were of the world, our judgment would co then instead of now. But we are not of the world; for Lord has called us out of it. We are new creatures in Chr begotten of the holy Spirit of God. In our case it may the same now that it will be with the world in the futu that is, we might be making marks upon our character wh must be removed. If this is true, the Lord will discipline for their removal, unless we come to realize the situation remove the marks ourselves. Otherwise we should not be for the kingdom. In other words, if we belong to the church Christ, we must receive our judgments and punishments n during the present age. If we fail thus to chastise oursel then the Lord will do so for our growth in holiness.

JUDGMENT NOT NECESSARILY CONDEMNATION

We very frequently use the words judgment and opin as synonyms, as expressing the same sentiment. A ma opinion of a matter is his judgment upon the subject. Whet he expresses it to another or whether he keeps it to hims his judgment is his opinion. There may be times when would be proper for us to have an opinion, or judgment, t we would not think it wise to express. For instance, Lord said to his disciples, "I have many things to tell y but ye cannot bear them now." (John 16:12) There were tain reasons why he withheld knowledge from them. So might be with us.

In the Scriptures the word judgment is sometimes used a special sense; namely in the sense of condemnation. T

ging, however, the Lord forbids his people to do. We may that certain lines of conduct and certain words or acts in our judgment, out of accord with the Lord's standards righteousness. This is our privilege. When a matter is wn to be a fact, we ought to have an opinion. Whoever no opinion, no judgment, of his own is unstable in charac-

Every intelligent person should have an opinion upon ry subject which comes up for criticism. How much of his ıd he might tell others or might reserve to himself would for him to determine, according to his own best judgment the matter.

"JUDGE NOTHING BEFORE THE TIME"

Another Scripture says, "Judge nothing before the time." Corinthians 4:3-5) This does not relate to the judging ourselves, however, but to our judging of others. It is for us to judge heart-intentions. We should not denounce ple and declare them guilty of evil intentions. While we ght think that certain conduct is wrong or that certain chings are wrong, yet it is not for us to say that the in-idual is willingly wrong; for we are not able to read the rt of any one. God is the only one who knows to what ent people are willing sinners, wilful wrong-doers. In some es it may be that they are under delusion, ignorance, super-ion. In other cases it may be that their environment es things a different color from that which we would see. the proper time and as may be convenient, we are to do all our power to show such people the error of their course; , having done so, we are not to attempt to harm them or to ish them for those things which we esteem to be wrong.

This principle applies to the punishments which are inflicted society, such as imprisonment, capital punishment, etc. civilized people of the world have reached the conclusion t mankind cannot read the heart. Therefore the govern-nts assign different degrees of punishment for different nes, not as an offset for the crime, but in order to restrain -doers. As a result, the doer of wrong deeds is often put prison for a term of years and sometimes for life, t he may be restrained from further wrong-doing and haps reformed in character. Even in capital punishment thought is not that the punisment is proportionate to heinousness of the crime, but that the taking away of life for the restraint of wrong-doing. Thus various methods capital punishment have been invented in order that it may done in as painless a manner as possible. Some claim t the breaking of the neck in hanging does not keep the minal in suffering. Others declare that the electric chair so constructed that the person will have no consciousness atever after the electric current has reached him. So we that the endeavor has been merely to curtail the wrong-doer n the privileges and liberties of life, according to the de-on of those sitting as legislators and law-makers as to what uld be the proper restraint for evil-doing.

PROPER AND IMPROPER JUDGING

Reverting to what the Scriptures say of the people of God, may not judge in the sense of determining the degree of lt resting upon evil-doers. Love always hopes for the t, and is not given to evil-speaking or to an expression of judgment. Love ever seeks to think no evil, but rather to nk something favorable, kind, rather to put away anything he way of bias, prejudice. Love is rather given to suppose t the individual whose doings are under criticism did not cern the right, did not see it clearly, or for some reason led into error.

The Master said, "By their fruits ye shall know them." atthew 7:18-20) This means that we are to notice the itage of life in ourselves, in the brethren and in our ghbors. In our own minds we are to judge and disapprove what is evil. We should continually judge whether various and words are right or wrong. Every day we see and r many things in life which would not be pleasing to the d. Therefore we can exercise our judgment in respect to of these things and get the lesson out of them. This would mean, however, that we would judge the people who do say these reprehensible things. It would be highly im-per for us to relegate them to the second death. While may appreciate our Lord's statement that a good tree will ng forth good fruit, and while we may see that there is ething wrong in the conduct of another, yet we must not get that we are not competent to judge as to what degree punishment his wrong conduct would deserve. Therefore might make a great mistake in endeavoring to judge others to decide what punishment they should receive.

The Scriptures state that by and by there will be a time n judgments will come upon all those who do wrong. Until that time comes, we are not to judge others either in our minds or in our words. All that we may be able to do is to judge of conduct—whether it is proper or improper; but we should keep our conclusions to ourselves and not express them to others. If we are to go through life telling what we think of this one and of that one, we shall certainly have a hard time of it. Let us, therefore, recognize the fact that we cannot judge the heart of any one, just as no human being can know our hearts as well as we know them ourselves.

But in judging even ourselves we should use a certain amount of leniency, as the Apostle suggests. (1 Corinthians 4:3, 4) His thought seems to be that when we come to recognize how high the divine standard is, we might be too apt to judge ourselves too severely and not take into account the fact that the Adamic race is shapen in sin and born in iniquity. (Genesis 3:20; Psalm 51:5) Instead of condemning ourselves too harshly, we should rather think: "I feel greatly condemned for what I have done. But while I cannot make any good excuse for myself, I hope that God will be able to make some allowance for me in this matter. Perhaps he will see some extenuating circumstance which I do not see." Thus, as the Apostle suggests, we would not judge even ourselves.

Those who have the organ of self-esteem small and that of conscientiousness large are prone to see clearly all of their recognized imperfections and to suffer much from self-condemnation. Such persons should endeavor to see matters as they really are and to judge themselves justly. In fact, all judgment should be just; for justice is the very foundation of the divine throne. Therefore we should endeavor to be just in our judgments to the very best of our ability. All of the Lord's people will find it profitable to ascertain their own gains and losses as new creatures, and to perceive how, when and where these experiences came to them in the constant battle with the world, the flesh and the adversary. Let them note the weaknesses and filthiness of their own fallen fleshly nature, and seek to cleanse themselves of these blemishes, in order that more and more the new mind will be given full control, and that every thought will be brought into captivity to the will of God as expressed by Christ and illustrated by his example.

GOD'S PEOPLE RESPONSIBLE NOW

Those who are children of God expect shortly to be made judges of the world. (1 Corinthians 6:2, 3) Moreover, God is now seeking to develop in our hearts and lives, in our character, those principles of righteousness which he desires and which will be preparatory to our future work of judging mankind. Therefore unless we are just in our very hearts, unless we appreciate the principles of righteousness and rejoice to practise them, we shall not be fit for the kingdom. We should not be unjust even to an animal. Every creature has its rights; and we should give them those rights, leaving the results with God. Thus doing, we shall be preparing our own minds and hearts for the glorious conditions in reservation for those who love God supremely.

CROWNS APPORTIONED ACCORDING TO JUSTICE

The prize of our high calling will not be given to anyone on the basis of mercy or of favor. God shows mercy in connection with the weaknesses and blemishes against which we are striving; but he will not permit even one individual to enter the kingdom class whose character is not suitable for that high position. Those whom he approves for joint-heirship with our Lord Jesus must represent the principles of righteousness and must know how to apply these principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than to be unjust will not have a share in the Messianic kingdom.

Let us ever remember that if we are true, loyal children of God, all our unwilling blemishes are covered by the robe of our Redeemer's righteousness; and that if we are doing with our might what our hands find to do in this great matter of judging, criticising, ourselves with a view to improvement of character, and are dealing with all others along the line of the Golden Rule, we are thus demonstrating to the heavenly Father that we appreciate highly the principle which is the foundation of his government. If, moreover, we build upon this sure foundation a superstructure of love, we shall thus be blessed and made ready for the kingdom of his dear Son, our Lord Jesus Christ.

Very few have been fully awake to the importance of the Golden Rule. Very few have been careful to practise it in all the details of everyday life. Let us remember that there is comparatively little time left for character-building, that even now the great Judge is at the door, and that the final

testings are upon us. If we hope to be of the kingdom class we must make haste. This is a very solemn thought. Therefore we should make the effort to learn what it is that God requires of those who are to be kings, priests and judges the Messianic kingdom, in order that we may be amon those who will make their calling and election sure.

DEFEAT THROUGH DRUNKENNESS

[This article with the exception of the paragraphs below was a reprint of that entitled "Elijah's Work Before Ascension," p lished in issue of September 1, 1915, which please see.]

THE CURSE OF INTEMPERANCE

Intemperance is one of the most dreadful curses afflicting humanity, and even those who are its slaves will admit the truth of this statement. Apparently every one who comes under the baneful influence of strong drink becomes more or less its slave—the more so in proportion as he has become weak through the Adamic fall and the six thousand years of increasing loss of physical and mental strength and vigor. Only those who realize that inherited weakness has much to do with drunkenness can sympathize with a fallen one, or rightly appreciate why intoxicants have so much stronger influence over some than over others. But while pity and sympathy are properly called for, yet these qualities must be exercised in moderation, if we would benefit the fallen and weak. None are so weak, so degraded, as to be without some base of character; and our aim should be to strengthen and build up character, encouraging and stimulating resistance to these weaknesses, rather than condoning them too freely.

The weak and degraded should be encouraged to know that they have a will-power which will greatly assist them in the cultivation of character if they will use it. But all should know that the greatest strength and stimulus to character comes from above; and that the weakest, as respects depravity of the flesh, may obtain such help of heart and of intellect from the promises, exhortations, admonitions and encouragements of God's Word as will make them strong in the Lord and in the power of his might. We need power and strength of our own wills daily in overcoming the weaknesses of our fallen flesh. More than this, we need "grace to help in every time of need"; and we need to learn whence it is obtained, and how to approach the throne of heavenly grace with confidence, so as to obtain the needed blessing.

Here comes in the necessity for an appreciation of the doctrines of Christ, to assure us that our weaknesses are understood and sympathized with by our heavenly Father in every proper sense, and that his provision in Christ is such that he can be just and yet justify believers in Jesus—that he can be just, and yet forgive us our sins and grant us needed strength and help in overcoming.

To those who have friends or neighbors addicted to intemperance, over whom they desire to exercise a helpful influence, we advise that they appeal to the will, to the self-respect, and to the rewards of temperance and intemperance, viewed from a worldly and social standpoint. We also advise that they go further, and urge that in view of their weakness of will manifested by the intemperate the latter should recognize that while all men need the Savior and the help which he alone can give, yet the weaker the will, the greater the need. When we are weak in the matter of self-reliance, a are thereby led to make a covenant with the Lord and to le upon his strength, then we are strong.—2 Corinthians 12:9,

SPECIAL LESSON TO THE CONSECRATED

We have no reason to think that any of our readers a slaves to intemperance; for we know that whom the Son mak free is free indeed. Therefore we urge upon all that t greater freedom which we receive in Christ, through a cle knowledge of the divine plan, should lead us more diligen to bring every talent and every power of mind and of body in full subjection to the divine will and into the service of t divine purposes. Those who are imbued with this thoug will surely realize that they have neither mental nor physi powers to dissipate—that they belong to the Lord and are glorify him in their bodies and their spirits, which are h (1 Corinthians 6:20) They will perceive that they are mer stewards; and that any misuse of talents, either throu intoxication or otherwise, would be a misuse of their stewa ship, and would surely lead on to that condition in which t Lord could not say unto them, "Well done, good and faith servant."

But while disposed to discourage intemperance in resp to intoxicants of every kind, we feel that the special les needed by the Lord's people is in respect to the intoxicati influences of the world, as these come to us and affect us new creatures in Christ. There is an intoxication in weal in luxury, in ease, which tends to say to the soul, "Take th ease; forget thy covenant of sacrifice—to walk in the footste of Jesus and be dead with him to the world and its aim There is an intoxication of pleasure, of fashion, of pride fond desire, which appeals to the new creature very stron through various avenues of the mortal body, and which se to intoxicate, to stupefy, the new mind, to make us dull hearing as respects spiritual things, to make us lax as respe our zeal for the Lord, for the truth and for the brethren, a to make us covet the things that would be approved by world and pleasurable to our own flesh, as well as harmoni to the wishes and exhortations of our friends. To all of th intoxicating allurements the answer must be, "No! We h covenanted our lives that henceforth we shall be dead earthly interests and alive toward God. Our joys, our pl ures, our exhilarations, must be of the spiritual kind." must become so enthused, so enraptured, with the heave things, with the joy and peace and blessing which accomp the eating and drinking at the Lord's table, and so filled w his spirit, that the intoxications of earthly joys will h less and less attraction for us.—Ephesians 5:18.

DIVINE TRUTH

"All truth is calm,
Refuge and rock and tower.
The more of truth the more of calm,
Its calmness is its power.
Truth is not strife,
Nor is to strife allied,
It is the error that is bred
Of storm, by rage and pride.
Calmness is truth
And truth is calmness still;
Truth lifts its forehead to the storm
Like some eternal hill." —H. BONA

NEHEMIAH'S PRAYER

[This article was a reprint of that published in issue of November 15, 1905, which please see.]

CONCERTED VOLUNTEER PLAN

Although we have announced that we would begin making shipments of the new Volunteer issue "The Fall of Babylon" early in October, it has since been suggested by some that all orders for the entire country be first listed, and then shipped so as to reach all classes about the same time; then the SOCIETY designate some particular Sunday as a VOLUNTEER DAY, on which date the friends all over the country will distribute this very important number. We think the plan a good one, and therefore suggest that all classes, including isol friends, who have not yet sent in their order for this Volunteer matter, do so at once that we may have printed up and shipped in accordance with the foreg program. We will then designate the date on which all brethren, in every city, town, village and country dist may engage in this stupendous concerted distribution "THE FALL OF BABYLON."

CHARGES ANSWERED

The Board of Directors have requested Brother Rutherford to prepare a reply to the paper recently issued under the title, "Light After Darkness." This reply is not for ge distribution, but will be sent to any of the friends on req

INTERESTING QUESTIONS

THE THINGS WE ARE TO FORGET

Question.—"Forgetting those things which are behind." hilippians 3:13) To what things "which are behind" does e Apostle refer in this text, and why should we forget them?

Answer.—St. Paul could not have meant by this that we ould not have the things of our previous experiences in mory at all, that we should forget them all absolutely; his writings show that he held his own past in memory. In r context he tells us of the things he had lost and the ngs he had gained; and these things of his past have been nembered to the extent that they have come down to the urch for eighteen hundred years. The Apostle declared that had suffered the loss of many things for the sake of the th. He recounted the many persecutions and sufferings ich he had endured, but said that he had borne all this llingly, gladly. He had relinquished all his worldly advan-es because, as he said, these things had no particular value. ey were as dross compared to his opportunity of becoming nember of the body of Christ, of the church in glory.

He was forgetting all these in the sense of renouncing them l casting them behind his back. He was forgetting—in the se of not dwelling upon them, being hindered by them—previous failures to keep the law, his futile endeavors and bility to live up to its requirements. He was giving up his earthly ambitions, and was not mourning the oppor-nities in life that had gone from him because of his consecra-n to the Lord. He was doubtless seeking to forget his own rsonal weaknesses and failures in that he would not allow memory of them to discourage him. But this did not mean t he so completely forgot them as to lose the benefit of the sons which these weaknesses and failures had taught him.

Our lives would amount to very little if we forgot all the st. What profit would it be to ourselves to have lived in world if we forgot it all? The Apostle uses the word rgetting" with somewhat the thought that it sometimes has w, when used in a sort of slang phrase. A man may say his friend, "You did me a great kindness, and I would like do what I can to repay it" And the friend replies, "Oh, get it!"—that is, forget it in the sense of feeling under an igation. And so in the proper sense the Apostle was seeking forget the things of the past. If he had made mistakes in past, he was now seeking that all of his powers might be isted on the side of righteousness. He might well forget se things in the sense of thinking of their being remembered ainst him, for they were all covered by the merit of Christ.

So we have made our peace with God. Having Christ as Advocate and Master, we know that God has blotted out failures from his book of remembrance. He no longer ds them against us. Therefore we should not lose time l strength in useless grieving over them. But we are to let m teach us lessons for the future. We are to forget the bitions of the past, in the sense that we will not be con-lled or influenced by them; for we have new hopes. We ve the hope of association with Christ, of membership in s glorious body. We are to forget the worldly opportunities the past that we sacrificed, even as St. Paul forgot the ngs which he sacrificed; as he no longer craved them nor ght them.

There are some of the Lord's professed people who have fficulty along this line. They say, "Oh, I sacrificed so much become a child of God—I sacrificed so much!" And what y sacrificed is in their eyes too much. But it was not y much, whatever it was. The more we know of ourselves more we realize how insignificant we are in ourselves, and w little of real value we could accomplish in our own ength. And the more we know of the world and the things the world the more we realize their emptiness and un-isfactoriness. So we decide that we will not think of some grains of sand that we dropped in order to take hold of the hand of the Lord; for we have glory, honor and immortality in view.

St. Paul said he was glad that he could suffer something for Christ. And he was urging others to likewise rejoice in this great privilege, and inspiring his hearers with the courage to lay aside every weight and sin, and to run with patience the heavenly race. So all these glorious things God has promised are before us as Christians. Everything we had in the way of earthly ambitions or prospects or fame—these things are all behind us, and are nothing in comparison to the things we have already received and those we are hoping for, by the grace of God.

TRESPASSES, NOT ORIGINAL SIN, BLOTTED OUT

Question.—When the Apostle speaks of the sins that are past by the forbearance of God, we understand him to mean the sins that were forgiven when we accepted Christ and were begotten as new creatures. Suppose, then, that one so forgiven subsequently returns to wallow in the mire, would the sins that were past be revived against him, or not?

Answer.—It is our understanding that in accepting the church the Lord accepts all of that number desirous of coming to the Father through him, and that he makes an imputation of his merit sufficient to offset all their Adamic sin and weaknesses, in order that they may be made the righteousness of God through him. Being thus justified through faith they may have full peace with God, and realize that old things have passed away and that all things have become new. We would think, therefore, that nothing in the past would be revived, even if they should commit the sin unto death; for all former sins were settled for. It would be the sin as a new creature that would bring his death—it would not be necessary to go back to the past, when he was an old creature, to find something corroborating this.

This blotting out of sins at the glorification of the church does not refer to the blotting out of original sin, but more particularly to the blotting out of those elements of sin that are in the flesh, those trespasses for which we need to go continually to God day by day and pray: "Forgive us our trespasses!" All these are blotted out when the flesh itself shall have been relinquished and we shall have experienced the "change" to spirit nature.

KNOWLEDGE PROPORTIONATE TO OBEDIENCE

Question.—Is there any text of Scripture, or are there several texts—and if so, which?—that teach that we must act upon truth when we receive it, before we may receive more truth?

Answer.—"He that is faithful in that which is least, is faithful also in much."—Luke 16:10.

"Whoso looketh into the perfect law of liberty, and continueth therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25. See also verses 22-24.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy 2:15.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

"If any man will to do his will, he shall know of the doctrine [the truth], whether it be of God."—John 7:17.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

Again Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life."—John 8:12.

All the Word of God indicates the necessity of continuance, of growing in grace and in knowledge—growing up into him who in all things is the Head of the body, even Christ.—Ephesians 4:15.

PRESENT BLESSINGS INCREASING DISCONTENT

The question has been asked us, Has the Millennium any ationship to present-day strikes, etc.? We answer that the ndfathers of those men and women who are now rising against the present order, received very much smaller mpensation, worked much longer hours and were much more ntented and happy, than is the present generation. Some-ng has come in which has changed this attitude of mind l has brought great blessing, great riches, and increasing content. That thing, we believe, is the dawn of the Millen-l day, with the light that it brings—the enlightenment, knowledge and realization of power on the part of the sses.

Some, of course, will be willing to use their knowledge hteously. We hope that all Bible Students feel so. Others l be inclined to use their knowledge selfishly. Seeing that things are wrong they may lack patience, lack love, be unwilling to endeavor to adjust the wrong in reasonable and proper ways, as should be the case with those guided by the wisdom from above. Hence the world is getting more and more bitter; this dissatisfied condition of mind is increasing. Men are truce-breakers, breakers of agreements—anything to further their selfish interests.—2 Timothy 3:1-5.

We do not know the merits of each particular case, but we think that what we have said would be applicable anywhere. We think it safe to assume that the men who strike at present would average $3.00 per day for about nine hours' work, and the nine hours' work would not be as laborious as labor was formerly; for now it can nearly all be done by machinery. But many laboring men, working for the Standard Oil Company, the railroads, coal corporations, etc., see that

in spite of paying good wages, these corporations are making much money. They read about the millions being paid in dividends. They feel in their own pockets. Not a million do they touch; and they wish there was a million there, and are envious and unhappy because it is not there.

OMNIPOTENT POWER THE ONLY HELP

The Bible points out this increase of knowledge of our day: "Many shall run to and fro"; "Knowledge shall be increased"; "The wise shall understand"—the rest shall not understand, and "there shall be a time of trouble such as never was since there was a nation." (Daniel 12:4, 10, 1) This is the prophetic view of the matter in advance. God permits the Millennial age to come in this way, in a measure, to demonstrate that it will not be rightly received and that selfishness would have gone on to even worse lengths if all the blessings of the Millennial age had been here before. world would have been in a worse condition, more disc tented. Jesus said that the discontent would go on to s a degree that "unless those days should be shortened th would be no flesh saved." (Matthew 24:22) Everywhere t spirit would go; and it is going everywhere. The Lo Word seems to imply that this will be so until men shall le that their happiness will come, not by might nor by pov but by the Lord's Spirit. (Zechariah 4:6) As they learn t they will see the great Ruler and his power rectifying thi along the line of justice. Every evil of life shall thus opened up to view, to correction; everything will be straig ened out; and the world will begin to see the reign of holin of righteousness, harmony with God, justice, equity. T the knowledge will do them good.

RELATION OF EUROPEAN WAR TO ISRAEL'S HOPES

We have been expecting great things for the Jewish people, and believe that these are on the way. Undoubtedly the war has a very important part to work out under divine supervision, something that will be advantageous to the Jew, to Palestine, and eventually to everybody. We would not know how to forecast the future so as to say what effect the war will have; for if the Germans should win, then Palestine would remain under Turkish or German influence; and if the Allies should win, Palestine would come under the influence of the Allies, whose fraternal feeling for each other would lead them to protect each others' interests.

We know the feeling of many of these countries towards Palestine. The Russians, for instance, treat the Jews very courteously when people of Russia go to Palestine—not, however, with any feeling of friendship for the Jew. We know that the same is the general feeling throughout the world. Each nation would like to possess Palestine. It is not that Palestine is such a wonderful country, not that it will be greatly to the advantage of any of them to possess that little country; for it has not even one valuable port; but somehow all have an anxious desire for what is termed "the Holy Land." Russians, Germans, British and French—all are represented there; and they would not be willing to give up their hold on it unless there was some very special compensation.

As to the Jews themselves, we believe that they have more confidence in the Mohammedans, the Turks, who are their cousins by birth, than they have in any Christian nation. This is probably because they have been under the Turkish rule in Palestine, where Jews have had a better time than they are having in any other country. But we are not wise enough to do any guessing on this question. We simply know some of the facts as they stand today, and the great fact of the future as the Bible points it out, that Israel will again come fully into possession of their own land.

We think that there are many Jews now in Russia, Poland, Germany, etc., who would be very glad had they gone over to Palestine when they had the chance. We understand that some of them are going over now, notwithstanding the war conditions. We had not so understood previously, but information has reached us that there is now a land immigration which is taking many Jews to Palestine. We are not, in any event, to expect that all the Jews will go there; no more than when God, through the Prophet, declared that Israel would be brought again from the captivity of Babylon. We remember that many of them went into captivity to Babylon; and that after being there, some of them for several centuries, the whole number that came out under Cyrus' decree was about 50,000, leaving the great mass of the nation "scattered abroad," as we read in the New Testament—scattered amongst the heathen nations, preferring to live where they had become attached to the soil or land rather than to go back to Palestine. So we expect that the going back to Palestine will not include all the Jews now living, but merely representatives of the Jews, of the hopes of Israel.

Without doubt great changes are just ahead, great favors and blessings, for the devout of the Jewish people who cling faithfully to the divine promises respecting them. However we are not to expect their full establishment as a nation through which the Lord will operate, until after wars, revolutions and anarchy of the time of trouble have ceased, and the ancient worthies have been brought back from the dead in human perfection. On this point we here append a contribution from one of our readers, which agrees well with the presentations of SCRIPTURE STUDIES, Vol. 7, concerning the resurrection of the ancient worthies and their inheritance of the land:

WHEN WILL ABRAHAM INHERIT THE LAND?

I am basing my suggestions (a) on the statement TABERNACLE SHADOWS, page 34, Par. 1, as follows: "So, t *after* the body of Christ completes the spiritual 'Seed,' t *additional promise* to Abraham respecting an *earthly* must have fulfillment." (Italics mine.) (b) Also on the that this additional promise is part and parcel of the g oath-bound Abrahamic Covenant; (c) on the reasonable ference that Hagar was a type of this additional promise was Sarah of the first promise to the spiritual seed; (d) the belief that the 3960 years derived from Genesis 15:9 creditably established as a chronological period; (e) and the seeming discovery that the additional promise, of earthly seed, was confirmed to Abraham ten years after giving of the first or chief promise.

Before Abraham moved into the Land of Canaan t was the promise of a blessing. The ratification of the pro was contingent on his obedience to the divine injunc When he began his sojourn in the land the promise into being as a covenant exactly four hundred and thirty years before the exodus. (Exodus 12:40, 41.) At the time, Sarah came into existence as a type of the promise covenant, then made and pertaining exclusively to the sp ual seed.—Romans 4:13; Galatians 3:16, 17; 4:28.

After the departure of Lot for Sodom, God made a tain promise respecting the land to Abraham—"All the which thou seeest, to thee will I give it and to thy seed ever." (Genesis 13:15) A certain command was ann to the promise: "Arise, walk through the land, in the le of it and in the breadth of it." (v. 17) Abraham at once to carry out this injunction.—V. 18.

Subsequently, his faith having been satisfactorily de strated, God ratified and confirmed to Abraham the pr of the land, apparently greatly increasing its scope, and a covenant with Abraham concerning it. (Genesis 1 The date of the giving of this covenant is of great int to Bible students. When was the promise of the land, taining exclusively to Abraham and his fleshly seed, ra and confirmed as a covenant obligation, absolutely unc tional, by Jehovah?

"In the same day, God made a covenant with Abra saying, Unto thy seed have I given this land from the of Egypt unto the great river, the river Euphrates." esis 15:18) Here, it seems to me, we have the second or instalment of the great Abrahamic Covenant, after confirmed by oath and called The Promise, although em ing distinct promises to different classes. (Rom. 4:16) Paul has shown distinctly that the first part of the cov ratified when Abraham became a sojourner in the land tained only to the spiritual seed, which seed is Christ. tians 3:16) The Abrahamic Covenant here came into ence, but not as a whole—only as to its first section. second section of the covenant, or second covenant, wards merged with the first into the one great uncondi oath-bound "promise," came into existence "in the same mentioned in Genesis 15:18.

Now if we can find the date of this covenant resp the land we shall, with reasonable certainty, be able to f date on which Abraham will inherit the land. God inst Abraham to perform a certain strange ceremony of sy significance at the time that he ratified the promise land and entered into a covenant regarding it. This mony by which it was customary to ratify covenant e ments or contracts at that time was in order to stre Abraham's faith, in answer to his question, "Whereby I know that I shall inherit it?"

JEHOVAH'S SIGNIFICANT ANSWER TO ABRAHAM

We need not suppose that Abraham perceived any symbolic meaning hidden away in the ages of the victims selected. This is one of the things "hidden from ages and generations," but now made known unto us by the Spirit. The three beasts were each three years of age; the two birds were young birds. We quote the Biblical comment on Genesis 15:9—"A bird is usually considered young up to one year old. Figuring thus, the ages of the animals represent 11 years. Eleven prophetic years of 360 literal years each equal 3,960 years, the time from the giving of this covenant to Abraham till the year 1915, when he will inherit the land." The method here used in obtaining the period elapsing from the giving of this covenant till Abraham should inherit the land is sound and in accord with other symbolisms under which God hid or covered information until due time for it to be known. The period of 3,960 years seems a well fixed chronological period. However, we are absolutely certain that Abraham did not inherit the land in 1915. It may not seem improper, therefore, for the Bible student to carefully analyze the above comment, seeking an explanation. In doing this we can find no fault with the assertion that the 3,960 years begin to count "from the giving of this covenant"; yet, if the year 1915 is wrong as the date of the end of the 3,960 years, certainly the date fixed on in the comment as the date from which the 3,960 years begin to count is also erroneous. Evidently the comment begins the 3,960 years with Abraham's entrance into the land, 430 years before the exodus, or the year 2045 B. C. That is the date of the giving of the covenant, or the first feature of the covenant, meant for the spiritual seed only. It seems reasonable, however, that the period intervening until Abraham should inherit the land would begin with the giving of the covenant respecting the land. This is the covenant of Genesis 15:18. Regarding this as the second instalment of the great oath-bound promise (Genesis 22:16, 17; 26:3, 4), we are perfectly correct in saying that the 3,960 years begin with the giving of the covenant.

The points in regard to the covenant which were not noted in the comment are these:

1. Its two specific parts were given at different times.

2. The natural and logical date for beginning the 3,960 years would be the giving of the second part of the oath-bound compact. This was "in the same day" on which the ceremony attending the slaughter of the victims recorded in Chapter 15 took place. There and then God established his covenant with Abraham respectinng the land.—Genesis 15:18.

WHEN "SECOND PART" OF COVENANT WAS RATIFIED

Has God left us a clue to this date? We answer, that we believe he has and it is found in Genesis 16:3. It is a reasonable inference that the event herein recorded followed immediately upon those recorded in Chapter 15. It seems a plain deduction that Hagar was a type of the covenant or promise to the fleshly seed, typified by her son Ishmael. We are not speaking here of the Law Covenant, of which she was a type, but of the specific promise to the fleshly seed, included in and forming a part of the oath-bound covenant. The law was added 430 years after the promise to the spiritual seed of Genesis 12:3, and 420 years after Abraham took Hagar to wife.

The promise, so firmly ratified respecting the land and his earthly seed, greatly stimulated Abraham's desire for a son, and moved Sarah. (Chapter 16:1, 2) So Sarah, anxious to help, offered Hagar to Abraham. "And Sarai, Abraham's wife, took Hagar, her maid, the Egyptian, after Abraham had dwelt ten years in the land of Canaan and gave her to her husband Abraham to be his wife." (V. 3) Here at this point Hagar came into existence as a type of that portion of the Abrahamic Covenant which exclusively pertains to the fleshly seed. Sarah became a type at the same time that the portion of the Abrahamic Covenant pertaining to the spiritual seed was ratified, when Abraham entered the land. Hagar became a type at the same time that the portion of the covenant respecting the fleshly seed's inheritance of the land was confirmed. This was ten years after Abraham entered the land.

Hagar was, of course, a type of the Law Covenant and Keturah of the New. But these facts do not concern especially the present inquiry. It is true that the fleshly seed came under the law, but it is not true that Abraham or his seed will inherit the promise through (by keeping) the law. Abraham will inherit the land under the Abrahamic Covenant—that portion of it pertaining exclusively to him personally and his fleshly seed after him.—Genesis 15:7, 18; Acts 7:5.

There will be no slip-up. Abraham inherits the land by faith (as its reward); God's oath makes it certain. "The gifts and calling of God are without repentance." (Romans 11:29) The promise respecting the land is as absolute and unconditional as the promise respecting the spiritual seed. "To the end that the promise might be sure to all the seed." —Romans 4:16.

It seems a reasonable deduction from the foregoing that the date of the giving of the covenant respecting the land was coincident with the union of Abraham and Hagar. Here the 3,960 years begin to count. This union took place ten years after he entered the land. As he began his sojourn in the land in the year 2,045 B. C., it follows that the 3,960 years begin to count from 2,035 B. C. 2,035 plus 1,925 equals 3,960. Accordingly Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A. D.

REPORT OF THE WESTERN CONVENTIONS

Leaving Aurora, Illinois, our journey was westward, the first stop being at Spokane, Washington. Here about three hundred of the friends had assembled from nearby classes for a one-day convention. The morning was spent in praise, prayer and testimony, which was very edifying and profitable to all. In the afternoon the friends were addressed by Brother Rutherford on "The Bond of Completeness," text being taken from Col. 3:14. The speaker pointed out the necssity of putting on this bond of completeness as we near the end of our course.

In the evening, a public lecture was given by Brother Rutherford at the Spokane Theater, the subject being, "Are We at the End of the World?" Fully two thousand people were present, many being turned away. This being a midweek meeting, it was considered unusually well attended. Interest was splendid and we hope much good may result.

The next evening, the 16th of August, a public meeting was addressed by Brother Rutherford at the Everett Opera House, Everett, Washington, about twelve hundred being present. Just one year to the day prior thereto, the speaker had addressed an audience in the same Opera House with reference to the War, at which time he stated that the United States would be drawn into the war before another year. The public press at Everett commented on this fact and the fulfillment of this statement, which probably had much to do with bringing out many of Everett's most substantial citizens. The interest at the evening lecture was unusually good, many leaving cards signifying a desire for further information.

TACOMA CONVENTION

Tacoma, Washington, was a four-days convention, August 16th to 19th, inclusive. The discourses were all listened to eagerly by the friends at each session of the convention, about fifteen hundred being present. The PHOTO DRAMA OF CREATION was exhibited in the evening at the theater where the convention was held, it being packed to overflowing at each session. Seventy symbolized their consecration to the Lord.

Several months previous, the Mayor and Board of Trade of Tacoma had invited our ASSOCIATION to hold a convention at Tacoma, offering the use of the Stadium, which was accepted. The Stadium is a mignificent structure built on the very banks of Puget Sound, with a seating capacity of more than thirty thousand, and the accoustics are so nearly perfect that when filled, everyone can hear a speaker addressing the audience in an ordinary voice. Some weeks after the invitation had been accepted, some of the ministers of the city of Tacoma objected to our using the Stadium unless it was agreed that nothing would be said derogatory to the clergy, and the Stadium Board asked that this limitation be put upon the use of the place. We declined to accept it on these terms and had no idea of using the Stadium at all. The public meeting was advertised to be held at the Tacoma Theater, but it was evident that the Theater would not accomodate the people. The Mayor and Board of Trade then influenced the Stadium Board to withdraw all conditions on the Stadium and placed it at our disposal without restrictions. Only two days remained for advertising the meeting. The attendance Sunday afternoon was fully five thousand. The Mayor of the City presided and introduced the speaker, the subject being, "Are We at the End of the World?" During the course of the lecture, Dr. Dyer, said to be the leading clergyman of Tacoma, took exception to some things the speaker said, came to the platform and demanded that the Mayor suppress the meeting, which the Mayor refused to do; then, time and again he interrupted the meeting, going to the extent of standing on the platform and calling the speaker a liar three times. It was evident that the audience was against him, and when the meeting was over, the minister left the auditorium amidst jeers and many of his own congregation were heard to say

that never again would they go to hear him. A great number of the audience left their address cards, signifying their desire to hear more. The interuption proved a splendid opportunity for a public witness to the truth, and again the Lord caused the wrath of man to result to his praise.

On Monday evening, the 20th of August, a public meeting at Portland, Oregon, was addressed by Brother Rutherford, fully 1,200 being present. The interest manifested was very marked and many left their address cards. The day following there was a gathering of the friends at Salem, Oregon, being addressed by Brother Rutherford.

From the 22nd to the 26th, inclusive, the convention was held at Oakland, California, Brother Wisdom being the chairman. The other speakers of the convention were Brothers Anderson, Hadley, Heard, Talifaerro and Rutherford, about six hundred of the friends attended this convention, forty symbolizing their consecration. Sunday afternoon at Oakland, a public meeting was addressed by Brother Rutherford, about two thousand being present. The same evening another public meeting was addressed at San Francisco, about one thousand being present. The attendance here was small, probably due to the fact that a street car strike rendered it difficult for the people to get to and fro in the city. This was a very blessed convention and everybody remarked that many blessings were received there.

On August 31st to Sept 2nd, a convention of the I. B. S. A. was held at Los Angeles, California. It was not expected that more than four or five hundred would attend this convention, but the attendance was fully eight hundred. Brother Heard was chairman here. The other speakers were Brothers Anderson, Wisdom, Hadley, Sexton, Lee, Sherman and Rutherford. No public meeting was attempted at Los Angeles because it was the beginning of the Billy Sunday campaign and it was thought inadvisable to attempt a public meeting at this time, we preferring to wait a more opportune season. Fifty-six symbolized their consecration here.

NOTICEABLE FEATURES OF THE CONVENTION

At each one of the conventions above named, the spirit manifested was unusual. It has long been a custom at our conventions to have a committee to whom complaints would be referred. At these conventions there were no complaint hence the trouble committee was without employment. Ther was a total absence at these conventions of gossip. Th friends refused to discuss past troubles or disturbances. The seemed bent on doing but one thing, striving with earnestnes and zeal to prepare for an abundant entrance of the churc into the kingdom of our Lord. The Spirit of the Lord wa everywhere manifest to a marked degree. All seemed to rea ize that the end of the harvest is very near, and the necessit of greater zeal and earnestness on the part of all the harve workers. At each one of these conventions, at the conclusio of "Harvesters' Day," the enthusiasm and zeal to enter son branch of the work in these closing days of the harvest wa everywhere marked. Many who had heretofore been in th colporteur work and required to stop, signified their dete mination to immediately return to it. Others who had nev been colporteurs expressed a desire to immediately take u the work. Quite a number of brethren with ability offere themselves for the pilgrim service, some of whom have bee selected and will shortly enter the work.

The Seventh Volume was enthusiastically received by mo all who attended the various conventions, only here and the being an exception. At every convention resolutions we adopted by almost a unanimous vote approving the prese management of the WATCH TOWER BIBLE AND TRACT SOCIE and its officers, pledging unreserved loyalty to the SOCIET As an old soldier expressed it, "A good soldier always follow his regimental flag. The WATCH TOWER BIBLE AND TRA SOCIETY is our flag. The Lord has used it all these years ar continues to use it, and where he directs the work throug it, we rejoice to follow."

At every one of these conventions the friends could heard enthusiastically saying, "This is the best convention ever attended." The sweet spirit of love for the Lord a the brethren and loyalty to him and to his cause and to t channel he continues to use for the harvest was everywhe manifest. It was indeed good to be there, and reminded that we are drawing nearer to the general convention of t church of the first-born where there will be fulness of j in the presence of our King.

"MEET FOR THE USE OF THE MASTER WE LOVE"

[This article was a reprint of that published in issue of October 15, 1902, which please see.]

INTERESTING LETTERS

GREETINGS FROM AN ENGLISH PRISON

DEAR BRETHREN IN THE LORD:—

Greetings in the precious name of our dear Redeemer.

Seeing that so many of our dear brethren in America are being affected by the new military measure, we are desirous of extending to them our warmest sympathy.

We rejoice to know that so many of the dear saints of God are standing thus firmly by the principles of righteousness in this hour of trial. Our prayer on their behalf is that they may have the necessary grace sufficient in every time of need and that wisdom which cometh from above, so that they may be enabled to "witness a good confession" and copy the noble example of our dear Redeemer, following in his footsteps.

We are realizing, perhaps more than ever, that here we have no continuing city, that in the world we must have tribulation, and that the child of God must suffer persecution, for it is only "if we suffer with him" that "we shall reign with him." Nevertheless we are learning from our illustrious Example the power of the joy that is set before us, and we are seeking to cheerfully endure all things that God in his providence sees fit to bring upon us.

Daily do our prayers ascend at the throne of heavenly grace for all the dear brethren throughout the whole habitable who are affected by the military, and we sincerely trust that the dear American brethren may continue firm and steadfast, rejoicing in tribulation, and faithful unto the end, in all things seeking to glorify the name of our Father in heaven. We know not what awaits us, but then again we do know that faith can firmly trust him, come what may.

Under divine providence we have been before tribunals—in the hands of the military—and also in prison, but God has blessed and kept us in all of our experiences. Our temperaments are varied, our experiences have varied, but we have all felt the power of a deeper and sweeter communion with our heavenly Father and the Lord Jesus. We all testify to the fact of our being drawn nearer to our dear Father in heaven as a result of these experiences.

Now, however, we are enjoying a measure of freedo not being fully subject to either military or prison dis pline. We are rejoicing to be accounted worthy to suff on account of the name of Christ, and we hasten to se these few words of sympathy and encouragement to all t dear ones who will be affected by the Military Service A

We also pray the heavenly father's richest blessing up the Bethel Family and send our fervent Christian Love.

Your brethren and fellow-servants in the Lord,

(Signed by 37 Brethren.)

LEARNING TO KNOW HERSELF

MY DEAR BRETHREN:—

Greetings in the name of the King of kings! I feel very grateful to the Lord that I have a deeper sense of a preciation for him and for the results of our deceased Pa tor's faithful service in his name. And while my heart lauding, magnifying, and praising him, I impose on yo valuable time and with a few pen words make my than known.

Especially good and valued are THE WATCH TOWERS. Ea subject seems to be addressed to me. Some bring much co fort and are as apples of gold in pictures of silver; wh others bring rebukes and corrections to Self. Yes, whe I once thought I was "some one," now I am learning know myself; and I find much dross, not to be desired. H anxious I am to have this purged out of my life, and to transformed into his likeness, from one degree of radia holiness to another, as derived from the Lord!

In order to help me remember I am an ambassador Christ, I have taken this way as a helper: Each morni after worship I inscribe with ink on the palm of my ha or on the arm, the Scripture citation for the morning, a also the Bethel hymn, so that when Satan would overta me I see the citation. In what a wonderful way the Lo speaks! This simple method recalls the text. I find th I can have the music of God's great plan ring through heart and life every day and hour.

I pray earnestly for you, and surely the Lord will recompense your work and a full reward be given you of him under whose wings you are come to trust.—Ruth 2:12.

Your sister, striving for the kingdom, R. E. LAWRENCE.

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"I am glad I can recognize the Seventh Volume as the genuine article. It has proven a blessing to me, and the 'penny' pay is more than satisfactory. It is more than I deserve, just like all of our dear Lord's rewards to his little ones."—C. R. P., Ga.

"We have not ceased to thank the Lord for the 'penny' and the desire and hope of riding in the fiery chariot. The grand old plan gets bigger and grander all the time."—E. F. McL., Ala.

"I cannot close without expressing my gratitude for the Seventh Volume. I am now reading it for the second time, and I thank the Lord that I have been privileged to receive this volume."—Mrs. C. J. P., Ohio.

"We cannot express in words the joy and comfort the Seventh Volume brought to our hearts. We are filled with adoration and praise and thanksgiving to our Father. Have gone through the book once but am now reading it, looking up each reference; and oh, the truths that are thus hidden! What blessing it brings!"—Mrs. R. W. H., Ohio.

"I have received a great blessing from the Seventh Volume. I believe that it has come at just the right time—a time when the church would have severe trials and bitter experiences."—J. A. M., Ind.

"How we are rejoicing in the light of Volume Seven, and noting its perfect harmony and why our beloved Pastor could not put that out on this side the veil!"—Mrs. A. T. B., Kan.

"Having just finished the first and second parts of Volume Seven, I wish to express my loving appreciation and gratitude for the great blessing and inspiration received as a result of this unfolding of present truth."—J. S., Ind.

"I am reading the Seventh Volume, and I never was so happy in my life. It is just what we need in this trying hour."—J. A., Pa.

"The Seventh Volume does satisfy me fully. I cannot tell you the joy and comfort it has given me. I am reading it the fourth time and find it better each time."—W. F. S., Ga.

"The Seventh Volume is grand. While we have long been looking for this work, it more than filled our anticipations."—V. P. N., Ala.

"I am rejoicing in the encouragement and help I am getting in Volume Seven. It is a marvel, a wonder. Really, God is its Author."—F. A. L., Tenn.

"All the friends here, without an exception, have accepted the 'penny' with joy and gladness, praising and glorifying God."—G. B. R., Mass.

"The Seventh Volume grows better to me every page I read. The Lord has blessed us greatly. It has drawn me closer to him."—L. T. V., N. Y.

"Thank the dear Lord for 'The Finished Mystery!' I have read it twice, the last time very carefully. I surely appreciate what is there written concerning the fallen angels. I have been beset by them, owing to my own weakness and my not keeping the vow strictly enough, and have only been saved from discouragement by the Lord's favor through the Resolve and the TOWERS and prayer. I was not fully confident, however, that I had not lost my crown until I read the blessed Seventh Volume. I now understand why my experiences have been permitted. It (the Volume) has been like the angel of Gethsemane to me, the assurance that I am still in our Father's favor. I can go forward with renewed energy because more joyous zeal. We have already sold twenty-five. Please remember us in prayer."—E. B. A., Conn.

VOL. XXXVIII BROOKLYN, N. Y., NOVEMBER 1, 1917 No. 21

A TRIBUTE TO THE SEVENTH MESSENGER

"The mystery of the seven stars which thou sawest in my right hand . . . the seven stars are the angels [messengers] of the seven churches."—Rev. 1:20.

Since the days of the Apostles of Jesus no man on earth has held a dearer place in the hearts of consecrated Christians than has PASTOR CHARLES T. RUSSELL. He was known the world around, and loved most by those who knew him best. For thirty-six years he was the sole editor of THE WATCH TOWER. It seems fitting, therefore, that we should in these columns at this time take notice of the first anniversary of his glorification, which occurred on the last day of October, 1916.

Pastor Russell was a great man. This fact is more fully recognized today than it was a year ago. Appreciation of him by the people will necessarily increase as they come to a fuller realization of the position he occupied as a servant of the Lord. Some men are born great, while others attain greatness by reason of their faithfulness to duty. Pastor Russell was a great man from both of these viewpoints. The Scriptures indicate that he was chosen of the Lord from his birth. His mother was a consecrated Christian. She taught her son in the way of the Lord, and he early gave evidence of his loving devotion to the great Master.

God used the Prophet Ezekiel to foretell the events that were to come to pass upon Christendom. He used Pastor Russell as an antitype of Ezekiel to make clear to Bible students the real meaning of these events as they came to pass. The great Master, speaking to the church through John the Revelator, foretold that the church would be developed during a time of stress, and that the entire Gospel age would be divided into seven distinct epochs or periods of time. He also clearly indicated that each of these periods or epochs of time would be blessed by a special messenger representing him. The great drama of the Gospel age opened with the Apostle Paul as the chief messenger, or angel, to the church. It closes with Pastor Russell as the seventh, and last, messenger to the church militant. For the other five epochs of the church the Lord provided messengers in the order named: St. John, Arius, Waldo, Wycliffe and Luther. Each in his turn bore the message due to be understood during the epoch he represented. The two most prominent messengers, however, were the first and last—St. Paul and Pastor Russell.

"THAT WISE AND FAITHFUL SERVANT"

The Lord Jesus, in his great prophetic statement in Matthew 24:45-47, made known the fact that at the end of the age he would be present and would have a special servant whom he would "make ruler over all his house to give meat in due season to the household." For many years Christian people of all denominations have been looking for the manifestation of that promised servant. For several years some have recognized, and now many more are recognizing, that Pastor Russell is that servant. Forty years ago he noted that the Scriptures held forth the undoubted testimony that the age would end with a great time of trouble, which would begin with international war; that the war would be followed by revolution; and that revolution would in turn be followed by anarchy, which would wreck all the ecclesiastical and civil institutions of the world, and thus make way for the establishment of Messiah's kingdom of righteousness, for which Christians have long hoped and prayed. He proved by Bible chronology the presence of the Lord from 1874 on, and demonstrated that 1914 would mark the end of the Gentile period and the beginning of the great international conflict. Time and events have proven the correctness of his deductions from the Scriptures, showing he possessed heavenly wisdom.

Contrary to the rule of ecclesiasticism, Pastor Russell never lifted a collection. He spent his own private fortune in making known the "glad tidings." His writings and publications have reached a larger circulation than those of any man or class of men on earth, the Bible alone excepted. He long ago showed from the Scriptures that there would be a federation of churches nominal and a departure by them from the "faith once delivered to the saints," and that the true saints would be gathered together into the garner of the Lord. All of these things are practically accomplished facts, all of which testify that Pastor Russell is the servant promised to the church in the closing days of its earthly pilgrimage. Many are perceiving more and more each day that he was chosen of the Lord to perform a great work.

HIS ORDINATION

There are two ordinations of the servants of God. One is the divine ordination; the other, an ordination by the church. Ordination means authority to act as a representative of another. Ordination of a minister of the Gospel means authority to preach the Gospel. Comparatively few ministers of our day have the real ordination. Pastor Russell had both the divine ordination and the ordination from the church. The ordination that comes from Jehovah is received by all who are begotten and anointed of the holy Spirit, as set forth in Isaiah 61:1-3. The ordination that comes from the church is authority granted by an assembly of Christian people to a

certain one to represent them in delivering the Gospel of the kingdom. When quite a young man Charles Taze Russell received the divine ordination. Shortly thereafter he received the ordination from the church by being authorized to preach the Gospel. A faithful representative of the Lord he was. For many years he proclaimed the sweet message of the kingdom. The gracious words which the Lord poured upon his lips and caused his pen to write have thrilled the hearts of many Christian people for years past, and in the years to come thousands will feed upon these words with gladness of heart.

The great Master, through the Revelator, foretold that his voice should be heard through his messenger instructing his people to prepare the way of the Lord. He used Pastor Russell to be that voice, and a beautiful and faithful voice it was. Another has well said of him:

"Beautiful voice of the Lord: strong, humble, wise, loving, gentle, just, merciful, faithful, self-sacrificing; one of the noblest, grandest characters of all history."

Although he has passed forever from activities in the flesh, yet his voice is still heard in Zion, both theoretically and actually—theoretically in the printed message he has left as a heritage to the Israel of God, and actually in the phonographic records of his speeches, which are yet spoken for the encouragement of those who love the Lord and his cause of righteousness.

Shortly after the Apostles fell asleep there began a period of great injustice to the people. Ambitious men entered the sacred precincts of the church, and human theories were substituted for the faith of Jesus and the apostles. The clergy as a class now came into existence, and by their actions indicated, and have since indicated, that their chief prerogative was and is to look after self, to fleece the poor sheep; and to accomplish this they have kept the people in ignorance. The result is that darkness prevailed on the earth, and gross darkness was upon the people. This continued for more than 1200 years; and then the great Reformation movement began, which has progressed amidst adverse conditions even to this day.

HIS MISSION

Pastor Russell, as we have observed, is the messenger to the Laodicean epoch of the church. The word Laodicea literally means "Justice to the people." Well does the record of Pastor Russell show that he was a man chosen of the Lord for this period of the church, his work being always unselfishly in the interests of the people. With malice toward none and love for all, he kindly removed the garb of deception that covered the self-constituted, arrogant clergy, and exposed them and their fallacious doctrines to the gaze of mankind. He turned on the great searchlight of divine truth and drove error away from the minds of many. He showed that for centuries the clergy, and the systems they represent, have defamed God's holy name by teaching that he is a fiend who takes pleasure in the torture eternally, in a hell of fire and brimstone, of the masses of his creatures; that they had used such God-defamatory doctrines to deceive the people and keep them in subjection. His voice was heard throughout the earth proclaiming, "The doctrine of eternal torture is a foul stain upon the name of Jehovah, driving from his loving care innumerable companies of people who would otherwise have gladly sought his face."

In the interests of the people Pastor Russell tore down the false and fraudulent walls of the doctrines that have held multitudes in Babylon; and many poor, emaciated saints have escaped therefrom, giving glory to God for their deliverance. He made clear to the Christian peoples of the earth the philosophy of the great ransom-sacrifice. The doctrinal walls of predestination and foreordination—the salvation of the few in heaven, and the eternal-torture of all others in the lake of fire and brimstone—fell with a great crash before the onslaught of this man of God, who earnestly and faithfully smote them with the mighty slaughter-weapon with which God armed him for the fight. As a result, many have been able to see that "Jesus Christ, by the grace of God, tasted death for every man," and that in God's due time every man shall be brought to an accurate knowledge of the truth; for "there is one God and one Mediator between God and men, the man Christ Jesus, who gave his life a ransom for all, to be testified in due time."—1 Timothy 2:5, 6.

It was the fight of this Laodicean messenger in behalf of the people that enabled students of the Lord's Word to see that the mystery of God is THE CHRIST, Head and body; that The Messiah or mystery class is developed during the Gospel age; and that thereafter "times of refreshing shall come," when the great restitution blessing for mankind will be put in operation. What a glorious message of comfort is restitution for the groaning creatures of earth! As Christian people have been delivered from the captivity of nominal Zion (Babylonish systems), and have learned of the coming blessings restitution to all of mankind that would be obedient, th hearts have found expression in the words of the Psalmi

"Then was our mouth filled with laughter and our tong with singing, . . . the Lord has done great things for people."—Psalm 126:2.

God caused certain plagues to come upon Egypt, whi illustrated and foretold the plagues coming upon Babylon Christendom in the end of the Gospel age. Pastor Russell w and is, "the great voice [instrument of the Lord] out of temple saying, Go your ways and pour out of the seven vi of the wrath of God upon the earth." (Revelation 16:1) T seven vials of wrath represent the seven volumes of STUDI IN THE SCRIPTURES, which the Lord used Pastor Russell prepare and publish to the world, six of which were p lished while he was with us, the seventh being a posthumo publication. And thus, "Though he be dead, he yet speaket The message contained in these seven volumes of STUDIES THE SCRIPTURES, sets forth the great loving plan of Jehov for the false, fraudulent and God-dishonoring systems t encumber the earth, and shows how that the wrath of G coming upon them shall destroy them all. These are ind plagues upon Christendom. Many years ago Pastor Russ pointed out from the Scriptures that such would come; a now, beholding the fulfilment of these prophetic statemer Christian people who understand what they mean, are look up and lifting up their heads because, as Jesus testified, s would be evidence that the deliverance of the last of the sai is at hand.

Years ago the Pastor published far and wide the evide that the Reign of the Lord would begin with a great woe trouble upon the unrighteous systems of the earth, and t such is necessary to prepare the way for the full establishm of the kingdom of righteousness. Such woe is visited, as foretold, upon those interested in maintaining indefinit the present oppressive order of society to the personal adv tage of a few. Pastor Russell said concerning such woe t "The battle of this great day of God Almighty will be greatest revolution the world has ever seen. Behold how e now the searchlight of general intelligence is discovering secret springs of political intrigue, financial policies, religi claims, etc.; and how all are brought to the bar of judgm and by man as well as by God declared right or wrong, judged by the teachings of the Word of God!"

THE WORK ENDURES

Only a year ago Pastor Russell passed from the ea Those who felt keenly the lash of truth as he laid it on, who preferred darkness to light, exultantly said. "Now work that Russell began will soon die, and his name will forgotten." But not so! Millions of people today find th selves free from the burden of fear, imposed upon them by teachings of hell fire and other false doctrines, and are th fore supporting Brother Russell, in some measure, e though they take little or no active part in spreading glad tidings of great joy which soon shall come to all. The of truth, which began more than forty years ago, is steadily rising and will continue to rise until it fills whole earth; and its opponents might as well try to sw back with an ordinary broom the waves of a mighty ocean to prevent the truth from spreading throughout the ea Zealous Christians are greatly rejoicing as their privilege service and suffering continue. God promised to turn hand upon his little ones; and indeed the proof shows t he has done so. During the past year every branch of work of the harvest has increased. This work is conducte the WATCH TOWER BIBLE AND TRACT SOCIETY, a corpora organized for that purpose by Pastor Russell years ago, which, without doubt, was organized under the Lord's di tion, and which was managed and directed by Pastor Ru until his death.

A comparison of the work of 1916 with that of 1917 closes the fact that the amount of volunteer literature tributed during 1917 is far in excess of 1916. At this there are over 200 more colporteurs in the field than t were ten months ago. More pilgrims are upon the road t than there were in 1916, bearing the message to those who hearing ears. The voluntary contributions to the funds of SOCIETY for carrying on this work are, for the first ten mo of 1917, far in excess of what they were during the entire of 1916. Today 954 classes are pushing vigorously the toral work, which work has more than doubled during past six months.

The year 1917 chronicles the publication of the Sev Volume of STUDIES IN THE SCRIPTURES, the last of a s produced by Pastor Russell. The first edition of 75,00 cloth and 10,000 in karatol is fully exhausted. The se

tion of 100,000 is going rapidly, as orders are daily be- received at the office in large numbers. Letters from ndreds of the friends throughout the country show an in- easing zeal for and activity in the work. Thus we see that many ways the Lord is manifesting his blessing upon the rk of the harvest, greatly to the joy of those who are able participate therein, either by actual labor or otherwise.

JESUS THE GREAT CHIEF REAPER

Why, we are asked, is the work still progressing? We an- er, Because it is the Lord's work and not man's! Brother ssell always recognized that the work of the harvest is di- ted by the great Master of the harvest—Christ Jesus; and at all of those who labor therein are greatly privileged ve all other creatures on earth. Furthermore, the Scrip- res show that those who died since 1878 have been changed stantly, "in a moment, in the twinkling of an eye," and have tered into their eternal reward. The Scriptures declare that ile such have ceased from their laborious efforts, their works follow them. (Revelation 14:13) Hence our dear Pastor, w in glory, is without doubt, manifesting a keen interest the harvest work, and is permitted by the Lord to exercise ne strong influence thereupon. (Revelation 14:17) It is t unreasonable to conclude that he has been privileged to do, connection with the harvest work, things which he could not while with us. Although we recognize that the Lord is the eat Master and Director of the harvest, yet we recognize that would privilege the saints beyond the veil to have a part the work on this side; and thus all the saints, both in aven and upon earth, are now given the honor of concluding e work on this side, preparatory to the full establishment of e kingdom of glory.

"SCATTERING COALS OF FIRE"

Pastor Russell organized the WATCH TOWER BIBLE AND ACT SOCIETY, under the Lord's direction, to carry on this rk. This corporate body clearly seems to be designated in velation 14:18. It is the only organization on earth that maintained by the sacrifice of the saints—the little volun- ry sacrifices of the Lord's dear people throughout the world, io love him and his cause better than this life, and who yfully make sacrifices in order that they may have a part the work of setting the ecclesiastical heavens on fire, and nouncing "the kingdom of heaven is at hand!" Thus the CIETY is granted power and authority to scatter coals of e (truths destructive of error), particularly as contained Volumes IV. and VII. of STUDIES IN THE SCRIPTURES.

Pastor Russell was a prodigious worker. He labored rly and late to make known the precious message of the ngdom. The welfare of the church was always dear to his art. Like the great Apostle Paul, he ceased not day and ght to warn the flock of God, if not with literal tears, yet ten with weariness of body and sadness of heart. One of the st messages which he delivered to the church was that after s departure great trials would come upon the Lord's flock; d we witness the fulfilment of this prophetic statement. hile fiery experiences bring sadness for the time, yet all io are properly exercised thereby rejoice to be partakers of ese sufferings as a further evidence of discipline from the rd.

For years he was the head of the Bethel family and di- ctor of a large corps of workers, both in America and abroad. twithstandng his arduous duties, he was never too busy hear the troubles of others; and like a loving father and epherd he sympathized with, comforted and directed the rd's dear children. At the weekly meetings addressed by m, and at the many conventions which he attended, he al- ys devoted a portion of the time to private counsel and aid the Lord's dear flock, over whch the Chief Reaper and epherd had made him overseer. Truly he was a Barnabas the consecrated scattered throughout the earth.

When the great adversary came in like a flood, threatening overwhelm the saints, Pastor Russell, the Lord's chosen rvant, raised up a standard against him (Isa. 59:19), bring- ing forth the "vow" of faithfulness, which has proved a protection and blessing to many in these evil days. The "Morning Resolve", another product of his fertile brain, has been a great comfort and help to many in time of need.

HIS DEVOTION TO THE LORD

His firmness was a distinct part of his character. Once sure that he had the mind of the Lord upon a subject, he permitted nothing to stand in his way or to prevent him from carrying out what he considered to be the Lord's will. Indeed, the Lord foretold that his servant would possess this attribute of character, saying through his prototype:

> "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint, have I made thy forehead."—Ezekiel 3:8, 9.

Whatever trying situation Pastor Russell faced, the Lord made him equal to it, and gave him the strength to prevail according to God's holy will. His life motto, in fact the very keynote of his wonderful career, was, "God first"; and this motto he kept faithfully, at whatever cost to himself or others dear to his heart. His loving devotion to Jehovah and to the Lord Jesus was an inspiration to all with whom he came in contact and served. Though firm, yet he possessed a gentleness like unto that of a woman. Benevolence was a marked attitude of Pastor Russell, which manifested itself in his liberality of sentiment and his untiring efforts to bring the "glad tidings" of the kingdom of peace to those who sit in darkness. He suffered much, yet was able to steel his mind against difficulty and attack, and by the Lord's grace was enabled to stand firm and steadfast while others would grow weary and discouraged. He was endowed with keen perceptive powers, thereby rendering his range of observation extraordinary; while his memory and ability to analyze, and to reach rapid and accurate conclusions, continued to be a marvel to all who were associated with him closely. He had an exalted sense of duty as a servant of the Lord, and the conviction that each moment is precious and must be utilized to the Master's praise seemed to pervade his entire being. This was a source of inspiration to the brethren generally. He faithfully and untiringly administered the affairs of the church, the members of which he loved devotedly. It was said of the Apostle John that when he was too old and feeble to walk to the meeting of the early Church, he was carried into the house and placed upon a couch, where he delivered his exhortation and message of love to the flock of God, always admonishing them to love one another. With a like loving spirit Pastor Russell faithfully looked after the interests of the Lord's little ones, until his dying hour. When almost too feeble to walk and too feeble to stand for any length of time, he was assisted to the platform of the hall where the church at Los Angeles, California, was assembled; and there sitting with bowed head, he delivered to them the last loving message that he ever spoke. When he had finished this last message he quoted and asked the congregation to sing:

> "Abide, sweet Spirit, heavenly Dove,
> With light and comfort from above,
> Be thou our guardian, thou our guide;
> O'er every thought and step preside.
>
> "Teach us in watchfulness and prayer
> To wait for thine appointed hour,
> And fit us by thy grace to share
> The triumphs of thy conquering power."

Great men are not fully appreciated while they are among us. Such is true with reference to Pastor Russell. Like the great Master whom he devotedly loved and faithfully served, he was misunderstood and persecuted, all of which he bore in patience. He finished the work given him here to do, and is now forever with the Lord, where there is fulness of joy and pleasures for ever more.

THE HISTORY AND OPERATIONS OF OUR SOCIETY

NOTICE OF ANNUAL MEETING

NOTICE IS HEREBY GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Carnegie Hall, in the City of Pittsburgh (North Side), County of Allegheny and State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, for the purpose of electing Directors and Officers and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH, Secretary.

Because of the unusual interest in the ensuing Annual eeting of the WATCH TOWER BIBLE AND TRACT SOCIETY, as r the foregoing notice, it is deemed proper that we here give THE WATCH TOWER readers a brief resume of the organization and operations of the SOCIETY.

As is well known, Pastor Russell began his religious

activities about 1875. In 1884, together with six others, he formed a corporation under the name and style of ZION'S WATCH TOWER TRACT SOCIETY, incorporating it under the laws of the State of Pennsylvania. In the Lord's providence a body corporate is essential to the work of the harvest until it is completed. We have no doubt that the Lord directed the organization of this Corporation for the purpose of carrying on his harvest work. Brother Russell was the Servant of the Laodicean period of the church, and organized the work under the Lord's direction. In 1896 a petition was presented to the Court of Common Pleas, at Allegheny County, Pennsylvania, and the corporate name was changed to WATCH TOWER BIBLE AND TRACT SOCIETY, by which name it has ever since been known. The Articles of Incorporation are as follows:

ARTICLES OF INCORPORATION

"Be it known that the subscribers, having associated themselves together for the purpose of the dissemination of Bible Truths in various languages, and being desirous of becoming incorporated agreeably to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, entitled 'An Act to provide for the Incorporation and Regulations of certain Corporations,' approved the twenty-ninth day of April, Anno Domini, One Thousand Eight Hundred and Seventy Four, and its supplements, do hereby declare, set forth and certify that the following are the purposes, objects, articles and conditions of their said association for and upon which they desire to be incorporated:

"I. The name of the Corporation shall be ZION'S WATCH TOWER TRACT SOCIETY.

"II. The purpose for which the Corporation is formed is, the dissemination of Bible Truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated.

"III. The place where the business of the said Corporation is to be transacted, is the City of Allegheny, in the County of Allegheny, and State of Pennsylvania.

"IV. The Corporation is to exist perpetually.

"V. The Corporation has no capital stock. Each donation of Ten Dollars to the funds of said Corporation shall entitle the contributor, or his assigns, to one non-forfeitable non-assessable, and non-dividend-bearing share, and to one vote for every such share in said Corporation. Certificates of membership so acquired shall be issued by the Secretary, countersigned by the President, to the persons entitled thereto.

"VI. The Corporation is to be managed by a Board of Directors consisting of seven members, and the names of those already chosen Directors are as follows:—

President, Charles T. Russell, Wm. C. MacMillan,
Vice President, Wm. I. Mann, Simon O. Blunden,
Secy. and Treas., Maria F. Russell, J. B. Adamson,
Joseph F. Smith.

"VII. The said Corporation by its Board of Directors, a majority of whom shall constitute a quorum for the transaction of business, shall have full power and authority to make and enact by-laws, rules, and ordinances, which shall be deemed and taken to be the law of said Corporation, and do any and everything useful for the good government and support of the affairs of the said Corporation; provided that the said by-laws, rules and ordinances, or any of them, shall not be repugnant to this Charter, to the constitution and laws of the Commonwealth of Pennsylvania, and the Constitution of the United States.

"VIII. The said Corporation shall have as officers a President, who shall preside at the meetings of the Board of Directors; a Vice-President, who shall preside in the absence of the President; and a Secretary, who shall also be Treasurer; and these officers shall be chosen from among the members of the Board of Directors annually, on the first Saturday of each year, by an election by ballot, to be held at the principal office of the Corporation in Allegheny City, Pennsylvania.

"The members of the Board of Directors shall hold their respective offices for life, unless removed by a two-thirds vote of the Shareholders; and vacancies in the Board occasioned by death, resignation or removal, shall be filled by vote of a majority of the remaining members of the Board, who shall meet for the purpose within twenty days from the time when such vacancy or vacancies shall occur, and in the event of failure to fill such vanacy or vacancies in the manner aforesaid within thirty days from the time when such vacancy or vacancies shall occur, then the said vacancy or vacancies shall be filled by the appointment of the President, and the person or persons so appointed shall hold his or their office or offices until the next annual election of officers of the Corporation, when such vacancy or vacancies shall be filled by election, in the same manner as the President, Vice-President and Secretary and Treasurer are elected. The persons entitled to v at annual elections of the Corporation shall be those w hold certificates of membership acquired in the manner afo said.

"IX. The said Corporation, under the name, style a title aforesaid, shall have full power and authority to ma have and use a common seal, with such device and inscripti as they may deem proper, and the same to alter and renew their pleasure; and by the name, style and title aforesa shall be able in law and equity to sue and be sued, plead a be impleaded in any Court or Courts, before and Judge Justice of the Peace, in all manner of suits and complain pleas, causes, matters and demands whatsoever, and all a every matter or thing therein to do in as full and ample manner, and as effectually, as any other person or perso bodies politic or corporate, within the Commonwealth Pennsylvania, may or can do.

"X. The said corporation, by the name, style and ti aforesaid, shall have the right, power and authority to ta receive and hold in fee simple, or any less estate, all such m sage, lots, lands, buildings, tenements, rents, annuities, fr chise and hereditaments as may be necessary and proper for purpose; and to sell, lease, mortgage, or otherwise disposes the same or any part thereof; and it shall have the same rig power and authority to take, receive and hold, and to s lease or dispose of any and all kinds of personal prope and money."

OTHER CORPORATIONS LEGALLY NECESSARY

In 1909, the chief point of activity in the Harvest w was removed from Allegheny, Pa., to Brooklyn, New Yo It became necessary to have a New York corporation to ca on the work in a legal manner in the State of New Yo hence the PEOPLES PULPIT ASSOCIATION was organized un the Membership Corporation Law of New York State.

For a number of years the work has been generally kn as the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, and 1914, the same identical work was incorporated under laws of Great Britain, under the name and style of INT NATIONAL BIBLE STUDENTS ASSOCIATION. All three of th Corporations were organized for purposes identical, and w together harmoniously.

The officers of the WATCH TOWER BIBLE AND TRACT CIETY must be elected annually. At present the officers are follows:—

President, J. F. Rutherford,
Vice-President, A. N. Pierson,
Secy. and Treas., W. E. Van Amburgh.

The officers of the PEOPLES PULPIT ASSOCIATION are as lows:—

President, J. F. Rutherford,
Vice-President, A. H. Macmillan,
Secretary, W. F. Hudgings,
Treasurer, W. E. Van Amburgh.

The President of this Corporation, according to the te of the Charter, holds his office for life, the other officers b elected by the Board of Directors annually.

The officers of the INTERNATIONAL BIBLE STUDENTS A CIATION, are

President, J. F. Rutherford,
Vice-President, J. Hemery,
Secretary, H. J. Shearn.
Treasurer, Wm. Crawford.

Each one of these Corporations has a separate and dist Board of Directors. The Board of Directors of the WA TOWER BIBLE AND TRACT SOCIETY, is, at present, as follows

J. F. Rutherford, A. H. Macmillan
A. N. Pierson, W. E. Spill,
W. E. Van Amburgh, J. A. Bohnet,
George H. Fisher.

The law requires that the Board of Directors be elected nually at the Shareholders' meeting.

The Board of Directors of the PEOPLES PULPIT ASSO TION, as at present constituted, are:—

J. F. Rutherford, W. F. Hudgings,
A. H. Macmillan, A. E. Burgess,
W. E. Van Amburgh, J. A. Baeuerlein,
R. J. Martin.

Members of this Board are elected at the annual meetin the members of the Corporation, held in Brooklyn, New Y

The controlling body of the INTERNATIONAL BIBLE DENTS ASSOCIATION is designated as a Council. The orig Council was composed of Charles T. Russell, J. F. Rut ford, J. Hemery, H. J. Shearn, W. Crawford. This Cou by the terms of the Act of Incorporation, elect their succes as well as the officers of the Corporation.

All three of these Corporations are religious associat

institutions, incorporated, as provided by the terms of their spective Charters, for the purpose of dissemination of Bible uths. The creed or belief of each, is the same; namely, the achings of Jesus and the Apostles.

SOCIETY'S CHARTER ANALYZED

There seemingly has been some misunderstanding about e Charter of the WATCH TOWER BIBLE AND TRACT SOCIETY; nce we here give a brief analysis thereof.

The purpose of the corporation is set forth in plain terms paragraph II. The domicile of the corporation is designted in paragraph III as Allegheny County, Pennsylvania. is strictly a Pennsylvania corporation. Paragraph V of the arter expressly provides that the SOCIETY has no capital ock. It has, however, voting shares which grant merely a rsonal right to each person to cast one vote for every ten llars contributed at any one time by such person.

Paragraph VI states that the corporation is to be managed a Board of Directors consisting of seven members, and ecifically names the first Board of Directors as follows, wit:

esident, Charles T. Russell,	Wm. C. MacMillan,
ce-President, Wm. I. Mann,	Simon O. Blunden,
cy. and Treas., Maria F. Russell,	J. B. Adamson,
Joseph F. Smith.	

Thus it will be seen that the persons elected to the rective offices of President, Vice-President, Secretary and easurer, were, and are, by virtue of the terms of the arter and their election, members of the Board of Directors, d any person elected as successor to such offices, would ereby become members of the Board of Directors. Instead the shareholders first electing Brother Russell each year a Director and then electing him as President, they voted r him but once, and his election as President constituted m a member of the Board of Directors. And so it would with his successor in office or with the other officers. There uld seem to be no necessity for taking the two votes, alough technically that would be the proper course.

Strictly speaking, there has never been a legal election of complete Board of Directors since 1885, for the reason that e law requires the Directors to be elected annually. At each nual election only the three officers were elected; hence they ne constituted the legal members of the Board of Directors.

Paragraph VIII of the Charter provides that the Board Directors shall hold their respective offices for life, unless moved by a two-thirds vote of the Shareholders. This prosion of the Charter, however, is directly contrary to the w of the State of Pennsylvania under which the SOCIETY was corporated and hence that provision of the Charter is null d void. The law provides that the Board of Directors shall elected annually by the shareholders. The Charter of a rporation cannot grant greater powers than the law under hich it is created; hence this provision of the Charter must eld to the provision of the law. Where a vacancy occurs the Board of Directors, the Charter provides that such cancy may be filled by the remaining members of the Board Directors, provided such vacancy is filled within thirty ys; and if not so filled within that time then the President all appoint a proper person, or persons to fill such vacancy vacancies. (Art. VIII.) The Charter expressly provides at those selected or appointed to fill such vacancies shall ld office only until the next annual election of officers of the rporation, at which time a full and complete Board must elected by the shareholders. This provision of the Charter, wever, was never complied with in the selection of the sucssors of any of the original seven Directors, except in the se of the three officers, who have been elected annually. ence, according to the terms of the Charter itself, as well the laws of Pennsylvania, four vacancies have existed in the ard of Directors until in July of this year, at which time the resident appointed four members to hold office until January, 18, in harmony with Paragraph VIII of the Charter.

The persons named in the Charter as the original Board of rectors would hold office until their successors were elected. is rule applied to Brother Russell, and he was therefore ways a legal member of the Board for this reason, and for e additional reason that he was elected annually to the ice of President. The six others named in the Charter as embers of the Board of Directors severed their connection th the Society by resignation or otherwise, at the dates med below:—

W. I. Mann	—	April 11, 1892
J. F. Smith	—	April 11, 1892
J. B. Adamson	—	Jan. 5, 1895
W. C. MacMillan	—	May 13, 1898
Mrs. M. F. Russell	—	Feb. 12, 1900
S. O. Blunden	—	Jan. 6, 1908

Successors to these six original Directors were never elected by the shareholders, as the law expressly requires; hence for more than twenty years there was not a full and complete legal Board of Directors. Since Brother Russell, as President, and two others as Vice-President and Secretary-Treasurer, were legal Directors by virtue of their annual election as officers, and since Brother Russell controlled the SOCIETY by reason of having a majority of the voting shares, the fact that there was not a complete and legal Board worked no injury to the SOCIETY.

Prior to 1908 Brother Russell held a majority of the voting shares by reason of the fact that he had contributed the major portion of the money to the Tract Fund. Thereafter the donations increased until within a short time Brother Russell held approximately one-third, and by 1916 he held only about one-fifth of the voting shares. The law requires the annual election to be held in Pennsylvania, hence after 1908, when the headquarters were located in Brooklyn, most of the voting was done at Pittsburgh by proxy. Brother Russell always received all the votes that were cast. For the years 1914 to 1916 inclusive, his shares were not voted at all. For the election of January, 1917, the proxies were sent out according to the custom that had been in vogue since 1909; hence most of the voting at the 1917 election was done at Pittsburgh by proxy.

The provision of the law requiring the Directors to be elected annually by the shareholders is a wise one. If the Directors were permitted to hold office for life and to elect their successors, then it would be possible for seven men to absolutely and perpetually control the affairs of the SOCIETY in utter disregard of the wishes of the shareholders. This the law will not permit.

WHO ARE ENTITLED TO VOTE

The shareholders, in fact, constitute the corporation, or the constituent body. The shareholders are those who have contributed money to carry on the work of the SOCIETY. Every ten dollars contributed at one time, counts for one vote. Paragraph V of the Charter provides for issuing certificates of membership covering such contributions. This certificate of membership is purely a personal right to vote and cannot be transferred. When a person holding a certificate dies, the value of such certificates likewise dies. No one else could vote such certificates of shares. Many of the brethren have donated money to the Society, and have never received any certificates and are wondering why this is so. In 1894 Brother Russell issued this statement concerning these certificates:— "We have regularly printed certificates which for a time were sent out to those who contributed $10.00 or multiples thereof; but they made trouble and extra letter-writing because many of the Lord's sheep have little knowledge of business. Some supposed that the certificates were appeals for money; others could not tell what to make of them, and wrote for full particulars as to how they should vote, etc.; others feared that the owning of the certificates brought them into liability for any debts which the SOCIETY might contract. It required patience and took time from more important work to answer scores of such letters; and we concluded that we had made a mistake, as far as the certificates were concerned. However, a full record is kept of all donations and of voting-shares."

It has been difficult to keep track of the contributors because of the frequent change of address and many times change of name, as where a sister, having donated money, subsequently marries. At annual elections the SOCIETY has faithfully endeavored to locate more than a majority of the Shareholders and send them notice by mail of such meeting. This year, the notice of election being published in THE WATCH TOWER, all who have contributed will have the opportunity of taking advantage of the voting privilege. The By-law of the SOCIETY now in force governing certificates of voting shares and the voting of same, is as follows, to wit:

"1. Certificates of membership may be issued to any one entitled thereto, and shall be signed by the President and the Secretary and sealed with the corporate seal. Every person contributing ten dollars or more at any one time to the funds of the said SOCIETY shall be entitled to one vote, at any annual or special election held by the corporation, for every ten dollars so contributed. And the following words endorsed upon the Proxy when signed and sealed by the Secretary shall constitute a certificate of authority to vote the number of shares named therein, to wit:

"I hereby certify that.....of..... is entitled to cast ..... votes at the annual election of the WATCH TOWER BIBLE AND TRACT SOCIETY, to be held on the ..... day of January, A. D., 191...

"2. Certificates of stock are not subject to transfer, the

right to vote being a personal right, which ceases with the death of the party having such right, or when such person becomes opposed to the work or policy of this SOCIETY. Any person making contributions to the funds of the Society may at the time of making such contribution request that the voting share be granted to some other person or persons named at the time."

Pursuant to the above notice the next annual election will be held at Pittsburgh, January 5th, 1918, in Carnegie Hall, at which time and place any shareholder may appear in person and cast his vote, or he may appoint some one else as his proxy to vote in his place and stead.

The legal form of proxy for such an election is as follows:

FORM OF PROXY

I, ..., of
(Your name)
....., do hereby make,
(Your address)
constitute and appoint..... of
(Name of proxy)
.....my lawful proxy and at-
(Address)
torney for me and in my name, place and stead to appear at the meeting of the Shareholders of the WATCH TOWER BIBLE AND TRACT SOCIETY to be held at Pittsburgh, Allegheny County, State of Pennsylvania, on the 5th day of January, 1918, at ten o'clock in the forenoon, and at any adjourned or subsequent session of said annual meeting, and then and there to cast the number of votes to which I shall be entitled, in the election of Directors and Officers of said SOCIETY, and for the transaction of any other business that may require the votes of Shareholders; and my proxy shall have and exercise all the powers that I have or could exercise if personally present.

WITNESS MY HAND AND SEAL this.....day of ..... 191..

(Sign Here) .....

ENDORSEMENT:

I hereby certify that .....of .....is entitled to cast..... votes at the annual election of the WATCH TOWER BIBLE AND TRACT SOCIETY to be held on the 5th day of January, A. D. 1918.

(SIGNED) .....
[Seal.] Secretary.

The foregoing endorsement is a form of certificate. When the proxy is duly signed and presented to the Secretary, he will ascertain from the books the number of votes the person signing the proxy is entitled to vote and will endorse the authority of the shareholder or his proxy to cast such number of votes at the election.

Every proxy with the certificate endorsed thereon must be presented to the Secretary and signed and sealed by him before it will constitute an authority to vote at the election.

A proxy is a general power of attorney, whereby the shareholder delegates to another the power and authority to vote in his name, place and stead. Hence, it is not proper to write on the proxy the name of the person or persons for whom votes shall be cast. However, the one holding the proxy would desire to respect the wish of the shareholder; and that he might know that wish, it would be proper that the shareholder attach to his proxy a letter of instruction, advising his proxy or substitute as to the person or persons for whom he may desire such votes cast—provided, of course, such person or persons are nominated. It would not be reasonable to expect that every one who holds such instruction would be required to nominate any such person named—for this reason: Brother A may hold proxies from a dozen different persons, each of whom instructs him to vote those proxies for as many different persons, and it would be inconsistent for him to nominate opposing candidates. The obligation of the one holding a proxy is to vote for those who are placed before the convention.

We are inserting a loose leaf, which is an exact replica of the above proxy, and which each person may use to fill out, sign and return to Brother W. E. Van Amburgh, Secretary, 13-17 Hicks Street, Brooklyn, New York. He will place the proper endorsement thereon and deliver the same either to the shareholder or to his proxy in ample time to vote at the election.

ORDER OF ELECTION

At the ensuing annual election, a Board of Directors of seven members will first be elected. The present members of the Board are:—

J. F. Rutherford, A. H. Macmillan,
A. N. Pierson, W. E. Spill,
W. E. Van Amburgh, J. A. Bohnet,
Geo. H. Fisher.

The following persons also claim to be members of Board:—

A. I. Ritchie, I. F. Hoskins,
R. H. Hirsh, J. D. Wright.

The shareholders may vote for any of these or none of th as they choose; they may vote for any shareholder they de After the Board of Directors is elected, then from amo their number the officers of the corporation will be elec

It is the desire that all shareholders attend in perso possible; but since many of them live at a long distance will probably be necessary for many to send their pro to other persons. Proxies, of course, should be given to those who are fully consecrated, who are in harmony the SOCIETY, and who also hold voting shares and have best interests of the work at heart. A shareholder can his or her proxy to any person who possesses the above qu fications. (A proxy should be given only to one who is pected to attend the meeting in person.) In addition to officers and members of the Board of Directors of the CIETY who will be personally present at the annual meet we are advised of the following persons who expect to there, to wit: C. H. Anderson, Baltimore, Md., C. H. W Cumberland, Md., A. M. Zimmerman, Lancaster, Pa., B Rutledge, New Brighton, Pa., and E. O. Chambers, Bu Pa. We merely name these for the convenience of any might not know to whom they could give a proxy.

It is desirable that all of these proxies be in the hand the Secretary on or before the tenth day of December order to afford ample time for him to ascertain from books the number of votes each person is entitled to and to endorse the same upon the certificate attached to proxy, and thus to have it ready for the annual election.

VOICE OF THE CHURCH—THE WILL OF GOD

It has been suggested that only a small portion of the secrated of the INTERNATIONAL BIBLE STUDENTS ASSOCIA are in fact shareholders of the WATCH TOWER BIBLE TRACT SOCIETY. Many of the Lord's dear children are poo this world's goods, yet they have given all their time several years to faithful service in the harvest field. U one is a contributor to the Tract Fund he is not entitle a vote. The following letter very well expresses the situa

"DEAR BRETHREN IN CHRIST:—

"Pardon me if I am obtruding, but I feel constraine offer the following thoughts and suggestions which have upon my mind of late:

"Don't you think that, with the present mode of ele officers and servants of our SOCIETY, there is a possibili a few of the large shareholders controlling the election the SOCIETY against the approval of the large majority members? Would this not be Lucre speaking for the I Might it not be the manifested will of the adversary in of the manifested will of God? In my opinion, some c should be made, throwing the election of officers in the I of all its members as it now prevails in our ecclesias, g each one an equal voice, and imposing equal responsibility all. As it now is, some brother possessing the money t could have 5,000 votes, while many others have none. V it was right for THAT SERVANT, who was the largest tributor, organizer, and charterer, to control in his life it doesn't seem right for any one, or for a minority, to trol after his death. And again, we must remember tha votes were always on the side of the majority.

"As our dear Brother Russell advocated that the la MAJORITY should be accepted as the expressed will o Lord, I would suggest your advocacy of all the classes thr out the land indicating their choice for officers and ser of the SOCIETY by vote, and the result be sent to some nated brother, and a committee be appointed to act wit to carefully canvass the votes and make a report t annual meeting, thereby showing the sentiment of the f throughout the land.

"Surely all faithful, voting children of God would all other members of the body to have an equal voice i selection of its official members, and would be thankf just such an opportunity to properly use their money in casting their votes for the majority's preference; t relieving themselves of the great responsibility that now upon them. The spirit of the faithful is an acquiescin to the majority's opinion, a submission of personal prefe will, judgment, etc., to the manifested choice of the while the refusing to do so indicates a self-opinionated filled, self-judgment condition.

"I make these suggestions because I recognize the ma rule to be the expressed will of the Lord in such m and think that we should be submissive to the results though the Lord may see fit to permit the adversary t

ol for the time, which would evidently be for the purpose testing and trying our hearts and wills, to see whether or t our hearts are right, and our wills submissive. It does em that our final trials will NOT be along doctrinal lines in the past, but will be along the line of the WILL, the undation of our consecration.

"Hoping you will not think me presumptuous in expressing e above thoughts, and assuring you of my heartiest co-eration, I remain,

"Yours in the love and service of our Redeemer."

"A. B. DABNEY."

A SUGGESTED METHOD

The Board of Directors and officers of the SOCIETY desire have a full and fair expression of the church as to who all constitute their servants in an official capacity. The ntiment expressed in the above letter seems to be very st. We therefore make the following suggestions: that ery Ecclesia of the INTERNATIONAL BIBLE STUDENTS ASSOCIA-ON to whom this notice goes, hold a general congregational eeting for the purpose of voting upon their choice for mem-rs of the Board of Directors and Officers of the SOCIETY. order that this might be carried out in a uniform manner, outline the following method of procedure, to wit:

That on Wednesday, November 21st, at 7:30 p. m., all the clesias assemble at their usual meeting place; that every ember of the class that is known to be fully consecrated be rmitted to cast one vote in the class, of which he or she a member; that the vote be first taken as to who shall nstitute the members of the Board of Directors for the en-ing year, and then that another vote be taken as to who ould constitute the officers; and that full report of the result this vote be made to a person designated to receive the me. That such person may be entirely removed from the fluence of the officers of the SOCIETY, we name Brother liot H. Thomson, 1357 Oak Street, N. W., Washington, C., as the one to whom all reports or results of class votes all be made, and Brothers General W. P. Hall and J. T. D. yles, of Washington, D. C., as two other members of a mmittee who, together with Brother Thomson, shall care-lly canvass the vote and report the result to the Secretary the SOCIETY, which report shall be read by the Secretary fore the annual meeting for the information of the share-olders prior to the casting of the legal vote.

Of course, we all understand that this vote taken by the asses will not constitute a legal election, but may be con-dered as advisory, or in the nature of instructions to the areholders as to what is the will of the church at large. e believe that this would be the better way of ascertaining e Lord's will; and since all the Shareholders will desire do the Lord's will, they would doubtless desire to be gov-ned by the expressed wish of a majority of the members the Ecclesias. We cannot see that any one could have objection to this method of ascertaining the Lord's will d it would be entirely fair to all.

We submit the following form of report which can be ade out and signed by the Chairman and the Secretary each congregation and mailed to Brother Thomson, Wash-gton, D. C., as above suggested, to wit:

CHURCH'S REPORT

At a meeting of the Ecclesia at ..... held on the 21st day of November, 1917, at 7:30 p. m., at the usual meeting place, for the purpose of ascertaining and expressing the will of the members as to who shall constitute the officers and servants of the WATCH TOWER BIBLE AND TRACT SOCIETY, we report the following result:

We first voted upon who shall constitute members of the Board of Directors, and the vote stood as follows:

Name ..... Votes received.....

.....

.....

.....

.....

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.....

The vote for Officers was as follows:

For President ..... Votes received.....

.....

Vice-President .....

.....

Secy. & Treas. .....

.....

We hereby certify that the above and foregoing is a true and accurate record of the vote of said ecclesia as taken at the time and place above mentioned:

SIGNED.....

Chairman of meeting.

.....

Secretary of meeting.

EXPLANATORY

The purpose of the above arrangement is that every consecrated Bible Student may have an opportunity to express his or her choice for members of the Board of Directors and also for the officers. Therefore at each meeting each and every one should be privileged to vote for whomsoever they desire and the record should be made; for instance, if John Doe receives one vote, his name should be put down and his vote recorded, and if Richard Roe receives 100 votes, his name should be recorded and the number of votes he received. The names of the present Board of Directors, also four who claim to be Directors, and the names of the present officers of the SOCIETY are given above. No one is bound to vote for either of the persons named; he may vote for whom he desires, the purpose of this arrangement being to ascertain the will of the Lord through the expression of his people.

At each ecclesia it should be well noted that no one is permitted to participate in the voting unless he is both fully consecrated and a member or regular attendant of that particular ecclesia. It is therefore decidedly important that each ecclesia meet and cast their votes the same day; hence, we have named Wednesday, November 21st, at 7:30 p. m.

The Secretary of the ecclesia should mail the report to Brother E. H. Thomson, 1357 Oak St., N. W., Washington, D. C. immediately after the vote is taken.

NEHEMIAH'S PRAYER ANSWERED

[The first and ninth paragraphs of this article were reprinted from article entitled "Colaborers with God," published in issue of November 1, 1911. The remainder was reprinted from article entitled "Nehemiah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.]

In our experience in character building, the same lesson of rning everything to good account may be profitably applied. or instance, if by nature we are quick and impulsive, let seek not only to restrain such impulsiveness from speaking il and wrong, but to exercise it in the speaking of that hich is good and profitable for edifying, gradually accustom-g ourselves to use this talent in a favorable manner, not in unfavorable one. Have we large combativeness, let us, while seeking to restrain this quality of our being as respects evil doing and injury to others, learn to exercise it kindly, lovingly, in opposing wrong, in "earnestly contending for the faith once delivered to the saints." And so with all the so-called baser organs of our fallen, unbalanced humanity. They may all be turned to usefulness and helpfulness if but rightly directed by our wills and by the spirit of a sound mind—"the mind of the Lord."

A PSALM OF THANKSGIVING

[Excepting the paragraph below, this article was a reprint of that entitled "Praise Ye the Lord," published in issue of May 1, 1892, which please see.]

Gratitude is one of the divinely implanted instincts of a ul bearing the image of God, and one which therefore should carefully cultivated. It is this element of character in man hich makes fellowship and communion with God possible. the goodness of God could awaken in us no sense of grate-l appreciation, if we were wholly dead to such sentiments, here could be no pleasure on God's part in manifesting his odness to us, and there would be nothing in us to call out his love or to inspire love in us. But since it is for the divine pleasure that we are and were created, God has endowed his intelligent creatures with this element of character which, being responsive to his own goodness, institutes a lively and delightful fellowship with himself; and this fellowship is the chief end of existence, both on the side of the creature and on that of the Creator.—Revelation 4:11.

Viewed from this standpoint, thankfulness of heart is a

very sure sign of the character which God is seeking, especially in matters pertaining to our great salvation. Yet amongst all those who have been justified by faith—cleansed from their iniquities and covered with the robe of Christ's righteousness—how few, comparatively, there are who carry out in full their consecration of themselves to God—their reasonable service. Only the truly thankful are constrained to do so—only the truly appreciative. Let us each and all seek to cultivate more and more the spirit of thankfulness, the "reasonable" spirit or disposition. Thankfulness will make every trial and sacrifice on our part seem small and proportionately easy to be offered; and it will make all of God's mercies and favors toward us proportionately grand, great and inspiring.

Today's study expresses the heart sentiment of every truly consecrated child of God. The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need shall we have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and if our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we shall find ourselves growing cold spiritually. Moreover, with unthankfulness will come unholiness, spiritual pride and self-conceit; and all of this will lead to spiritual dearth and, if persisted in, to spiritual death.

PRICE DEPOSITED WITH DIVINE JUSTICE

Ever since Jesus died, the ransom-price has been in the hands of divine Justice—in the Father's hands, where our Lord placed it at the time of his death. But it is there only as a deposit; for the time has not yet come for it to be paid over officially for Adam and his posterity. If the divine plan had been for Jesus to take possession of the world and to set up his kingdom at Pentecost, then it wouuld have been proper for him to pay over to the Father the ransom-price fully and completely—appropriating it as the offset to fat Adam's sin and sentence on behalf of all his race. If t Price had been formally paid over, the proper and logi thing would have been for the Father to put the whole wo immediately into the hands of our Lord Jesus, and for Millennial age to begin.

God did not wish, however, to turn the kingdom o to our Lord until the great seventh day, the Millenniu for he had another feature of his plan to be worked first. He purposed that during the intervening more t eighteen centuries a church class should be called out fr amongst mankind, to be the bride and joint-heir of his S in the kingdom. Hence the ransom-price for the sins of whole world was merely left unappropriated, while he de with the church. And since the Father's plan for the chu was that they should sacrifice or surrender their eart interests and receive instead heavenly interests and the div nature, therefore it was not necessary to give the chu restitution—the thing which the ransom-price will secure the world of mankind. Hence, instead of giving the chu a share in the ransom blessings, which would mean resti tion, the divine provision for them is different: namely, imputation of merit covering their blemishes, so that t might present their bodies a living sacrifice, holy and ceptable to God.

All, therefore, that our Lord Jesus has done with ransom-price is to impute the value arising therefrom cover the shortcomings of those who desire to become disciples and joint-heirs. The benefit to them is the same though they had full restitution, for they are fully justi from all sin, and are thus permitted to be accepted of Father as members of the house of sons, by the begett of the holy Spirit. Shortly the church shall be comple and later presented before the Father blameless and u provable, without any of our present mental, moral and p sical diseases and weaknesses, and in the full possession the new life and the new resurrection bodies.

BEREAN STUDIES IN VOLUME VII, STUDIES IN THE SCRIPTURES

[As these questions are to be had in book form we do not reproduce them here.]

IF THEY ONLY KNEW

Jerusalem, Jerusalem, hadst thou but known
Thy day of visitation, hadst thou recognized
Messiah in thy midst, would not thy Pharisees,
With scoffing priests and populace, have vied to do
Him homage! Dost thou think the Master e'er had been
Footsore and weary! Would there not have stood by day,
By night, full threescore chariots ready at his call!
Ah, me! If they had only known, dost think the feast
At Simon's house had been the only one thus spread;
Or would He e'er have need to say, "The birds have nests,
The foxes of the earth have holes, but I, the Son
Of Man, no place to lay my head!" Jerusalem,
Would not thy palace gates have opened wide to him,
The Alpha and Omega, Prophet, Priest and King!
Ah me! Had they but known, in all the centuries since,
The chosen few who bravely followed in his steps,
Dost think earth's great ones would have left them lon
poor,
Despised? Would they have driven proudly by in state,
The while "his feet" pressed wearily the wayside dust?
All ye who often long, like Mary, to have poured
The precious ointment on his head, remember this:
His words are true today as then, that, "Inasmuch
As ye have done it unto one of these, the least
Of mine, it hath been done to me!" Ah, yes! and e'en
A cup of water shall not fail of its reward,
Because 'twas given in the name of Christ, the Lord.
Then, let us ever seek to find and humbly serve
His "little ones"; for thus we do it unto him."

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THE PRICE OF EXALTATION

"Be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore u the mighty hand of God, that he may exalt you in due time."—1 Peter 5:5, 6.

Who would dare, without divine authorization, to entertain a hope of membership in the royal family of heaven! Yet not only is this hope held out to some, but such is the positive promise of Jehovah to those who, having been called to that high position and begotten of the holy Spirit of God, meet the requirements, continuing faithful unto death. The nearer we come to the time of exaltation, the greater is the thrill in contemplating the marvelous change.

The Gospel age is closing with the greatest events of all time. The grave import of this hour will never be fully realized and appreciated until it is passed; indeed, it cannot be. For nearly nineteen hundred years the school of Christ has been in operation; and during this time God has been inviting some to enter this school, with the promise of full graduation and exaltation to those who truly learn the lessons that are therein taught. In times past some faithful ones have made progress in this school, have finished their course, have been approved, graduated, and set aside to await the coming of the great King. Now He has come, and the kingdom is being inaugurated. M have already been exalted, while others are patiently wai the day of their glorification. The latter must shortly fi their course. The time of the exaltation of the last mem of the body of Christ is drawing nigh; hence the import of the words of St. Peter in our text. All truly consecr desire exaltation; therefore the importance of learning the rules that pertain to the heavenly way.

THE MAJESTY OF JEHOVAH GOD

True humility is that condition of mind or heart w causes one to have a proper appreciation of his own worth the worth of others, and to realize the value to himself of robe of Christ's righteousness. It is that condition of u which impels one always to keep the Lord in view and hin out of sight. All who have the robe of Christ's righteous received it only after a full consecration to give up self and to do the will of God. To continue in such positio

avor, one must continue to be submissive to the will of the eavenly Father.

False humility is that condition of mind or heart which uses one to make an outward show of humility to the world, hereas in reality there is pride in his heart. Some deceive emselves in this very respect.

The hand is a symbol of power. In this text, the "Hand of od" symbolizes the mighty power of God, lovingly exercised n behalf of his children.

But why should any one humble himself? Is not every ntelligent creature endowed with free moral agency, with the rivilege of doing according to his own will? Even so! Is ot the creature's will his chief asset? To this we also agree. Vhy, then, should we be asked to humble ourselves under the ighty hand of God? Who is God that we should surrender ur wills to him? The correct answer to this question shows hy it is for the best interests of each one to submit his will o the will of God, and walk humbly before him.

The Scriptures answer that God is the great "First Cause" f all things, the "Eternal One," the "Immortal One." "Justice nd Judgment are the habitation of his throne." (Psalm 89:14) Ie changes not; for he is "the Father of lights, with whom s no variableness, neither shadow of turning." (James 1:17) Ie never fails in any of his good promises. All of his promises re good. All of his works are perfect.

His wisdom is perfect. He made the planets, the moon, he sun, the stars, and has so nicely balanced each one of these yriads of heavenly bodies that they move through space ithout noise or hindrance. Of him the Prophet declares that e "measures the waters of the deep in his hand and metes out he heavens with the span; he comprehends the dust of the arth in a measure, and weighs the mountains in scales, and he hills in a balance; he takes counsel with no one, and no ne instructs him or shows him what is understanding." Isaiah 40:12-14) When King David caught a slight glimpse f the creation of God, in worshipful adoration he exclaimed, O Lord, how manifold are thy works; in wisdom hast thou ade them all; the earth is full of thy riches!" (Psalm 04:24) Jehovah God is so wise that he never makes a mis-ke. He cannot err. His will is always right and perfect.

The power of Jehovah is without limitation. We be-old a mighty ship tossed by the raging waves of the sea, as hough it were a little shell; and we marvel at the power ex-ibited. Then we are reminded that it was God who made the eas and shut the doors thereof, until in his own due time he as pleased to have the waters break forth from the heavens. Thou rulest the raging of the sea; when the waves thereof rise, Thou stillest them. . . . . Thou hast a mighty arm; trong is thy hand, and high is thy right hand." (Psalm 89:9, 3) "Behold, the nations are as a drop of a bucket, and are ounted as the small dust of the balance: behold, he taketh p the isles as a very little thing. . . . All nations before him re as nothing: and they are counted to him less than nothing, nd vanity."—Isaiah 40:15, 17.

In the exercise of his power, according to his own good leasure and in his own due time, God created the earth as place for the habitation of his intelligent human creature, an. The angelic hosts of heaven watched the progressive acts f the great Creator; and when he laid the foundations of the arth, a thrill of ecstasy pervaded heaven, the morning stars ang together and all the sons of God (angels, cherubim and eraphim) shouted for joy.—Job 38:4-7.

Love finds a perfect expression in Jehovah! God is love. Iis loving kindness goes out to all his creatures. Love is n unselfish desire to do good to others. The greatest expres-ion of love is the putting of this desire in operation at great ost or sacrifice, for the benefit of others. The holy angels ave experienced God's loving kindness. At great cost he mani-ested his love to man. He sacrificed the dearest treasure of is heart in providing for mankind redemption and an oppor-unity for everlasting life with abundant blessings to those ho gladly humble themselves under his mighty hand.

Too wise to err, too good to be unkind, his power always put o a righteous use, his promises sure, without possibility of de-iation therefrom, his will could be exercised only for the good f all his creatures. Why, then, should any intelligent crea-ure in heaven or in earth have any hesitancy in humbling him-elf under the mighty hand of God?

The answer to this question discloses two opposing forces hich have always existed; namely, good and evil. Good has lways been active, while evil became active only after the reation of man. The course of evil leads to debasement, de-radation and death; while the course of good leads to life verlasting, exaltation and pleasures forevermore. Such are he fixed laws of Jehovah. All of God's intelligent creatures have been, or will be, given an opportunity to appreciate the outworkings of those laws.

CONTENDING FORCES OPERATING IN THE EARTH

Behold a great drama opens with the earth as the stage of action! All the intelligent creatures of heaven and earth, either as players or as observers, are being offered an opportunity to learn the lessons inculcated. The first act is staged in Eden, the garden of God, the home of a perfect man and woman, the happy, joyful pair.—Enter Lucifer.

The Prophet Ezekiel tells us that Lucifer was a beautiful creature; that every good fruit of character was his adornment; that he held a high position amongst God's holy angels, and that he was appointed as the care-taker of the innocent pair in Eden. He was highly honored, but not the most highly honored.—Ezekiel 28:12-15.

When Lucifer beheld Adam and Eve, he marked that they had the power of propagating their kind—a thing unknown to the angels of heaven. Pride and ambition soon began to operate. He lost confidence in God. He meditated in his heart that if he could capture these perfect creatures, who had the power to multiply their own species, in the course of time the earth would be inhabitated by a perfect race of people, and he could have a kingdom of his own, with all mankind under his control. He had not been sent to earth to carry out his own ambitions, but to do God's will. But he was not willing to humble himself under the mighty hand of God and tender faithful service in the place where he had been put. On the contrary, he said in his heart, "I will ascend into heaven; I will exalt my throne above the stars [spiritual hosts of God]; I will sit upon the mount of the congregation [have a kingdom of my own], in the sides of the north [next unto Jehovah]; I will ascend above the heights of the clouds; I will be like the Most High."—Isaiah 14:13, 14.

To accomplish his purpose he resorted to fraud and deceit. He destroyed Eve's confidence in God by telling her that she had certain rights; that she should stand for principle, and not permit God to deprive her of such rights; that God knew that the very day when she would eat of the fruit she would become as wise as himself; and that to prevent her from coming into her own rights God was deceiving her. Eve was deceived by Lucifer, and Adam afterwards joined in the transgression.

Satan's ambitious desire for exaltation resulted in his own downfall, and brought the curse of God upon man, entailing great sorrow, suffering and death upon humanity. Lucifer then became the wicked creature since known as "that old serpent, Satan, the devil," who God has decreed shall suffer everlasting destruction.—Ezek. 28:18; Hebrews 2:14.

ANGELS OF HEAVEN DEBASED

The angelic hosts of heaven had watched the development of the great drama, and beheld the suffering, sorrow and death that came to the earth. Later, by Jehovah's permission, some of them took upon themselves the forms of men, with the avowed purpose of uplifting mankind. But they soon forgot to be obedient to Jehovah, failing to humble themselves under his mighty hand. They pursued a course contrary to his will, by taking unto themselves wives from amongst the human race and debauching the human family until the earth was filled with violence. The course of these materialized angels became wicked in the superlative degree; and so vile were the off-spring of this unholy union that God declared his purpose of destroying all flesh from the earth.—Genesis 6:1-8.

Noah, however, found favor in God's sight, humbling himself under Jehovah's mighty hand; and Noah's family joined him in the course of righteousness. God instructed Noah to prepare for the coming deluge which would destroy everything on the earth. He attempted to proclaim to the people the coming end of the then existing order. They heeded him not. The great deluge fell upon the earth, and all fleshly creatures were destroyed, except those saved with Noah in the ark. The angels who had materialized in human form had also the power of dematerialization, and therefore were not destroyed. Instead, they were incarcerated in darkness, restrained from further mingling with the human-kind, cast down into earth's atmosphere, there to await their great day of judgment. (2 Peter 2:4; Jude 6) They had chosen the course of pride and self-will, and the result was their degradation and loss of favor with God.

THE LOGOS

After the Flood, Satan continued his opposition to God. To further his ambitious desire, he blinded the minds of the human race by deceiving them and leading them to believe that God is a great fiend, who would cause them to be tortured throughout the endless ages. He taught mankind that they had immortal souls which can never die, and cited himself as

an example. The whole human race fell under his control, only a few exceptions here and there who, breaking away from him, exercised faith in God. Satan gradually became the chief or head over all the hosts of demons, and continued his deceptive and nefarious work amongst the human family.

The first and only-begotten creation of Jehovah was the Logos. After his creation he became the active agent of God in the creation of all things, Lucifer and all the holy angels of heaven included. (Revelation 3:14; Col. 1:15; John 1:1-3) All his works of creation were perfect. Observing the progress of the great drama, the Logos witnessed the result of the ambitious course of Lucifer and noted how it had dragged down from heaven many of the holy angels and had transformed the pure, beautiful human pair, Adam and Eve, into suffering, imperfect, dying creatures. He marked how this wrongful course had plunged the entire human-kind into the depths of sorrow, sin and death.

For four thousand years the Logos beheld this course working injury to mankind. But he was willing to abide Jehovah's own good time to take some step to undo the great wrong that Satan had done. The Logos was always in harmony with the Father's will. It was the will of God that mankind should be redeemed from sin and death, and that everyone be given a full, fair trial for life. Furthermore, before the foundation of the world was laid God had willed that there should be a new creation, which should possess the divine nature as a great reward for faithfulness; and that it should consist of one Head, or Mighty One, and 144,000 associates. The One who would accomplish this purpose of Jehovah must be entirely submissive to his will, must humble himself under the mighty hand of God. The Logos, being advised by Jehovah of his purposes, undertook to carry out God's great plan.

Although occupying a position of great honor and glory with the Father in heaven, and possessing the riches of the spiritual realm, as an honored representative of Jehovah, the Logos left the heavenly courts, and was changed from spirit to human nature. His humility and full obedience are shown by the course he took: "Who though being in God's form, yet did not mediate a usurpation to be like God, but divested himself [of heavenly glory and power], took a bondsman's form, having been made in the likeness of man." (Philippians 2:6, 7 —Diaglott) How unlike the course of Lucifer! The contrast could not be more striking. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man"—Jesus, who being in condition as a man, humbled himself, becoming "obedient unto death, even the death of the cross."—Hebrews 2:9; Philippians 2:8—Diaglott.

OUR LORD'S GLORIOUS EXAMPLE

As a man our Lord was perfect in every respect, at the age of thirty years. He possessed a perfect human will, which he might have exercised to his own glory and honor. He had the power to produce a perfect race of people, filling the earth and ultimately receiving from them all the honor, plaudits, homage and glory that a perfect race could bestow upon a perfect man. He might have accomplished the very thing that Lucifer ambitiously desired. But it was the will of God concerning Jesus that he should die upon the cross, being made a sin-offering in behalf of man, to the intent that man might be restored to life if he would render himself in full obedience to God's will. We hear Jesus saying, "Lo, I come, as in the volume of the Book written of me, to do thy will, O my God." (Hebrews 10:7) "For I came down from heaven not to do Mine own will, but the will of him that sent me." (John 6:38) "I seek not mine own will, but the will of the Father which hath sent me."—John 5:30.

Jesus deviated not one jot or tittle from the will of his Father. For three and one-half years he was subjected to all kinds of indignities. He was denounced as the chief of devils, as a drunkard, as a liar, as a blasphemer—all of which he bore patiently in obedience to the Father's will. Thus the mighty hand of God pressed down upon him in order that he might be made a sympathetic high priest and be perfected for the further carrying forth of his Father's plan. "He was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—Isaiah 53:7; Acts 8:32-35.

Betrayed by one whom he had especially blessed, he was taken before the constituted authorities, wrongfully accused of crime, illegally put through a trial which was a farce, subjected to every manner of insult, condemned without a cause and cruelly crucified upon the cross—the most ignominious death recognized by Jehovah and known to man. Yet he patiently submitted to it, because it was the Father's will. "Wherefore, God also hath highly exalted him and given h a name which is above every name, that at the name of Je every knee should bow, of things in heaven and things in eart —Phil. 2:10.

Why hath Jehovah drawn such a sharp contrast betw the two creatures—Lucifer and Jesus? For the evident p pose of teaching to all of his intelligent creatures his fi and unchangeable law that "whosoever shall exalt hims shall be abased, and whosoever shall humble himself shall exalted." (Matthew 23:12) Thus Jesus magnified the vine law, and proved that Jehovah is true. Thus he dem strates to everyone the great value resulting to those who le to humble themselves under God's mighty hand.

NEW CREATION TESTED BY THE SAME RULE

Before the foundation of the world God ordained t Christ Jesus should have associated with him 144,000 joi heirs as his bride, all composing the "new creation." E member of the new creation will be like the Lord, its He This side the veil such are called to be footstep followers, suffer as he suffered and to be tested as he was tested. Peter 2:21; Romans 8:29; Hebrews 2:18) The great Mas said, "Whosoever shall do the will of my Father which is heaven, the same is my brother."—Matt. 12:50.

One who is called to be the brother and joint-heir of Je is greatly honored. Now he is put on trial and must be jud according to the fixed rule of God. God's rules change n If one is proud in heart, the Lord will bring him low. If properly appreciates the honor granted to him and hones desires to humble himself, and does humble himself under mighty hand of God, the position of honor which he has ceived from the Lord really upholds him. "A man's pr shall bring him low, but honor shall uphold the humble spirit." (Proverbs 29:23) A striking example of this shown in the seventh messenger to the church. He was grea honored of the Lord and his full appreciation of this ho made him more humble; and this humility of mind and sp upheld him and made him strong.

Many ask, Why has not God destroyed the devil long a The fact that he permits Satan to live and pursue his nefari work is proof that God has some good and sufficient rea for so doing. Jehovah desires his intelligent creatures to le the lesson that pride and ambition lead to suffering, sorr and death, and that humility of mind and obedience to Lord lead to life and exaltation. The church, following in footsteps of Christ Jesus, the Head, must be subjected to t great test in order to prove her loyalty and to demonstrate t Jehovah can trust her in the ages to come. To none other co he give the divine nature.

Early in the drama, Jehovah announced that the seed the woman should bruise the serpent's head. (Gen. 3: From then until now Satan has sought to destroy the se beginning with the murder of Abel. Since Satan is the pri of devils, it follows that all the evil spirits are likewise h on destroying the seed, if possible. Revelation 7:1, 2 descri these evil ones as the "four winds of the earth," which Lord Jesus declared should not blow until his saints are sea in their foreheads. It follows, then, that as soon as the se ing work is completed—that is to say, when all those of saintly class remaining on this side the veil shall have b given an intellectual understanding and appreciation of plan of God—then the evil spirits will get loose. The Sc tures show that they must have their judgment day; and t could not be fully judged until they are loosed.

> "The storm is held in check until the faithful servant of God are sealed in their foreheads; that is, until such are given an intellectual appreciation of the time, presence etc., which will not only comfort them and shield them but also be a mark, seal, or evidence of their sonship as indicated by our Lord when he promised that the hol Spirit should show them things to come."—SCRIPTURE STUDIES, Volume 2, Page 169.

A CRUCIAL TEST AT HAND

That there will then be a great conflict between the m bers of the new creation this side the veil and the fallen ang there can be little doubt. To know the will of God and to submissive thereto is an absolutely certain protection; he the importance of seeing what the test will involve. Wh will be the battleground? Surely not in the hands, or feet ears! The Scriptures answer that the battleground is in mind. "Let this mind be in you which was in Christ Jes (Philippians 2:5) The mind of Jesus was to be fully subm sive to the Father's will, humbling himself under God's mig hand. "Be ye transformed by the renewing of your mi (Romans 12:2) Thus the new creature is developed.

Impressing upon the new creation the importance of

rize and what to do to win it, St. Paul admonishes all, say-ng, "Forgetting those things which are behind, and reaching orth unto those things which are before, press forward long the mark for the prize." (Philippians 3:13, 14) Surely ie forgetting is with the mind, and likewise the contempla-on of the glories before. Lucifer's sin was not what he did ith his hands, but in the meditations of his heart. Undoubt-lly the mind is the battleground. An open battleground is one here all obstructions are removed, that the contending forces ay have free access. All along there have been obstructions hich have prevented the evil spirits from attacking the new reation; but it must be apparent that when they are loosed ey will have more power than ever before.

It was the servant of the Laodicean church who wrote:—

"The letting loose of these winds, or air powers, would seem to show that God would let go his hand of restraint, that he will have to do with the permission of the terrible trouble that will come. This outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had possessed unlimited power they would have wrecked the world long ago; but they have been restrained. Apparently God will soon cease to restrain the fallen angels; and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah. The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. We do not know but that many of our readers will have a share in that injury. We have every reason to suppose that if these fallen angels shall get loose, they will vent their first anger upon the Lord's people. We are not to fear this, however, but to take whatever the Lord's providence permits to come, knowing that everything shall work for our good."—Z '14-166.

PRIDE REMOVES ALL PROTECTION

Pride is an inordinate self-sufficiency or self-esteem, caus-ng one to feel his own greatness and importance, and to lose ght of the greatness of Jehovah and of the Lord Jesus. The umble-minded one looks at himself soberly and realizes that hatever position he has the Lord placed him there; for "God ath set the members every one of them in the body as it leaseth him." (1 Cor. 12:18) He realizes that within him-lf there is no perfect thing; that God does not need him; nd that the Lord Jesus would not continue to use him unless e walks humbly and looks unto Jesus, and not unto himself.

While it is true that the fallen angels will have greater free-om to attack the new creature as we come nearer the end f the way, yet those who humbly obey the Lord will be ranted a sufficient armor of protection that as valiant soldiers f the cross they may fight a victorious battle against their nemies. (Ephesians 6:10-18; Psalm 91:1-7) But suppose ne who has been long in the narrow way becomes proud f mind and heart. Could he hope for such continued pro-ction? The Apostle answers, "God resisteth the proud [pushes hem away from him], and shows his favor to the humble." hus we see that when one takes his mind off from the Lord, lls it with criticism and fault-finding of others, magnifies is own greatness and importance, and fails to humble him-lf under the mighty hand of God, he deprives himself of the rotection the Lord has provided for his faithful ones. It as pride that caused Lucifer to fall. It was pride, or lack of umility, that caused the angels to fall. It is pride, or lack f humility, that causes others to fall. Plainly is God's will xpressed concerning pride and ambition thus:—"but he giveth ore grace. Wherefore he saith, God resisteth the proud, but iveth grace unto the humble." "The fear of the Lord is to ate evil; pride, and arrogancy, and the evil way, and the rward mouth do I hate." "Pride goeth before destruction nd an haughty spirit before a fall."—James 4:6; Proverbs :13; 16:18.

DANGER TO THE NEW CREATION

Commenting upon the enemies of the new creation, Brother ussell wrote (Z '05-215): "God's people should beware of ride as they would avoid the most deadly plague. This rule, lways good and well backed by Scripture, seems doubly need-l to those who are blessed with the light of present truth. his may seem strange. It may be reasoned that the receiv-g of so much grander views of God's character and plan ould make his people feel the more insignificant and humble, e more dependent upon divine guidance, the more trustful of od and the less trustful of themselves. And this should be e effect always and ever; but, alas, with very many this is ot so. Many get to feel that the knowledge of the plan of e ages proves them especially wise or great or good. They seem to forget that God hides the truth from the wise and great, that no flesh should glory in his sight. . . . Beware of all such people! Sooner or later, unless they reform, they will fly the track entirely and injure more than they ever helped. God does not wish such people to serve his cause, and will surely permit their vanity to stumble them—however much their natural ability; and it is generally the people of real or fancied ability who are thus afflicted with the spirit of pride or vanity. 'God opposeth the proud, but showeth his favor to the humble.'"

Seeing, then, danger lurking in the pathway, and knowing that the enemy is on the alert to trip us up, what shall we do if we find that we are thinking too highly of self, if we have some ambition or pride in our heart, if we are not walking humbly before the Lord? The Apostle answers the question, "Humble yourselves under the mighty hand of God, that he may exalt you in due time." St. James states the same thing, saying, "Submit yourselves, therefore, to God. Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh unto you." (James 4:7, 8) Everyone in the narrow way needs the strength of the Lord manifested in his behalf. The proud or haughty or self-willed cannot hope for this favor; "For the eyes of the Lord run to and fro throughout the earth to show himself strong in behalf of them whose heart is perfect toward him."—2 Chron. 16:9.

HOW WE ASCERTAIN GOD'S WILL

There are two general ways or modes by which the Lord's will toward us may be ascertained: (a) By his Word. (b) By his manner of dealing with us. To humble one's self under God's mighty hand means to know his will and to do it. God has expressed in his Word his will toward his children, saying, "Study to show thyself approved unto God." (2 Timothy 2:15) This means to study his Word and study his providences toward us, or his manner of dealing with us. Our Head set us the example. Immediately after his consecration, Jesus went into the wilderness and there remained forty days, studying the plan of Jehovah, in order to know the divine will. We should spend much time in study and in meditation upon the precious promises of the Lord, that we may know his will We need not expect to find in the Bible specific statements of everything we must do. God does not tell us just how much to eat and when to eat it, or what kind of clothing to wear; but he does lay down in his Word fixed rules or laws by which his creatures must be governed in order to receive the reward of exaltation which is in store for those that love him.

THE DUTY OF THE HOUR

Those who have diligently sought to know the will of the Lord may see that now we are in the close of the harvest period. Probably only a few more months remain in which to prove our loving loyalty to the Lord. Thus the time is fully ripe for all the truly consecrated to declare the day of God's vengeance upon the unrighteous systems of the world, in harmony with his expressed will. (Isaiah 61:1-3) To humble ourselves now would mean to be obedient to his commands, doing not in our strength, but in the strength of the Lord, what our hands find to do, realizing we are in the last hours of the harvest of the Gospel age.

Clearly, then, the command from our Captain comes to us, "Thrust in the sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe." (Rev. 14:18) If we believe that this is a command from the Lord, then we must believe that this is the Lord's will; and to humble ourselves under his mighty hand would mean that we would be obedient to his will to the extent of our opportunity and ability. Since the beginning of the harvest the Lord has been pleased to place the instrument for reaping in the hands of his people through his wise and faithful servant. He has finished his course as the Lord's servant this side the veil; and now the Lord promises to turn his hand upon the "little ones." (Zech. 13:7) God is faithful to all of his good promises.

The sickle of the harvest is the message of truth. It is also called the sword. It is our opinion that the Seventh Volume of STUDIES IN THE SCRIPTURES contains the message which is the instrument now to be used with which to reap the vine of the earth.

SOME REASONS WHY

Some, as we learn, are having difficulty in determining whether or not "*The Finished Mystery*" is the Seventh Volume of STUDIES IN THE SCRIPTURES. Probably they have been disturbed in their minds by the argument of some who have been developing pride and ambition. With sobriety of mind and a prayerful attitude, let us consider some of the reasons why we have the Seventh Volume.

Revelation 16:1-17 has been understood by the consecrated for some time as indicating that there would be seven volumes

of SCRIPTURE STUDIES. Pastor Russell, as the seventh messenger, many times stated that there would be a seventh volume prepared and delivered to the harvest workers; that he would prepare it himself if the Lord showed him the key; but that if the Lord did not show him the key someone else would prepare it. He stated that the Seventh Volume would contain an explanation of the books of Ezekiel and Revelation.

The WATCH TOWER BIBLE AND TRACT SOCIETY is that agency referred to in the words: "Another angel came out from the altar, which had power over fire." (Rev. 14:18) The altar is the place of sacrifice. The SOCIETY is maintained by the sacrifice of the Lord's saints. It has power (authority) over the publication and distribution of the prophecies that are destructive to Babylon.

John the Baptist rebuked King Herod because of his unlawful relationship with a woman. (Matt. 14:1-12) The seventh messenger to the church pointed out that Herod was a type of the civil powers; that Herodias, the woman, was a type of the ecclesiastical systems composing Babylon; that John the Baptist typed the last members of the church this side the veil; and that the John class would deliver a message which would rebuke the unholy relationship existing between church and state. This message must be delivered before the church finishes its course in the flesh. In Revelation and Ezekiel Mystical Babylon, as typed by the woman, is clearly pointed out. The explanation of these two books as contained in the Seventh Volume is the message that will rebuke Babylon. If it is not, then one must yet be written; and it cannot be written without quotation from what Pastor Russell has written on these two books, which is already set forth in the Seventh Volume.

Some have said, If the Seventh Volume contains the message representing the "penny", then why should it go to the world at all? The Prophet of the Lord, Jeremiah, "wrote in a book of the evil that should come upon Babylon, even all these words that are written against Babylon. And it shall be when thou hast made an end of reading this book that thou shalt bind a stone to it and cast it in the midst of the Euphrates [amongst the peoples]." (Jeremiah 51:60-63) Surely the Seventh Volume contains an explanation of the evils which Babylon has practiced, and shows God's condemnation of her and how she shall fall! In the type the Euphrates River was turned away from ancient Babylon, and the city fell. Is it not reasonable to conclude that when the people receive the message of truth concerning Mystic Babylon they will turn away from her, and she will fall?

THOUGHTS FOR CAREFUL MEDITATION

The Seventh Volume was prepared and published by and under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY, the messenger having power to send out truths destructive to Babylon. (G 6; Rev. 14:18) Pastor Russell is the real author, and the compilers give all the credit to him and to the great Lord of the harvest. From what he had written the compilers were enabled to understand the prophecies of Ezekiel and Revelation.

It came to the church for her encouragement at a time of great need, as Pastor Russell had promised it should come.

It names the seven messengers to the seven respective epochs of the church, giving the proof as to the correctness thereof.

It proves that the key to the Seventh Volume is the Seventh Messenger to the church, and that for that reason he did not publish it. For the same reason Moses did not write his own eulogy.—Deut. 34:10-12.

It names the beginning and ending of each epoch of church history, with the proof in support of same.

It identifies the ancient jasper, and shows its perfect adaptation to the description of the heavenly Father. It shows how the sard represents the beauties of his character.—G-74.

It identifies clearly the twenty-four elders.—G-76.

It identifies the four beasts.—G-78-79.

It shows clearly why the breaking of the seals makes prophecy easy to be understood, and identifies the strong angel inquiring who was worthy to do so.—G-97-98.

It identifies the white horse, his rider and his weapon, and shows where he got his crown. It identifies the red horse, his rider, and his butcher-knife.—G-106, 107.

The souls under the altar are identified, and the time of their waiting is proven to be correct.—G-117.

It explains and amplifies the work of the four angels holding the winds of the earth and the effect their blowing will have.—G-123-126.

The great symbolic earthquake cannot occur until the Seventh Volume of SCRIPTURE STUDIES is published. All signs indicate that this earthquake is near. The Seventh Volume has been published.

It shows that the Prophet Ezekiel was the prototype the seventh messenger, and that the experiences of Ezek have been marvelously parallelled and fulfilled in the exp ences of Pastor Russell. Ezekiel's prophecy, heretofore a sea book, is now made clear in the closing hours of the harvest. confirms the Lord's promise of the "faithful and wise servar and identifies him.

It proves that Pastor Russell's seven volumes of STUD IN THE SCRIPTURES were foreknown and foretold as the "thr doubled sword and its point," and shows how it should sent forth.—Ezekiel 21; Rev. 8.

It shows that the clergy themselves have sown the seed anarchy, and clearly outlines the reason why ecclesiastici must perish.—G-519, 520.

It contains the message that will set the ecclesiasti heavens on fire.

The above are only a few reasons why "The Finis Mystery" is the long-looked-for Seventh Volume. If we lieve that it contains the message which is the "point of sword," and that we are nearing the end of the harvest, t surely it is the Lord's will concerning his people that t should use it by giving it a wide circulation. Two editions practically exhausted, and the third one hundred thousand on the press.

WHAT SHALL WE DO?

Some are saying, "I sincerely desire to know the Lo will; but how may I know it?" "Trust in the Lord with thine heart, and lean not to thine own understanding. In thy ways acknowledge him, and he shall direct thy path! Proverbs 3:5, 6.

Repeatedly the Lord promises to guide us with his coun and afterwards to receive us into glory. (Psalm 73:23, 32:8) We must not only trust him in our hearts, but knowledge him and confess him before others. We must h full confidence that since we are his, he has the deepest inte in our welfare. Such as are careful to ackowledge him may sure that he will direct their paths in all things. He will direct the path of any to the satisfying of their own sel desires or wills, however; nor do we wish him thus to do. he will direct according to his perfect wisdom and for good of those who love him supremely.

"Could it be the Lord's will that I should colporteur Seventh Volume?" someone asks. We answer, "If the mess it contains is from the Lord, there could be no doubt at what his children should do. Of course they would want to it out, and get the message to others." "But," says anot "I have declined to accept it as the Seventh Volume. No I would take a different course, I would be putting myself false light." We answer, "Is it not pride that causes to take this position? Put aside pride now, and hum yourself under the mighty hand of the Lord. If you h taken the wrong course about anything for a time, and Lord discloses to you that wrongful course, such a disclos is a reproof to you; and he says, 'Turn you at my repr behold, I will pour out my Spirit upon you and I will m known my ways unto you.'"—Proverbs 1:23.

FULL OBEDIENCE OF VITAL IMPORTANCE

The greatest work for us all to do is the conquerin self. "This is the will of God concerning you, even sanctification." (1 Thessalonians 4:3) Sanctification not mean human perfection. It does not mean the changin our appearance, nor the removing of blemishes from bodies miraculously. On the contrary, it is a devotion consecration of the will, which through Christ is accepte perfect. It is the consecration of the body unto death, w is counted acceptable through Christ. This will must b every power and talent into harmony with Christ, and see exercise an influence in harmony therewith over others.

Loyalty of heart to God's will, and hence a submissio his will, means a continued effort to bring all the con of our lives, even our thoughts and intentions, into subject or full submission to the will of God. Absolute holiness be the standard maintained in our mind; and we must s to live up to it. True submission or obedience to his would mean for us that we would carefully consider the and course of our High Priest, Jesus; that we would diligent in his service and diligent in telling the trut others, diligent in building each other up in the most faith and in doing good unto all as we have opportunity diligent in laying down our lives for the brethren, and ticularly in perfecting ourselves in the love of God.

THE TESTS FOR THE CHURCH ARE GREATER THAN THE ANGELS

The angels were put to a great test, and many of failed. The church is being put to a far greater test

od purposes to give the members thereof a greater reward. ich test of necessity entails much suffering. Important, then, the question, How are we receiving these trials or tests? we permit the fiery trials to stir up in our hearts malice, atred, envy, ill-will, fault-finding, criticism and strife, this eans that we are not humbling ourselves under the mighty and of God and learning the lessons as he would have us do. Proverbs 28:25) On the contrary, if these fiery trials are rning away the dross and working out in us the sweetness of aracter like unto our Master—namely, gentleness, kindness, tience, long-suffering, tender-heartedness and love—this shows at we are humbling ourselves under the mighty hand of God d profiting by it. Let each remember that since we are sons God nothing can happen to us except by his permission, and at these trials are evidences of our sonship. (Hebrews 12:5,) Willingness to suffer special trials because of our loyalty to od, to the cause of righteousness and to the principles of his overnment is evidence of exceptionally fine character. God is aling with the new creation with a view to perfecting their aracters to the very highest mark.

If some of his children find themselves imprisoned or otherise deprived of their liberty because of loyalty to him and his ingdom, let them rejoice, remembering the faithful men of ld mentioned with honor by St. Paul. (Hebrews 11) God's ighty hand may press down hard upon us at times; and if so, e may be sure that we have need of this very experience. We ay know that it is permitted that we may be prepared and ade fit for the Master's use. We should watch for his provlences and joyfully submit to whatsoever he sees well to ring to us. For us the prophet wrote, "Behold, as the eyes f servants look unto the hand of their master, and as the es of a maiden unto the hand of her mistress, so our eyes ait upon the Lord, our God, until that he have mercy upon s." (Psalm 123:2) And thus we are to watch his mighty and, that we might see what is his will concerning us.

It is to be noted that Jesus voluntarily submitted himself the will of God, saying, "The cup that my Father hath oured for me, shall I not drink it?" (John 18:11) Likewise is followers should say: "If these trying experiences are ecessary for me in order that I may be exalted to the position f joint-heir with Christ Jesus, then with joy I receive them."

EXALTATION IN DUE TIME

The exaltation of each one of the Lord's "little ones" will ke place in his due time. It will be impossible for any one be exalted prior to God's due time, or in any manner exept that which the Father provides. Through his prophet he id, "Lift not up your horn [power] on high; speak not with stiff neck; for promotion cometh neither from the East nor from the West nor from the South: but God is the judge; he putteth down one and setteth up another." (Psalm 75:5-7) It is quite clear that the prophet here refers, not to those who have passed beyond the veil, but to those of the church who are still on the earth. We would not expect any one to have a stiff neck—a stubborn, wilful disposition—after he had been exalted to glory. Clearly, then, this admonition was given for the benefit of those who hope for exaltation because of the precious promises given by the Father. When James and John asked the Master for a position of honor in his kingdom he said to them, "To sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared." (Mark 10:40) Clearly, then, exaltation comes only to those who willingly humble themselves under the mighty hand of God, that they may be shaped and prepared for his use.

Again, the Psalmist makes the matter clear when he asks the question: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing of the Lord and righteousness from the God of his salvation."—Psalm 24:3-5.

The temple standing on Mount Moriah was typical of the glorious temple of God. The Psalmist has here asked who will be accounted worthy to be exalted to the high position of membership in that great temple—who will be permitted to reign with Christ in his kingdom. Then he answers, "He that hath clean hands, [meaning clean actions and conduct] and a pure heart [meaning purity of will, intention or purpose—a pure heart, loving righteousness and truth but hating iniquity]; who hath not lifted up his soul unto vanity [another evidence that pride is an abomination to the Lord and to all who partake of his spirit], nor sworn deceitfully [meaning those who have made a covenant with the Lord and who have earnestly tried to keep it]." These shall receive the blessing that the Lord promised in his Word. Soon the exaltation of the church will be completed; and then The Christ, Head and body, will begin the great work of reconstruction. In a thousand years The Christ will undo all that Satan and his associate evil ones have done during the past six thousand years; and at the conclusion of that righteous reign Satan himself shall be destroyed, together with all of his wicked messengers. "All the proud, yea, all that do wickedly shall be as stubble." (Malachi 4:1) Every creature will then have had ample opportunity to learn the lesson that there is one mighty God who divideth his honor with none; and that all who render themselves in loving obedience to him shall be granted life everlasting with happiness and pleasures forevermore.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

[The fourth and the last paragraphs of this article were reprinted from article entitled "Nehemiah's Faith and Works," published in issue of December 1, 1905. The remainder was a reprint of an article also entitled "Nehemiah's Faith and Works," published in issue of November 1, 1899. Please see the articles named.]

EZRA AND NEHEMIAH TEACH THE LAW

[This article was a reprint of that entitled "The Power of the Word of God," published in issue of November 15, 1899, which please see.]

INTERESTING LETTERS

SAME BEAUTIFUL SPIRIT IN THE TOWER

EAR BRETHREN:—

It has been a source of wonder, as well as a great pleasure, me to note the continued purity of THE WATCH TOWER rticles, as well as that of their beautiful spirit. No one could ll by reading THE WATCH TOWER that Brother Russell was t editing it as of yore.

In October 1st issue the leading article—"The Closing ork of Harvest"—is most timely, stirring, and pointed. believe every word of it; and it deserves the most careful nd honest study.

We are studying the Seventh Volume here to great profit. ow we do thank the Lord for this further proof of His atch-care and love for us! Nothing will arouse us except e TRUTH, and nothing does arouse us like this blessed oint of the sword."

HARVEST SIFTINGS, Part 11, has just fallen into my hands, nd I am now glad it was gotten out, though it was my thought that "Light after Darkness" needed no reply. The spirit breathed by every line of the latter was its own condemnation. It is the very spirit we have been trying to get away from for forty years.

I am, your fellow-servant, O. L. SULLIVAN, N. J.

ENCOURAGEMENT FOR VOUNTEERS

GENTLEMEN:—

In brief, I am a salesman; and walking into the Post Office of Chariton, Iowa, recently, I noticed a rack containing literature, about which was inscribed "Take One." Of course, in this day such a sign is about extinct. But I allowed my curiosity to be reasoned with, and took one. This sheet was Vol. IX, No. 5, of THE BIBLE STUDENTS MONTHLY, treating the subject "Why Do the Nations War," etc. Greater articles than those contained therein are not to be found. It is convincing to the core, not on account of highly manufactured phrases of a rhetorical nature, but honest, pure, and cross-examined truth. Its equal cannot be found; and that I may

be more familiar, and understand the real ways, causes, and effects of present conditions, do I wish to make purchase of the works therein mentioned.

Wishing your organization the success of divine power, and knowing that it shall be a beacon light to all when the people come to understand,

I am a faithful convert, F. G. B., Iowa.

WOULD NOT MURMUR AGAINST GOD

DEAR BRETHREN IN CHRIST:—

I feel that I have a greater appreciation of divine arrangement after considering our prayer meeting text last night—"Thou shalt not tempt the Lord thy God"—I first thought it was a hard text to consider, but after thinking upon the subject, I see what a wonderful illustration there is in it for all of us, especially at this time under present conditions. The words of our text you will recall are quoted by our Lord from Deuteronomy, and the context shows that the children of Israel "tempted God" through lack of appreciation of divine blessings. God had led them for forty years; He had fed them with Manna during this time and at the close of the forty years they should have appreciated divine favor. Since they were about to enter Canaan, the fruition of their hope, they were found to be murmuring against Moses and divine arrangement, and thus they were "tempting God."

The result was they were bitten by that old serpent and died. This is where our appreciation comes in that we should have this text now for consideration realizing that it had been placed there by divine arrangement. In 1 Corinthians 10:1-11, the great Apostle Paul delineates this question. He warns against idolaters, fornicators and murmurers. Connecting this up with the type, we note that Pastor Russell in his comments has pointed out that idolatry refers to "self, wealth, pride, ambition, ease, gluttony, drunkenness, denominationalism, etc.," while fornication is "fellowship in spirit with those who love not the Spirit of the Lord, but the spirit of the world." The Apostle adds, "Neither let us tempt Christ." The comparison is clear. Now as we draw nigh the end of our forty years of great blessing, having been fed with the true heavenly manna all this time, are we going back on our consecration vow, becoming idolatrous, fornicators and murmurers against divine arrangement? If so the outcome is just as certain and the judgment just as sure as in the case of the children of Israel; they were "stung," and the result was death. Shall we after enjoying these blessings for so many years, lose our appreciation of divine blessing and favor by allowing ourselves to murmur, that which we are so strongly warned against in this text, and which if we do, we tempt God? If so, the sting of death will be our portion; the second death in our case. "Wherefore, let him that thinketh he standeth take heed lest he fall." I rejoice because I still have this appreciation of divine favor and pray for myself and all the dear "household of faith" that the Lord's Spirit shall prevail everywhere in the hearts of his children.

I am enclosing herewith draft for Good Hopes from myself and family.

Yours in the one hope, H. B. M., Minn.

TRANSFORMING POWER OF THE TRUTH

DEARLY BELOVED BRETHREN:—

We greet you in the name of the Lord Jesus Christ, the great and faithful Shepherd of the flock. We wish to assure you of our fervent love for you and our confidence in you. As the night draws on apace we are trying to do what we can to point the many, many sad hearts to the silver lining in the clouds; and we rejoice to see that the dear Heavenly Father is able to use even us in a little way to rekindle the light of hope that is burning very low in the hearts of some. We shall relate a little circumstance that has recently come under our observation.

A man whom the writer knew to be a desperate character had been furnished some tracts and Volume I, STUDIES IN THE SCRIPTURES. Immediately he became interested, and has made several inquiries about certain features of the plan of salvation. Recently he made us a visit, and seemed very restless. I knew there was something he wished to tell me, but of course did not know what it was. Suddenly he turned to me, and said he had something he desired to tell me. Then he related one of the most daring plots he and three other men had planned to carry out. Everything had been systematically arranged to rob a bank. He had bought a heavy revolver, had paid twenty-one dollars for it, had been in the bank many times and had outlined the whole scheme. He had also told his wife about it. He said that she had clung to his neck in tears, and had tried to talk him out of his desperate intentions, but had not succeeded. He had worked hard all his life to care for his family, but had not been able to do so in a satisfactory way; and he had in his heart a burning hatred against the capitalist system. But with tears in eyes he said that the truth had changed the whole cou of his life, and he had sent word to his pals that there wo be no robbery. He also sent them some literature; and t are also reading with much interest.

His wife has recently called and asked us to come a tell them more about the coming kingdom of Christ. Tru dear brethren, there is no other God that can deliver af this sort. (Daniel 3:29) Pray for us, dear ones, even as do for you, that we may all be able to stand in this evil ho

Faithfully yours in the one bright hope, H. E. P., Okla

APPRECIATES THE LORD'S CONTINUED BLESSINGS

DEAR BRETHREN IN CHRIST:—

Remembering the channel through which the knowledge present truth by our Father's favor was given to us, a the fact that though that "faithful and wise servant" has g to his reward the work entrusted to him by the Lord of harvest is being faithfully and efficiently continued by dear brethren appointed as overseers in his stead, we unite desire to express to you, and through you to all the faith in the Lord everywhere, our continued and increasing app ciation of our multiplied favors from our heavenly Father a his royal Son in connection with the knowledge of the div purposes, the illumination and transformation of our mi through an understanding of Jehovah's glorious attribu and our privilege of cooperation with you in the work of harvest.

In a blessed season of refreshment and fellowship at recent testimony meeting we individually reaffirmed our v of full consecration to the will of the Lord even unto dea at the same time reading and expressing our gratitude the Morning Resolve and the Vow as being invaluable he in the daily carrying out of our covenant.

By hearty unanimous vote we collectively renewed allegiance to the SOCIETY and its representatives, desiring be in full harmony with the channel of blessing and direction by the Lord's own choosing, and it is as an exp sion of this decision that this letter is written. Our hum prayers will continue to be that the God of all grace make you perfect in every good work to do his will and t you may continue to be strong in the Lord and in the po of his might. We request, dear brethren, your prayers.

Your brethren in Christ,

NIAGARA FALLS (N. Y.) ECCLESI

PROFITING BY TIMELY ADMONITIONS

DEAR FRIENDS:—

I received THE WATCH TOWER of August 1st, and I very much interested and benefited by the article enti "Walk Circumspectly Because the Days Are Evil." I read and reread it very carefully and I think it is just w I need at this time; i. e., I need to watch and scrutinize e act, seeing that I give offense to no man. The tongu a little member, but if it is not guarded carefully and within bounds, what mischief it will lead you into!

The article in question is one that can be read with m profit by every true believer in the wonderful truth. W reading it I could almost imagine I was having one of t wonderful heart to heart talks with our late dear Bro Russell. In the fall of 1902, when I obtained my first kn edge of the wonderful truth, I called on Brother Russell told him how marvelous was the First Volume, which I just finished reading. He smiled and said (and I will cherish in my memory the smile and the words), "Bro B——, there is not money enough in the world to buy wonderful knowledge of the 'Lord's plan of salvation' w he has graciously permitted you to see, is there?" I answ "There is not!" He said, "Brother, are many of your fri in the truth?" and I told him there were not, then he qu replied, "Brother, I caution you to be wise as a serpent harmless as a dove. Do not talk; and again I say DO TALK, but rather live, live, LIVE!" These wonderful w of advice given to me years ago by our beloved Pastor been a great source of inspiration to me; but alas! muc my own hurt, I did not always follow them; and where failed thus to do, I have always suffered a great many t which have been largely brought about by my own w conduct.

I am thankful for the many words of consolation w come through THE WATCH TOWER so often, and askin interest in your daily supplications at the throne of grace

Yours in the blessed hope, J. H. B.,

THE BLESSED WATCH TOWER

MY BELOVED BRETHREN:—

Greetings in the glorious name of our Bridegroom King, and favor from his gracious hand! Ever since dear Pastor, of precious memory, left us, for a place

ır Lord, I have watched with keenest interest the course
f those whom he left in charge of THE WATCH TOWER. It
ejoices my heart unspeakably to express to you, my brethren,
mething of the deep appreciation I feel for the loyal humble
irit you have always manifested in this work.

Knowing some of you personally impresses me with a
ller appreciation of your service. The blessed WATCH
OWER brings exactly the same kind of food to the "House-
old" as our Lord sent by the hand of "that faithful and
ise servant." We know where it comes from, my brethren,
r no other being in the universe ever served his hungry
eep such food! Truly he is still leading us "in green
stures and beside still waters." Praises throughout the
ges of eternity to our "Good Shepherd"!

Have just read the leading article in July 1st TOWER and
uldn't repress my earnest desire to say, Thank you!

God bless and keep you, protecting you from the spirit of
il that is now king throughout the earth and which as a
ighty giant is seeking to hurl his poisonous darts into the
arts and minds of God's dear saints.

Holding you up before the great white throne every day
one of my most appreciated privileges. Be strong and of
od courage, my brethren, for the church will surely need
lp from the strong and courageous in the very near future.
hat a privilege is yours to give the needed help from our
rd!

Rejoicing with you in this privilege and earnestly asking
interest in your prayers, I am,

Your sister by his grace, MRS. C. E. K., *Texas.*

EXPRESSES HEARTY CO-OPERATION

EAR FRIENDS:—

Perhaps we have been slow in writing you an assurance
our continued support of the SOCIETY, and of those who are
full harmony and cooperation therewith; but we now do so,
d that most heartily. We have good reason to believe that
uch of the matter appearing in all the late issues of THE
OWER is from the pen of our beloved President and from
ose in harmony with him. These messages of hope, love,
mfort and good cheer are pure, enobling and elevating, and
nnot be the product of one blinded to righteousness.

Before the recent Pittsburgh convention (Sept. 29-Oct. 2),
e secretary was instructed by the class here to make known
you their decision regarding the controversy about the
OCIETY'S management, which was reached by earnest prayer
d careful consideration. They recognize the Lord's favor
d blessing abiding with Brother Rutherford. Even if there
ere any misgivings at all, the lovely and memorable experi-
ces at the convention entirely dispelled them. While the
riter was compelled to be absent from the love feast on
ccount of a sick brother, he felt, from the description given
f it by the dear brethren present, that the Lord's presence
nd Spirit were never more clearly shown.

Therefore, dear brethren, be assured of our love for and
evotion to you and the Lord.

Sincerely yours in him,

NEW KENSINGTON (*Pa.*) ECCLESIA.

WATCH TOWER A "TOWER OF STRENGTH"

EAR BRETHREN:—

We, the Peru Associated Bible Students, do hereby extend to the dear brethren in the Bethel Home and all connected therewith our love and best wishes; and furthermore wish to pledge our hearty cooperation in the dear Lord's service in whatever capacity we may be called upon to serve. We wish to especially thank the management of THE WATCH TOWER publication—surely it is a "tower of strength," doing a grand work for the Master.

In conclusion we pray that the dear Lord will give you the needed strength to carry on the grand work still to be done.

Yours in the Master's service, PERU, (*Ind.*) ECCLESIA.

MOST HELPFUL CONTRIBUTION TO THE HARVEST MESSAGE

DEAR BROTHER RUTHERFORD:—

Just a line assuring you of my appreciation of this important privilege of again engaging in the pilgrim service, in these closing hours of the harvest. I am deeply grateful to you as his special representative at this time for an opportunity to do my "bit" toward comforting the brethren and, incidentally, demolishing "Babylon."

The brethren as a whole are abiding the tests and trials of the past few months remarkably well. With few exceptions they have concluded to let the Lord work out these difficulties in his own good time and way; wisely concluding the frantic efforts of certain "stewards" to tie your hands as the SOCIETY'S President and reduce their efficiency is the last desperate attempt of the adversary to prevent the "smiting of Jordan." Would that all were humble enough to "wait on the Lord" and watch for his leadings! Suggestions of our own importance; abbreviation of our memory of the Lord's past dealings; impressions of personal responsibilities exaggerated out of all proportion; with final possession by the spirit of envy, malice, slander, hatred, is truly the devil's favorite method in making shipwreck of one's faith. Thanks to Volume Seven, we are not ignorant of his devices.

The explanation of Revelation 7 and the exposition of Ezekiel's Temple in the last chapter of Volume Seven are in my judgment the most helpful contributions to the harvest message, apart from the work of our Pastor.

May the Lord continue to bless you, dear Brother, in your labors of love on behalf of his children.

Yours in the Master's service,

WM. A. BAKER, *Pilgrim.*

CONVENTION REPORTS DISCONTINUED

Brother (Dr.) L. W. Jones, of Chicago, writes us, under date of October 15th, as follows:

"Pertaining to the publication of the Souvenir Convention Reports of the conventions of 1917, I have reached the conclusion that it will be for the best interests of all the friends for me to forego the privilege I have enjoyed in this connection during the past thirteen years.

"I have also decided to abandon the publication of Pastor Russell's sermons in book form, as I understand the SOCIETY purposes a similar publication.

"It is my sincere hope that the brethren throughout the world will not misconstrue this as indicating a loss of interest and zeal in the Lord's service and in the truth. Money already paid by the friends on orders is being refunded as rapidly as the clerical work can be done.

"It will be much appreciated if an announcement to this effect is published in THE WATCH TOWER."

PASTOR RUSSELL'S SERMONS—TWO STYLES ONLY

The book of sermons by Brother Russell will not be ready
r shipment until early in December. No acknowledgement
ill be made of your order until the books are ready for ship-
ent, so please do not be disturbed that you receive no acknowl-
dgment sooner.

It has been thought advisable to specialize on the cloth-
ound edition of the Sermon Book, and we will, therefore, not
ublish it in the Karatol or India at this time. We will, how-
ever, have some of our regular cloth edition put into Morocco covers for those who prefer a more expensive volume. The cloth edition, however, will be handsomely bound in dark green cloth, gold embossed, with gilt edges; a beautiful book. Price $1.00 postpaid. The stiff leather binding will be $1.50. Orders thus far received for the Karatol edition will be filled with the cloth volume, and orders for the flexible leather will be filled with the stiff Morocco-bound book, unless otherwise instructed.

QUESTIONS RELATING TO VOTING

The following questions have been asked, and we publish the
nswers for the benefit of others:

Q. Am I entitled to votes for donations made several years
go?

A. Yes.

Q. I expect to attend the election. Shall I send my proxy
o the Secretary, and what name shall I write in it?

A. All proxies should be sent to the Secretary that he may
nsert the number of votes and certify to the same. Leave
lank the space provided for appointment of proxy, if you ex-
ect to attend the election in person, but sign your name at
he bottom of the proxy.

Q. Does writing on the back of the proxy invalidate it?

A. No. It was suggested to write on the back of the proxy for convenience and the saving of paper.

Q. Does the By-law, Section 2, published in the November 1st TOWER, page 329, relate to the recent disagreement as to who constitutes the legal Board of Directors?

A. No. It particularly relates to those who oppose the message of the kingdom, as set forth in STUDIES IN THE SCRIPTURES, who deny Brother Russell as "that servant" and who are out of harmony with the purposes and work of the SOCIETY. The substance of this By-law was suggested by Brother Russell in 1911. A by-law intending to cover the point was passed at Pittsburgh on January 6th last, and approved by the Board of Directors, January 19th, and was since slightly amended, as published.

ACKNOWLEDGMENT OF THE LORD'S FAVOR

The SOCIETY'S fiscal year closes with October 31st. We take pleasure in acknowledging the Lord's great blessing upon the harvest work for the year, evidenced by an increase in every branch of the service. Our trial balance shows that 1917 exceeds every other year of the harvest work except the phe nominal years of 1913 and 1914. We feel sure the friends wil rejoice over this further evidence of the Lord's guidance an favor and that he is still at the helm.

VOL. XXXVIII BROOKLYN, N. Y., DECEMBER 1, 1917 No. 2

THE LIGHT OF THE WORLD

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."
"Ye are the light of the world."—Romans 13:12; Matthew 5:14.

There is a depth of meaning in these words that the human mind cannot comprehend. This was especially true with reference to the statement of the Master when the disciples heard him say, "Ye are the light of the world." They could not grasp the meaning of his words; for the holy Spirit was not then given. Only the new creature in Christ can have an appreciation of the meaning thereof, and the extent of appreciation is in proportion to his spiritual development.

In all the languages of the earth, light is a symbol of truth and life. The sun is the great light of the earth, and sustains a relationship to the earth and its products designedly analogous to that of God to the universe. As all light of the earth emanates from the sun, so all truth and life proceed from God. As light is adapted to the eye, so truth is adapted to the mind; and in proportion as we perceive and receive the truth, the light increases in our lives. Beginning with the sun and tracing out the analogy we find that all nature is really symbolic. This does not come by accident, but designedly so. It is not an accident that the sun and moon are symbols; for we read, "God said . . . Let them be for signs."—Gen. 1:14.

The antithesis of light is darkness. It symbolizes evil, wickedness, error, sin, death and everything that is undesirable. Light, therefore, is a symbol of righteousness, truth, life, and the blessings incident thereto.

RIGHT TO LIVE LIMITED

One of the principles of God's arrangement is that all righteous beings have the right to live. Truth is the expression of righteousness. Hence it follows that all must have the truth before they can know the way to life. As an illustration: The sun is a great light which gives light to the earth and life to the vegetation of the earth. The sun is requisite to the growth and development of plant life. Plants will not grow and flourish in darkness, but will sicken and die. So it is with all who have life—they must have the light from the Great Light. The Scriptures describe Jehovah as a "sun" (Psalm 84:11), as "a consuming fire" (Hebrews 12:29), and a great "light, in whom is no darkness at all." (1 John 1:5) God is the origin of light, and is therefore the origin of life. Where the sun shines, darkness flees before its rays. Where the countenance of Jehovah is made to appear, darkness and unrighteousness flee away. To this the Apostle referred when he said, "Times of refreshing shall come from the presence [face] of the Lord." —Acts 3:19.

THE GREAT LIGHT

In the Genesis account of creation we read that "God made two great lights; the greater light to rule the day and the lesser light to rule the night: he made the stars also." (Gen. 1:16) The stars here symbolize that class to which Abraham belonged. Abraham had little light, but great faith. The moon symbolizes the Mosaic law given the Jews, to the exclusion of all others. Since the time of Adam, disobedience and darkness prevail over the earth, and gross darkness over the people. To the Jews God gave some light through the terms of the Law Covenant, which is symbolized by the moon. As we know, the moon does not give forth her own light, but reflects the light received from the sun. And so it is with the Law Covenant. It could not be appreciated by those living prior to the opening of the Gospel age. The law reflects the light from the Gospel of Messiah's kingdom, which Gospel was first preached to Abraham. (Galatians 3:8) Only those who have received and accepted the light of the message of Messiah's kingdom can now appreciate the light coming from the Law Covenant, which foreshadows better things to come.—Hebrews 10:1.

GREATER LIGHT

At the close of the Jewish age there came into the world Jesus, the Son of God. Although born under the Law Covenant, he was greater than the law. Being a perfect man, he could comply with the terms of the law. This he did, and went beyond its requirements in the fulfilment of God's great plan. From Adam to Jesus there had been no true light in the world whatsoever. When Jesus came he declared, "I am the Light of the world." Again the Scriptures record of him: "He was . . . the true Light which lighteth every man that cometh into the world." (John 1:9) The Light then was local; only a few saw it; for it shone in a dark place; and to those wh did see it the Master declared, "Blessed are your eyes, fo they see."—Matthew 13:16.

In proof that light is a symbol of life we quote the word of the Master: "Then spake Jesus unto them, saying, I am th Light of the world; he that followeth me shall not walk i darkness, but shall have the light of life." (John 8:12) I follows then that all who have the right to life must have th light. Those who have no light have no right to life. Al those who will ever have the right to life must have the light and since it is God's purpose that every man shall have chance to accept life the time must come that every man wi see the light. Hence we read, "It is the will of God that a men shall be saved and brought to an accurate knowledge o the truth."—1 Timothy 2:3, 4.

HOW WE GET THE LIGHT

If Jesus was the Light of the world, why did he say t his disciples, "Ye are the light of the world"?

In answering this question we recall the words of the Ma ter (John 9:5): "As long as I am in the world I am th Light of the world." When Jesus said, "Ye are the light of th world," he spoke prophetically; for it was not then true, e cept in the sense that they reflected his Spirit. In the fulle sense it was true after his crucifixion and resurrection, an after the giving of the holy Spirit to the consecrated at Pent cost. He spake, however, of things that were to be as thoug they were. In one sense the disciples, as his representativ acting under his authority, were then the light of the world for they reflected the light. But the time was to come, and di come, when they constituted the light of the world because th were in him as members of his body. This has been true wit reference to every Christian who has abode in Christ and h had the words of Christ abiding in him.

The ransom-price provided by the death and resurrection Jesus was, at the time of his ascension into heaven, made avai able for the use of those who throughout the Gospel age shou offer themselves to God in full consecration. The disciple were consecrated prior to Pentecost, but not justified. Hen their spirit-begetting could not take place until Pentecos Those of the church receive the light only at the time of cons cration and of the receipt of the merit of the Master's sacrific and when they have been accepted by the Father and begott of the holy Spirit, the illumination follows. These who are Christ are members of his body. It is proper then to say th from the Jordan till now, The Christ is the light of the worl for the reason that The Christ includes all those who have t Spirit of Jesus and who are walking in accord with the ter of their covenant.

This is very beautifully pictured by the golden candlesti in the Holy of the Tabernacle. The candle-stick was all of o piece, composed of gold, and represents those begotten to t divine nature, the centre-burner representing Jesus and t other burners representing the body members. The oil there pictures the holy Spirit, and the light coming from the bur ing of the oil represents the illumination possessed by tho who are in Christ, possessing his Spirit. This illuminati constitutes such the light of the world.

WHAT WE SHALL DO

Behold what a favored position the body members occup God is the great Light from whom cometh all light and li Jesus is the express image of the Father; and through him t fully consecrated are privileged to be a reflection of Jehoval light in the earth. When we realize this fact we can bet understand why the Apostle refers to the Christian as an a bassador of Christ's kingdom, and can better appreciate t responsibilities that rest upon us because of this light a privilege.

Seeing the favored position which the members of the bo this side the veil occupy with relation to Jehovah and to t great Master, St. Paul was evidently desirous of impressing t thought upon all Christians when he wrote: "The night is spent, the day is at hand; let us therefore cast off the works darkness, and let us put on the armor of light."—Roma 13:12.

The Apostle Paul had more information then than had any one else—more information than it was lawful for him to tell. (2 Cor. 12:1-5) Two things he states positively; namely, "The night is far spent" and "The day is at hand." The "night" here refers to the long period of sin and death prevailing from the fall to the establishment of the Messianic kingdom. At the time the Apostle wrote, 4182 years of that great dark night had passed; and since he wrote these words, more than 1800 years additional have passed away. So the Christian today has the privilege of standing in the very dawn of the morning, when the light of the kingdom is breaking upon the earth and soon will shine forth in its resplendent glory. "The day" that "is at hand" is the thousand-year day of Christ, during which the Sun of Righteousness shall shine with healing in his beams, bringing light and life to all of the groaning creation who will accept the blessing upon the terms offered. Therefore because of this wonderful position which the people of God occupy, the Apostle admonishes them that they should cast off all works of darkness and put on the whole armor of light.

WORKS OF DARKNESS

"Works of darkness" are those deeds that will not bear the fullest light of the new dispensation—any and all things that are out of harmony with truth and righteousness. The Apostle Paul enumerates some of these specifically, as follows: "Fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Colossians 3:5-9; Galatians 5:19-21.

These works of darkness also include self-esteem in a superlative degree, selfishness and injustice. The light-bearers cannot have any fellowship with these. Anything that has a tendency to bring darkness into the life and to exclude light should therefore be cast off, as works of the flesh and the devil.

THE ARMOR OF LIGHT

Then says the Apostle, "Put on the armor of light." This means the armor of God; for "God is light." In Ephesians 6:10-17 the Apostle describes the armor of light, specifying the parts. He admonishes the Christian to have his loins girded with the truth. The girdle is a symbol of servitude, thus testifying that every light-bearer should be a servant of the truth. We are also to have on the breast-plate of righteousness. The breast-plate fitted over the vital organs—heart, etc. This signifies that the light-bearer should always have a righteous, pure heart. To have the "feet shod with the preparation of the Gospel of peace" means that we should see to it that the fiery trials that come upon us should not make us resentful, but rather that we should cultivate peace under all circumstances, that our feet may not be burned with these fiery trials. "Above all things taking the shield of faith," means to know the Word of God and to rely upon it; and to "take the helmet of salvation," symbolical of an intellectual understanding and appreciation of the Word of God, and "the Sword of the Spirit" means to have the Word of the Lord and be trained, as a good soldier, in its skilful use.

It will be observed that the Apostle enumerates six parts of the armor; whereas the panoply of a Roman soldier consisted of seven parts. That part not named is the greaves, which fitted over the front part of the leg. This very beautifully symbolizes the Vow which the feet members are permitted to have; and as their face is always toward the enemy, they should be protected with this part of the armor. The Christian's protection is light, whose beams search every nook and corner of earth's impurities, and enable him to dispel such from his own life.

Continuing, the Apostle admonishes, "Walk honestly as in the day"; that is to say, as though we were living in the full light of that day of Christ—the day of the reign of Messiah in righteousness. While we are not fully in that day, yet the new creation should live as nearly up to the perfect standard as possible. "Honestly" means to be honest in business matters, honest with the Lord, honest with his message, honest with the brethren, and honest in everything in connection with his service. Honesty is the result of light.

Furthermore, the Apostle says, "Not in rioting and drunkenness." Evidently he does not refer here to the grosser sins which these words imply, but to the more refined from the world's standpoint—things which we would term indulgence in time-killing, intoxication with money-making, or with any earthly thing that would draw our attention away from the Lord and his service. Then he concludes his argument with the strongest and most important exhortation, saying, "Avoid strife and envying."

One who indulges in the things previously mentioned by the Apostle would injure himself particularly. But one who indulges in strife and envy shows a bad condition of heart which might bar him from the kingdom, and which might result in great injury to others and hinder their development. These are fruits of the flesh; and in proportion as we yield to such improper desires, in that proportion will the flesh prosper and the new creature languish and draw near unto death. On the contrary, the sons of God are to seek more and more to put on the Lord Jesus Christ; that is to say, to put on the qualities of meekness, forbearance, long suffering, patient endurance, gentleness, kindness and love. Each should have the disposition to serve by love, being humble and submissive to the Lord's will. Make no provision for the flesh, but let it die from neglect.

THE CHRISTIAN'S ADVANTAGES

Those who have the light are greatly advantaged above those that have not the light. Since Jesus was crucified 1884 years have passed. Down through the age of sacrifice, along the narrow valley of trials and tears, the light-bearers of God, as members of the body of Christ, have walked—waiting, hoping, and praying for the return of the great Light, the Bridegroom. Many of these faithful ones have ceased from their labors and slept, awaiting the coming of the King. As this little band of lightbearers have passed along through the world, others noting their manner of living and devotion to truth and righteousness, have turned aside to walk with them awhile.

In this connection we are reminded of the parable of the wheat and tares. The wheat have been the lightbearers, while the tares have been mingling with them, aided somewhat by the light which has been shed forth by the true Christians. In the harvest a separation is now taking place. Of necessity the light reproves the darkness; and the breach widens between the merely nominal and the true Christians. All those who are striving to keep their covenant are in the light. Hence the Apostle says to such, "Ye are not in darkness"; while all those are still in darkness who call themselves Christians but who persecute those who have the light.

THE LIGHT-BEARERS

In the context the Apostle contrasts those who have the Light with others who have not. The light-bearers have ever looked for the return of the great Light, Christ Jesus. He did not say at what hour and day he would come, but stated in such clear phrase what might be expected that the true light-bearers can appreciate the times in which they are living. To them St. Paul says, "Of the times and seasons, brethren, ye have no need that I write unto you." (1 Thess. 5:1-6) This was true because, having the light, they would be able to discern the presence of the greater Light, the Bridegroom. Then adds the Apostle, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." A thief comes in time of darkness, and of course would not be observed by those who are asleep or in the dark. At the second coming of our Lord all who were awake and had the light would be able to discern Jesus. The Apostle states that those who have the light will recognize the presence of the great King. Then he proceeds to tell us what is our duty, saying, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." See also Matthew 24:42-44.

As these faithful followers of the Lord waited in the early dawn of the new dispensation, their hearts were made glad by the knowledge of the presence of the Bridegroom; and as this knowledge came to them they joined in the cry, "Behold the Bridegroom!" Since then every one who has come to a knowledge of the Lord's presence has involuntarily said, "Behold the Bridegroom!"

SCOFFERS AND OPPOSERS

On the other hand, nominal Christians, being in darkness, have become offended at the exuberance manifested by the true light-bearers. Their time is devoted to social uplift and and various other things that are popular with the world; and they understand not why the true light-bearer does not participate with them. Therefore nominal Christians have become scoffers, as the Apostle Peter foretold they would: "Where is the evidence of his presence? . . . all things continue as they were from the beginning."—2 Peter 3:4.

At this moment we see the whole world in a state of war.

The nations are growing weaker; and soon the various factions will see the necessity of stopping the war before all are entirely destroyed. Doubtless then the various elements—the financial, political and ecclesiastical—will be saying, "Peace!", and temporary peace will be established by the united action of the Papacy and the Protestant churches and the kingdom of this world. Referring to this time, the Apostle says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thessalonians 5:3.

THE GREAT COMPANY

The Scriptures point out that there is another class of Christians who love the Lord, who love to be associated with the true light-bearers, and yet who are fearful of holding forth the light lest it should bring persecution upon them. These are consecrated to the Lord, but have only a small measure of his Spirit. They are described by the Master as those whose lamps are almost empty of oil, or whose supply of oil is running low. This means that their supply of the spirit of truth is nearly exhausted. They do not fully appreciate the value of the whole armor of light. They do not possess the zeal peculiar to the Lord's house (Psalm 69:9); but being overcharged by the cares of this life and fearing persecution and suffering, these believe that they can best pursue a more moderate course and refrain from actively testifying for the Master and his cause. These may be said, therefore, to be not walking in the full light, not appreciating their privileges.

Doubtless some of this class are in present truth, and some amongst the Babylonish systems. The Psalmist describes them thus: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron: because they rebelled against the words of God and contemned the counsel of the most High." (Psalm 107:10, 11) The Lord Jesus describes them as the "foolish virgin" class, who are aroused to their privileges too late to have their vessels filled in time to enter into the kingdom.—Matthew 25:1-13.

THE LESSON FOR THE CHURCH

Thus we see that the worldly do not understand the Christian because they never had the light, and that the great company do not see and appreciate present truth because their light is burning low. The lesson then that we should gather is to keep our lamps trimmed and burning. Or, to use another figure, we are to profit thereby. We are to give close attention to the words of life contained in God's Word, that we may come to an exact knowledge of the truth. Whether the error be one of doctrine or conduct, it must be purged away, so that the pure light of divine truth may shine out as clearly as possible through our daily lives. This evidently is what Jesus had in mind when he said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:14, 16.

The light cannot shine out brightly to the glory of God unless our lamps are cleaned, trimmed and brightly burning. Some of the Lord's dear children seem very indifferent to the matter of trimming their lamps and letting their light shine. They get some truth and some error, and hold them both together. As a result, their light does not shine brightly; for the vessel is darkened by the error. Again, some may have the light, but fail to let the truth have the proper place or effect upon their characters; and so the light in them is very dim, because of the uncleanness of the medium through which it passes. The admonition of the Scriptures should be kept in mind: "Light is sown for the righteous." (Psalm 97:11) The Apostle referred to the proper condition of the light-bearer when he said, "Ye are our epistles . . . known and read of all men." The world cannot read and understand the Bible; but they can read and understand one's daily life. Again, the Apostle said, "We are made a spectacle [literally, a show or theatre] for men and angels." Therefore the eyes of all are upon the light-bearers; and they should see to it that they avoid everything which has a tendency to shut out the light and preclude it from shining.—2 Corinthians 3:2; 1 Corinthians 4:9.

As far as we permit prejudice, pride, selfishness, self-esteem, combativeness, crookedness, injustice or unrighteousness to interrupt the freedom with which we receive and hold forth the light of truth, in that same proportion will the light rapidly decline or retrograde, and such a course persisted in will ultimately lead such a one into utter darkness. Hence Jesus said, "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light."—Matthew 6:22, 23.

DARKNESS SETTLING DOWN ON THE EARTH

The Scriptures indicate that when the last member of the little flock is gone all the light left in the earth will be that possessed by the great company class. Since every spirit-begotten one must finish his course before the resurrection of the ancient worthies, it follows that between the time of the change of those who compose the great company and the resurrection of the ancient worthies there will be a brief period during which darkness will completely cover the earth and gross darkness the people. This day is rapidly approaching.

"The path of the just is as a shining light that shineth more and more unto the day of perfection." (Proverbs 4:18) We are coming near to the end of our earthly journey—therefore, near to the day of perfection. Should we not, then, expect the light to shine brighter and brighter upon our path-way? Surely the Lord will fulfil this promise to his people and is fulfilling it to them. If that light is shining brighter shall we be stumbled and blinded by it? Or shall we appreciate what the Lord is doing for us and permit the manifestation of his loving kindness to stimulate us to greater love and zeal for him, his cause and his people?

PRIVILEGES NOW GREAT

When first we read the STUDIES IN THE SCRIPTURES and rejoiced in the light there found, we learned through their author that there would be seven volumes. We have looked forward with joyful expectancy to the coming of that time when we would have the Seventh Volume. The laborers in the harvest field realize that we are drawing nearer and nearer to the end of the harvest. Now the Seventh Volume has come to us; and it throws a great flood of light upon Revelation and Ezekiel, in harmony with what is contained in the other six volumes of STUDIES IN THE SCRIPTURES and the Bible. Shall we not take this as a favor from the Lord, and as the fulfilment to us of his promise?

How are we receiving that light and responding to it? "Well," answers one, "I have not yet been able to fully receive THE FINISHED MYSTERY as the long promised Seventh Volume." Others are openly opposing it, notwithstanding the Lord's manifested favor upon its publication and distribution. We might wonder if all are appreciating fully the light that is shining upon the pathway. We recall that there were some who did not appreciate the other volumes for a time, and that some did not appreciate the Vow when it was given to the church. Indeed, some good, conscientious, fully consecrated brethren at first opposed it. When the Vow was first published by Brother Russell a certain sister found many objections to it; but being desirous of doing the Lord's will she called upon a brother to point out to her where it is advantageous for one to take the Vow. There followed a conversation between them about as follows:

"Sister, do you see anything in that vow that is out of harmony with your consecration to the Lord?" "No," she answered, "I do not." "Do you see anything in it to which the Lord would object?" "No, I do not." "Do you see anything in the Vew to which the devil would object?" "Ah, yes," she exclaimed, "I see many things in it to which the devil would object." "Then," replied the brother, "if you oppose the Vow would you not be agreeing with the devil and disagreeing with the Lord?" She at once saw the point.

Now suppose we apply the same rule to "The Finished Mystery," Volume VII of STUDIES IN THE SCRIPTURES. Let us ask ourselves, Is there anything in it contrary to the message of Messiah's kingdom and the great doctrine of the ransom? To this we must answer, No! Is there anything in it to which the heavenly Father or the Lord Jesus would object because out of harmony with his Spirit? To this we must also answer, No. Is there anything in it to which Satan would object or be opposed? Ah yes, certainly! for it pulls off the mask and exposes a system which Satan has builded up for blinding good Christian people. It shows that the great Papal system is Satan's counterfeit of Messiah's kingdom. It shows that the Romish system is the "mother" described as a "harlot"; and that nominal Protestantism constitutes the "daughters." It shows how these together constitute "Babylon" and how they have made "drunk" the kings and rulers of the earth. It shows how the evil spirits have operated and will continue to operate under the chief of devils—Satan. It shows that "great Babylon" must fall, how Satan himself will be destroyed, and pictures the glories of the kingdom class in the "temple" condition beyond the veil.

"THIS HONOR HAVE ALL HIS SAINTS"

Has not this light that has fallen upon our pathway thrilled our hearts with joy in proportion as we have appreciated it? Surely, then, great are our privileges now, not only to feed upon this additional food, that the Lord has given us

t to pass it on to others in "Babylon" and get the attention those who have a hearing ear, that they may hear and flee erefrom; and even to tell the world that the present unghteous systems soon must pass away, to be supplanted with e glorious kingdom of Christ Jesus. All the true lightarers will therefore appreciate the privileges now given to em of having the light and of giving it out to others. Who on the Lord's side? "Know ye not that to whom ye yield urselves to obey, his servants ye are whom ye obey?"—Roans 6:16; Exod. 32:26.

For nearly nineteen centuries this little band of lightarers have been shining forth in the world, reproving the rkness. For a long time it seemed that darkness might iumph; for the bearers of light have been suffering at the nds of the children of darkness. But now we are approachg the end of the reign of sin and death. The Prince of Darkss is marshalling all of his forces for the final crucial conct. The storm is raging in every quarter, and the waves of man passion are lashing against the thrones of earthly initutions. This great time of trouble is striking terror to the earts of many. But the true light-bearer takes courage in is hour of great trial; for, knowing that it is evidence that e kingdom is at hand he hears the words of his Captain ying, "Behold I come quickly; hold that fast which thou st; let no man take thy crown." (Revelation 3:11) And ain says the Apostle, "Cast not away your confidence which ath great recompense of reward; for ye have need of patience ndurance] that after ye have done the will of God, ye might ceive the promise."—Hebrews 10:35, 36.

THE BLESSINGS OF THE KINGDOM

Down into the depths of the great storm that is now on the world, the light-bearers may soon go; but beyond s blackness and terror, these faithful ones will rise triumiant over death and be ushered into the glorious light of the ns of God. The Lord Jesus, speaking to the faithful with ference to this time, says, "Then shall the righteous shine rth as the sun in the kingdom of their Father"—Matthew 3:43.

As St. Paul states, the whole creation is groaning and ravailing in pain, waiting for the full manifestation of the ons of Light. (Rom. 8:19-23) What a glorious day it will e for the poor world when the light has completely driven way the darkness, and when the sunlight of God's love with ealing and blessing will shine into the hearts and minds of ll! Through the mouth of his Prophet Jehovah gave a wonerful and beautiful picture of the blessings that shall come the world at that time. He said, "And his feet shall stand that day upon the Mount of Olives, which is before erusalem on the east; and the Mount of Olives shall cleave the midst thereof toward the east and toward the west and here shall be a very great valley; and half of the mountain hall remove toward the north, and half of it toward the outh. And ye shall flee to the valley of the mountains, . . and the Lord my God shall come and all the saints with hee."—Zech. 14:4, 5.

The olive is a symbol of light, peace and divine blessings hrough the holy Spirit. A mountain is a symbol of a kingom of light, peace and divine blessings through the holy pirit of God. The Prophet Joel states that during the Gosel age the Spirit of the Lord is made manifest to his serants and hand-maidens—to those who have made a full conecration to follow in the footsteps of Jesus. The Prophet hen adds that after these days—namely, at the conclusion of he Gospel age when all the light-bearers of the kingdom class are developed—then God will pour out his Spirit upon all flesh. Then the light will begin to shine and increase in the hearts and minds of the people.

VALLEY OF BLESSINGS

In the above prophecy the phrase, "his feet" has reference to Jehovah, and signifies the divine law established on the earth through Messiah's kingdom of righteousness, the earth being referred to as Jehovah's foot-stool, which he will make glorious. The Prophet states that "the mount shall cleave in the midst thereof, toward the east and toward the west." The east is the position of the rising sun. The cleaving of a mountain in the midst thereof from east to west would cause the formation of a valley between the two portions, a part of the mountain being on the north and a part on the south. The north is the position of the Pleiades, and represents the throne of Jehovah, and therefore in the picture would represent the heavenly phase of God's kingdom. The south would represent the position or condition of the earthly phase of that kingdom. The sun rising in the east would shine clear through the valley, which extends east and west between the two parts of the mountain; that is to say, between the heavenly and earthly phases of God's kingdom.

This pictures how the "Sun of Righteousness" with healing in his beams shall shine from the beginning to the ending of the Millennial reign of Christ. The valley filled with light represents the valley of blessings and life; and during the Millennial reign the people who come into this valley or condition of blessing will be healed, uplifted and blessed. The glorious and life-giving light will drive out all darkness, ignorance, superstition and death, and bring everlasting blessings to all who will receive it. Let us picture to our minds the millions returning from the tomb and entering this valley of blessings, there to receive the balm of Gilead which the Lord has so graciously provided for the binding up of broken hearts and comforting of them that mourn. Millions who have been torn from their loved ones by the great enemy death will be brought again together; families long separated will be reunited. They shall "come with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isaiah 35:10.

The glorious reign of Christ completed, all the human race tried and tested, all wickedness and unrighteousness destroyed from the earth, no longer will there exist any necessity for the Gospel light, represented by the sun, nor the law, represented by the moon. "And the city [the holy government] had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it and the Lamb is the light thereof. And the nations [peoples fully restored] shall walk by the light thereof, and the kings [perfect men] of the earth do bring their glory into it, and the gates of it shall not be shut at all by day; for there shall be no night there."—Revelation 21:23-25.

The bringing of such blessings to the poor groaning creation will be the great privilege of the sons of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John 3:2) Behold, what a wonderful prospect is set before those who are privileged to be counted as light-bearers in the earth during the age of sacrifice and suffering, to those who are faithful unto death! What an inspiration to faithfulness and loyalty to the Lord!

"For soon astonished men shall see
The laurels of thy victory;
And thou with grace and glory crowned,
Mayst lavish blessings all around."

NEHEMIAH ENFORCES THE LAW OF THE SABBATH

[This article was a reprint of that entitled "Nehemiah's Correction of Sabbath-Breaking," published in issue of November 15, 1899, which please see.]

MY REDEEMER

When first I heard of Jesus, so marred upon the tree,
I felt no glad emotion as though he died for me;
I saw no kingly beauty majestic, grand or brave;
I turned away, despising his proffered aid to save.

But when I came to know him his precious name grew sweet,
And like the tinted rainbow love arched the Mercy-Seat.
And when through beams of glory the light shone from his face,
All other objects faded before his matchless grace.

"When first I heard the tidings how God's beloved Son
Designs to bless the fallen since Adam's race begun,
What could I do but praise him—make vault of heaven ring!
And own him as my choicest—Redeemer, Lord and King!

"O Rose of rarest odor! O Lily white and pure!
O Chiefest of ten thousand, whose glory must endure!
The more I see thy beauty, the more I know thy grace,
The more I long unhindered to gaze upon thy face!"

THE ADVENT OF THE MESSIAH

[The eleventh and twelfth paragraphs of this article were reprinted from article entitled "Gifts to Our King," published in iss of January 1, 1906. The remainder was reprinted from article entitled "Birth of the Man Christ Jesus," published in issue of December 15, 1907. Please see the articles named.]

DIVINE PROTECTION AND DELIVERANCE

(With the exception of the following paragraphs this article was a reprint of article entitled "The Feet of Him," published issue of December 1, 1911, which please see.]

DECEMBER 30.—Quarterly Review

NATURAL ISRAEL TYPICAL OF SPIRITUAL ISRAEL—GOD'S CARE AND PROTECTION OF THE NATURAL ISRAELITES ILLUSTRATIVE OF SPIRITU BLESSINGS TO THE CHURCH—PERILOUS TIMES OF THE EVIL DAY—COMFORTING WORDS OF LIFE—WARNING VOICES AND WHOLESOME COUNSEL NECESSARY.

"With Jehovah there is loving kindness, and with him is plenteous redemption."—Psa. 130:7.

This lesson is intended for a review of the history of the children of Israel during the period covered by the last quarter's lessons, namely, about two hundred and seventy years. We realize that natural Israel was typical of spiritual Israel, and the experiences which came to them illustrated the experiences of the church. The spiritual Israelite therefore, receives much instruction by carefully noting the history of the natural Israelite, and can enter more heartily into their experiences and rejoice with them in their songs of deliverance. It is suggested by those who arranged the lessons that we read the 123rd and 124th Psalms. These psalms are indeed beautiful, and suggest the loving kindness and protecting power of Jehovah over his faithful children. We, as spiritual Israelites, realize that we are still in the land of the enemy, and we know of no more fitting promises to apply to the present time than those contained in the 91st Psalm which have been an inspiration to the church throughout the many centuries of its existence.

In the midst of the "perilous times" of this "evil day," and of the warning voices of prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

We call to mind the gracious promises of our Lord—"The Father himself loveth you;" "Fear not, little flock; it is your Father's good pleasure to give you the kingdom;" and "He that loveth me shall be loved of my Father, and I w love him and will manifest myself to him; . . . and I Father will love him, and we will come unto him and ma Our abode with him. . . . Peace I leave with you, peace I give unto you. Let not your heart be troubl neither let it be afraid."—John 16:27; 14:21, 23, 27; Lu 12:32.

TIMELY WARNINGS—WHOLESOME COUNSEL

But warning voices and wholesome counsel are also nec sary; and he is not wise who turns a deaf ear to them, a takes cognizance alone of the comforting assurances wh are designed only for those who faithfully "watch and p lest they enter into temptation." Every soldier of the cr needs to heed the Apostle's warnings—"Take unto you whole armor of God, that ye may be able to withstand in evil day, and having done all, to stand;" and again, "Let fear lest, a promise being left us of entering into his r any of you should seem to come short of it;" and fear a "lest, as the serpent [Satan] beguiled Eve, through subtlety, so your minds should be corrupted from the s plicity that is in Christ;" "for grievous wolves shall enter among you, not sparing the flock. Also of your own sel shall men arise, speaking perverse things to draw away ciples after them." "Behold," said our Lord, "I send forth as sheep in the midst of wolves: be ye therefore wise serpents and harmless as doves."—Eph. 6:13; Heb. 4:1 Cor. 11:3; Acts 20:29, 30; Matt. 10:16.

INCREASED OPPORTUNITIES FOR SERVICE

Many years ago Brother Russell proved from the Scriptures that a federation would be formed between the various nominal church systems, and that this federation would cooperate with the civil powers in the exercise of control over the people. This federation is now practically an accomplished fact. Only a short time ago at a great mass meeting in Carnegie Hall, New York City, Protestant and Catholic ministers and Jewish Rabbis united in an effort for Bible study, ignoring the name of Jesus Christ. That ecclesiasticism is now cooperating with the civil powers is patent to every thinking mind. Pastor Russell foresaw this coming federation and repeatedly called the attention of THE WATCH TOWER readers thereto. As far back as 1895, in an issue of THE WATCH TOWER he set forth that John the Baptist and his experiences were typical; that in the antitype it would probably be the privilege of the consecrated, before the close of the harvest, to call attention to the tacit union and concurrent action of the church systems and civil powers of the land; that this would be displeasing to those in authority, especially to the ecclesiastics; that the proclamation by the truly consecrated, calling attention to this unholy alliance, would probably bring upon them certain trying experiences and would be a great honor to everyone joyfully participating in this work.

It is apparent that the nations of earth are hopelessly divided on political and military issues, and that their only hope of establishing peace is by the intervention of ecclesiastical powers. The head of the Papal system has already made overtures to the civil powers, looking to the establishment of peace. It may be expected that he will make further representations to this end, and that the "nobles" of the Protestant systems will join with him, and that as a consequence these ecclesiastics will be given more prominence by the civil powers. The Scriptures in many places describe this unholy alliance as Babylon, and likewise show that the evils concerning Babylon should be made known.

"The Finished Mystery"—Volume VII of STUDIES IN THE SCRIPTURES—without question contains an exposition—such as never before published—of the evils committed by Babylon, of the unrighteous relationship between ecclesiasticism and civil powers, the effect that a knowledge of these facts have upon the people, and how Babylon's fall will be acc plished. THE WATCH TOWER subscribers are familiar with further fact that Brother Russell as the Laodicean messen repeatedly emphasized the fact that there should be a str vigorous witness of the truth to the world in the last day the church's experiences this side the veil, and that the gi of this witness to the truth would probably result in the straint of the antitypical "John" class; for the message w given will constitute a rebuke to Babylon.

In harmony with this conclusion the Scriptures also s that the "vine of the earth" must be gathered, and the j must be squeezed out of the grapes, constituting this "vin the earth." Since the Lord has shown that this message m be given to the church nominal, and since this messag contained in the Seventh Volume—"the point of the sword the question now is, Who of the consecrated will join in u that point? Everything leads to the conclusion that the night referred to in the Scriptures, in which no man work, is rapidly approaching and whatever work is done reference to harvesting the vine of the earth must be quickly. To this fact the brethren throughout the cou are awake. Many are very anxious to enter the field an spread far and wide the message contained in Volume VII.

We realize that many of the colporteur brethren compelled to leave the service in 1914 because they had all their worldly substance in the great work accompli that year. The Master of the harvest may be always re upon to provide the means to accomplish his work, and he has put it in the heart of a dear brother to come for with a contribution to be used especially for the smiting Babylon. This fund can be used to aid those colporteur enter the work, who have heretofore been hindered becaus their financial condition. The SOCIETY has adopted wha believed to be the most economical plan, one which will en the greatest number with this small means to again en in the corporteur work. The plan is that one hundred co of Volume VII will be billed to each colporteur who n assistance to get started in the work, free of charge, and

e sale of this number will give to such colporteur a work-g capital on which he or she may go ahead in the work and ntinue in it until the finish. By this method we believe at fully a half million copies of THE FINISHED MYSTERY ay be placed in the hands of the people by the end of the ar. We therefore suggest that everyone who desires to gage in the colporteur service, but who cannot do so be-use of their financial condition, and who by reason of the aid ove suggested could do so, write us immediately for terri-ry and for further instructions. The time seems opportune r the great drive that will divert the symbolic waters from ystic Babylon, and thus hasten her downfall, preceding the ll establishment of the kingdom of peace. The Psalmist declares that God will grant to his saints the privilege and honor of declaring these judgments written.—Psalm 149:5-9.

Surely the saints beyond the veil have a keen interest in the conclusion of the work, and every saint this side the veil will have a keen interest in that work. We believe that all the consecrated will appreciate the privilege of now participating with gladness of heart in this laboring. The time is short. Our responsibility is great. Let us then do with our might what our hands find to do, laboring diligently while it is called day. A little while and we shall finish our course and by his grace be permitted to have the Lord's approving smile and be forever with him.

INTERESTING LETTERS

THANKFUL FOR CONTINUATION OF HARVEST WORK

EAR BRETHREN:—

We believe we would be remiss in our duty and obligation you and to our dear Lord, if we did not make known to u our determination of continued steadfastness.

We take this time and manner to assure you of our sym-thy and cooperation in your "labor of love." "Daily will e remember at the throne of heavenly grace the general terests of the harvest work," "trusting that the Chief eaper will make all things work together for good."

We are so thankful for the provision made for the con-nuation of the work, and we are sure our dear Lord's essing will be on all who share in this service.

With much Christian love, WINFIELD ECCLESIA.—*Kans.*

VETOES THE SUGGESTION

ditorial Committee, THE WATCH TOWER,
Brooklyn, New York.

EAR BRETHREN:—

My attention is just directed to the suggestion in "Har-st Siftings Reviewed" reading as follows: "Would not rother Walter Page, a former vice president, make a much tter President than Brother Rutherford?"

As I am the only Brother Page who ever served as a vice resident of the SOCIETY I presume I am the one referred to, though my name is not Walter but William. Under exist-g conditions I must emphatically veto the suggestion, and mong other reasons are the following vital ones:

The President of the SOCIETY must needs be of tested, roven financial ability to handle its various important busi-ss transactions.

He should be an able public speaker to properly present he object and work of the SOCIETY in its public meetings.

I do not possess these essential qualifications and Brother utherford does; and in addition our dear Brother has a ounded, developed Christian character (the most essential ctor); and understanding the work of the SOCIETY and aving it well in hand, he is in my judgment the Lord's best ualified agent to continue in charge of the interests and ork of our SOCIETY.

Yours in our dear Redeemer, W. E. PAGE.—*Iowa.*

GOD'S ARMOR THE ONLY PROTECTION

EAR BRETHREN:—

Since reading in Volume VII, page 126, the paragraph hat states God may soon allow the minds of many of his ttle ones to become an open battleground upon which the llen angels shall be judged, I have felt prompted to tell you hat I have been tried along this line. For some time before knew anything of the Seventh Volume I had several attacks, he memory of which makes me shudder. It seemed as if omething gripped my forehead and forced me to doubt God. struggled against the malignant influence. God did not eem to be anywhere at all. In awful fear and anguish I ent to the Word of God and pleaded for his promised help. f it had not been for divine aid I would have lost my mental alance, but God did not fail me in my time of need. Each ttack proved less severe than the former. Still the tight eling about my head remained. It was very harassing and ad a depressing effect and I struggled to get rid of it. At st I came to the conclusion God must be allowing it for a urpose and that I had better count it a "light affliction which but for a moment." After submission to the will of God, read the aforesaid paragraph in Volume Seven. It came to e with strange force and almost scared me, but the peace of od through faith in the Father's power came to me and now am no longer troubled with the gripping feeling in my head. hen I cried to God for guidance he brought clearly to my otice the armor of God for the mind, mentioned in Ephesians :17. Day by day, I put on these different pieces, and the esult is wonderful. Please pray that I may continue to do so. This is my only safe-guard. I may not have been as faithful in the past as I ought to have been, and perhaps that is why the adversary came so close. "Now thanks to God who giveth us the victory through our Lord Jesus Christ" "He will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape that we may be able to bear it." The Morning Resolve, the Vow and the Manna are a great help daily.

Your sincere sister in Christ, J. M.

LOVE AND ZEAL NEVER MORE MANIFEST

DEAR BRETHREN IN THE LORD:—

During the twenty-three years I have enjoyed the "present truth" it was my blessed privilege to visit the Bible House in Allegheny from time to time, remaining three months during the summer of 1902; and after the headquarters were removed to Brooklyn, I came to the "Bethel" several times a year, and while living in Philadelphia, during 1910, 1911, I spent the first Sunday in each month at Brooklyn. During the past four years, and especially since our dear Brother Russell's death, I have been almost daily at the Bethel Home. In view of the foregoing I believe I am in a position to say for your encouragement that never in all these twenty-three years have I witnessed more harmony, more love, more fervent zeal, more joyful service, and in fact more of the Lord's Spirit, than is manifested among the dear friends in the "Bethel" at the present time. This seems to be a very strong evidence of the Lord's favor and blessing upon the management and upon the faithful co-laborers at the Tabernacle and in the Home.

After considerable thought upon the matter, I am firmly convinced that the opposition to the present management is but a subtle effort of the adversary to "throw dust" into the eyes of the Lord's people, and thus to thwart the further publication and circulation of the Seventh Volume, if possible.

And why should there be any objection to the Seventh Volume on the part of any one? Who is most interested in its suppression? Is there anything in this volume which the Lord would disapprove? Surely not! It speaks for itself. Is there anything in it which Satan would wish to oppose? Yea, verily! For does it not lay bare the evils of his government; and will it not cause the complete overthrow of his kingdom, when once the truths of Revelation and Ezekiel are fully comprehended by the people, after "a stone has been bound to the book and it has been cast into Euphrates?"—Jeremiah 51:60-64.

A similar ruse was employed by the great adversary in 1908. Ostensibly, the opposition was directed against the Vow, and our beloved Pastor was made the target of every manner of vilification at that time; but the real issue was the truth about "The Covenants!"

In re the Seventh Volume: it was my privilege some years ago to suggest to Brother Russell the title, "The Finished Mystery," which he then approved as "very good." And the fact that this very title was selected and used by the SOCIETY is strongly convincing to my mind that our beloved Pastor beyond the veil has supervised the writing and publication of this work. So much for external evidence.

And what is the internal evidence? Let each one read for himself and ask the question, "Could anyone have so clearly and harmoniously revealed the hidden things of God except the hand of the Lord had been upon him?" Nay, verily! It would have been impossible! THE FINISHED MYSTERY is indeed the "seventh plague," and IT WILL DO ITS WORK! As for myself, I want to have a little share in bringing about the "Fall of Babylon."

Pray for me, that I may be faithful even unto death.

With Christian love, Yours in "that blessed hope,"

GERTRUDE W. SEIBERT.—*N. Y.*

THINKS THE SUGGESTION A GOOD ONE

DEAR BRETHREN:—

I was glad to see your recommendation that all the brethren give a copy of Volume Seven to their relatives and friends this Christmas, and thus have a share in accomplishing THE FALL OF BABYLON. If THE WATCH TOWER subscribers would each give away on an average of 10 copies of Vol. VII (which are offered at half price, 30c each, plus expressage, in lots of 10), that would mean at least 300,000 copies of THE FINISHED MYSTERY distributed this Christmas time! Some can give away more than ten copies.

Am now boarding with a Catholic family, and they ask me many questions. They seem to have hearing ears.

With Christian love, yours in his service,

ANNA J. GILLESPIE.—*Iowa.*

CONTINUED APPRECIATIONS OF VOLUME SEVEN

"How can I keep from singing? I feel as did the ruler of the marriage feast in Cana when he said: 'Thou has kept the good wine until now.' Surely, surely, Volume Seven is from the Master. I fully agree with every thought presented therein thus far. Just to think that our dear Master revealed to me last fall the significance of the living creatures of Ezekiel and the four beasts of Rev. 4:6, which has proven to be the KEY to Ezekiel and Revelation. My heart falls prone before Him in praise and thanksgiving for his wonderful manifestation of grace and love. The chariot mentioned on page 63 is wonderful. Of course, the little flock are bound to have a chariot to ride in before they could go to heaven. And who would desire BETTER horsemen than Ezekiel and John? And if it be the Lord's will that we go in a whirlwind of anarchy we need not fear, for our horsemen are perfectly trained and our chariot was made by the Lord himself. What a privilege! 'The cup which my Father hath given me shall I not drink it?' 'This is the victory that overcometh the world EVEN OUR FAITH.' 'Have faith in God.' Have faith in the truth. Have faith in the Seventh volume." J. P. W., *Ky.*

"What a rich legacy our dear Pastor has left behind him! And I wish to express my thankfulness and appreciation to each one of those who had any part in getting this volume out, and more than this, I pray that each one may be granted a special blessing from the heavenly father as a reward for their labor of love for the dear saints everywhere."

R. A. W., *Conn.*

"Have read with deep interest and profit the illuminations of Revelation and Ezekiel. How wise and so wonderful that God should thus hide these things until these great institutions should have served his purpose and demonstrated to an astonished world the subtle and deceptive power of the adversary! How glad we are that his end and complete binding is so near at hand! May this fact and the glorious era of peace and good will to follow, stimulate us all to greater zeal and faithfulness until our change come."

R. I., *Ont.*

"My heart burned (glowed) with love as I eagerly read from 'To the King of kings and Lord of lords,' then the publishers' preface which I have reread, heartily endorsing it as given by the 'Chief Reaper' who fills our hearts with love for God and for his people, causing me to rejoice and give praise to the Lord for this further evidence of His blessed favor. I was graciously permitted the opportunity to finish its contents in a little over one week."

Mrs. L. E. M., *Mo.*

"I have read enough of Volume Seven to impress me with the certainty that its individual title 'The Finished Mystery' well applies. It is indeed a wonderful interpretation of the two books of the Bible which the clergy have declared for centuries contained no message for mankind. Some of the able expositors of present truth in giving to the world the above named volume have made easy reading matter of Revelation and Ezekiel. It will surely be blessed of God in conveying a better understanding of the symbolic language of Scripture. It is indeed a fitting apex to the pyramid of Biblical interpretation by that 'faithful servant,' Pastor Russell, who though dead, yet speaketh." S. W. M., *Mich.*

"In my early childhood my mother had impressed upon my mind that, in time, Revelation would be understood. I used to ponder over the plagues, angels, etc. I knew the beast was the Roman Catholic church but I could not understand the plagues. In due time I learned. Volume Seven came as a complete surprise, and is proving a great pleasure."

M. H. D., *Tenn.*

"When Volume Seven was handed to me, the surprise made me almost gasp for breath. I am deeply thankful to God for this book and for the loving labors of every hand that has helped produce it." G. K., *Okla.*

"Imagine my very happy surprise when on opening m P. O. Box I found Volume Seven! Oh, how delighted I was I am wholly unable to express any appreciation to you fo so kindly remembering me. Truly our heavenly Fathe knoweth what things we have need of and 'is supplying a our needs according to his riches in Christ Jesus.'"

H. R., *Texas.*

"We cannot tell you how much we are anticipating enjo ing Volume Seven nor of the hearts full of thankfulness an love to God and to you, as we read it. We surely reali that the Lord is using the same channel in dispensing mea in due season. We assure you of our loyal support now an to the end and recognize that our dear Brother Rutherfor was surely chosen of the Lord to lead the church to the en of her journey." A. E. W. W., *Ohio.*

"I am eighty-two years old and have often wondere 'Would I live to see the Seventh Volume of the world's mo wonderful series of God's mysteries unfolded?' 'Praise th Lord, O my soul, and all that is within me bless his ho name.'" G. H., *W. Va.*

"We accept Volume Seven heartily and fully as the la and final serving at our heavenly Father's table, what ha been so sumptuously spread with delicious viands of trut from Jehovah, by His dear Son through that 'Faithful Se vant' our dear Pastor. We also perceive it to be the fier chariot that will separate the Elijah and Elisha classes."

E. A. S. W., *R. I.*

"I feel that my cup of joy overflows. I rejoice that is due time for this solemn message, and I desire to u Volume Seven as the 'chariot' that shall help me mount the skies." MRS. E. B., *Mass.*

"The arrangement of Volume Seven, of chapter and vers with comments, is most satisfying. It makes the Sword the Spirit shine brighter and renders its use more facile an effective. There is much in it to incite heart-searching as faith, loyalty and love; much to arouse us to watchfulnes and to admonish 'My soul, be on thy guard'; much to cau thanksgiving and praise. To all who in any measure had an share in compiling the Seventh Volume I send my thanks an assure them of my prayers ascending to our heavenly Fath in their behalf. Theirs has been a labor of love and sacrifice. It may bring them persecution and suffering. so, let ours be the privilege of building around them a wa of prayer to help comfort and sustain them." I. M. F., *Pa.*

"The way Volume Seven came to me was a great surprise without any notice of its being off the press! I assure you brings us much rejoicing and blessing of heart, and this only a beginning of what we will receive by our furth studies of this volume." E. L. M., *Ind.*

"Volume Seven is precious beyond any dollar value— would be glad if the payment were a thousand times mo I've only had time to taste a little of this 'meat in due se son' and oh! it's so good. Oh, how good God is! His wa are past understanding." MRS. I. W. L., *Neb.*

"The Lord has indeed multiplied my blessings this d by the safe and unexpected arrival of the Seventh Volum My joy was so evident when the post woman delivered that she had to know about it and was glad to get Volu One for herself. 'My cup runneth over.'

"At our Praise meeting tonight the testimonies were f of thanksgiving for this very precious completing volume. T immediate effect of the short time already given to Volu Seven is a heart full of gratitude to God and a reiterati of my consecration to him; also deep thankfulness to c Lord Jesus, who has girded himself during this harvest peri and is serving us with so rich a feast culminating in Volu Seven, through that 'faithful servant,' our beloved Brot Russell (who seems very near to us though parted from us a brief while). The preceding six volumes are made s more precious by the possession of the Seventh. Truly are thoroughly furnished." F. H. W., *Scotland.*

"Brethren, I cannot fully express my appreciation and in the Truth, and especially for Volume Seven."

L. G. M., *N. Y.*

"Volumo Seven has brought a rich blessing to me. H thankful we are that we can trust all things to our bles Master, knowing of a truth that his storehouse is full rich blessings for those that love him, and are called cording to his purpose!" O. W. H., *Ohio.*

"One of the grandest things in Volume Seven appeal to me is that it is thought that 1918 may be the year t the church will be taken from the world. That is the great desire I have." MRS. L. E. B., *Miss.*

"Thanks for having confidence to believe that the d Volume would be appreciated. Yes I want to say may

ear Lord bless the compilers, publishers, editors, mailers, and ie brethren for their zeal for him. The book is indeed a feast the children of God." J. D. G., *Ga.*

"In reading Volume Seven, 'my soul shall be satisfied as with marrow and fatness and my mouth shall praise Thee with joyful lips.' I greet my WATCH TOWER with eager hands and thrilling heart; for to me it is the blest tie that binds us all in him and brings sweet fellowship." M. M., *Kan.*

DATE OF DISTRIBUTION—SUNDAY, DEC. 30

The B. S. M. Volunteer Matter bearing the title THE FALL F BABYLON, is being shipped to the various classes ordering ie same. It is expected that the classes will have these papers the latter part of December. Sunday, December 30th, is the ate set for the distribution of this B. S. M. Where the terri- ory is large and cannot be covered in one day, then we suggest iat the work be continued on the 31st and on January 1st, the latter being a holiday. Please distribute none of these papers before December 30th. It will be well to neatly fold each paper and place under the door or in private letter boxes. Previous to the date set the territory should be systematically divided and each one desiring to work assigned to his or her territory, that the work may be done thoroughly and quickly.

IN RE MILITARY SERVICE

A number of the brethren throughout the country are asking s with reference to non-combatant service. The Selective raft Act passed by Congress May 18th, this year, provides iat no one is exempt from service which the President may eclare is non-combatant. The President, up to the present me, has not defined what is non-combatant service, and, as e are advised by a high official, it is his intention not to do so. hen Congress convenes again it is our understanding that the atter will be taken up and that body asked to define what is on-combatant service. Thus it is seen that at this time there no such thing as non-combatant service that is officially de- ned.

As the law now stands, nobody aside from the President has any authority to define what is non-combatant service, so then if the Local Board of Exemption announces to any one that they will be given non-combatant service, such a statement is very indefinite and uncertain. In all probability no non-combatant service will be defined for several months in the future.

We have been asked how many adherents to the INTERNATIONAL BIBLE STUDENTS ASSOCIATION there are in the United States. From the names on our WATCH TOWER list we would answer, there are approximately 75,000 adherents. How many of these are fully consecrated we do not know. There are millions who support much of the doctrine taught by Pastor Russell and the I. B. S. A.

IMPORTANT NOTICE

Few realize the amount of work necessary to bring up all ie Good Hopes accounts for the year, and to credit individually ie thousands of monthly remittances and carry them forward the voting-share record. Last year it was necessary to use n extra force of assistants for over six weeks. This year we dopted the method of sending out the proxy blanks first, so iat each one who had voting shares could fill out quickly and eturn. It has been found necessary to close all records on ovember 30th, in order that there may be time to have the idividual records listed, checked, verified and signed in time or the election, Jan. 5th.

Proxies, to be valid for voting, must be dated and signed y the shareholder. Have the signature witnessed. Addition- lly all proxies must be certified by the Secretary and President f the SOCIETY. Such proxies are then Voting Certificates. Even hough you expect to be personally present at the Annual leetings, you must sign and send your proxy to the Secretary that it may be properly certified and returned to you. Do ot wait until the convention convenes. Such delay would cause confusion and would probably be too late. All proxies should be in the hands of the Secretary no later than Dec. 10th. After being certified they will be returned to you by mail, or delivered to you or to your proxy in person at the convention. Write nothing on the back of the proxy blank except your instructions to the party who holds your shares. Use a separate sheet for orders or letters.

We shall make no reply to any further papers sent out by the opposition. We realize it is only a desperate attempt on the part of the adversary to hinder the harvest work which is shaking the very foundations of his kingdom. We prefer above everything else the approval of our Lord; and the evidence of his blessing upon the work of the past year, and especially during the last few months is, to our mind, abundant evidence of his approval, and we therefore leave the matter in his hands, knowing that he is well able to care for his own, and bring the full truth to light in his own time. We have nothing to hide and nothing to fear, but a great and glorious work to do quickly.—Nehemiah 6:3.

OL. XXXVIII BROOKLYN, N. Y., DECEMBER 15, 1917 No. 24

1917—ANNUAL REPORT—1917

When the earnest laborers in the Lord's harvest field have refully considered this report, we believe it will bring them by and encouragement. It has been truly said that "Nothing ceeds like success." To succeed in the Lord's work means have the blessing of the Lord; and "The blessing of the ord, it maketh rich, and he addeth no sorrow with it." (Proverbs 10:22) Therefore the trials which he permits to come us, if properly received, bring a blessing; and hence we ejoice in tribulation, thankful in our hearts for all the way e leads us.

The year 1917 has been a strenuous one. The nations of arth are in great distress and perplexity as to what course hall be taken, and the hearts of men are failing them for hat they see must be the inevitable result. Those who have o faith in prophecy cannot see the rapid weakening of the overnments. Revolution merging into anarchy is now the rder in Russia, a condition which is certain to follow in he other European nations. The public press quotes Mr. erard as saying, "When the revolution starts in Germany will be so terrible that it will make the French Revolution ok like a picnic." Earthquakes, disasters, famine, pestilence, tc., are all taking their place in the time of trouble, in fulment of the prophetic words of the Lord Jesus. Such great orrow, suffering and distress in the world would discourage ven the Christian, were it not for the assuring words of the Master, saying, "When these things begin to come to pass, hen look up, and lift up your heads; for your redemption raweth nigh."—Luke 21:28.

THE MASTER THE CHIEF REAPER

It is the tendency of almost everyone to lean upon some ther person. Recognizing Brother Russell as the Lord's messenger to the Laodicean church and as the Lord's chosen servant for the period of the harvest, coupled with his strong personality, his kind and loving manner, all of the Lord's people of the present time who knew him were led to more or less lean upon him. He was a wonderful man, and wonderfully used of the Lord. It pleased the Lord to take him away from the field of earthly activities, and his passing was a great shock to others in the harvest field. It was the thought of many that his entering the kingdom marked the end of the work.

The year 1917 opened with rather a discouraging outlook. Necessarily there were some misgivings, some doubts and fears. The trials came thick and fast; but with each trial came increased blessing as a further evidence that the Lord is still the Chief Reaper, and that the harvest is not the work of man, but the Lord's work. True to his promise, he "turned his hand upon his little ones," and has "opened the windows of heaven and poured out a blessing" upon his people beyond their greatest expectations or hopes. More and more his people began to realize that the work of the harvest does not depend upon any person or persons, but that the Lord is amply capable of performing his own sovereign will and accomplishing his purposes in his own due time.

THE WORK AT BROOKLYN

Shortly before the death of Brother Russell he had determined upon a reorganization of the office force; and to this end he made several changes and gave directions concerning others. These were carried out; and the Lord's guiding hand and overruling providences in this behalf are plainly to be seen. The reorganization of the office force upon a strictly business and economic basis was completed and is now moving with a

smoothness and efficiency that should characterize any well-managed institution, accomplishing more work with less effort. The members of the office force realize that it is a privilege and not a right to be in the office; and each one vies with the other to do his or her part of the work in an efficient manner and to the glory of the Lord. The same may be said of the management of the Bethel Home. Everyone in both the home and the office is happy; and "the peace of God which passeth all human understanding" is enjoyed by all.

It took some time, of course, to become accustomed to the home and the office without the presence of Brother Russell, but those having and manifesting the spirit of the Lord have learned to lean more and more upon the Lord and to strive to be a blessing to others. That Brother Russell on the other side the veil has had much to do with the management of the office, the home and the work of the harvest on this side the veil, we verily believe. These things were dearest to his heart of all things on earth. He had devoted his life to this special work. He had established the Bethel Home and the office arrangement. Who would be more interested in having these used to the glory of the Lord than Brother Russell? It was his interpretation of Revelation 14:13 that the saints in glory beyond the veil still participate in the work this side the veil during the period of the harvest. Commenting upon that Scripture, he said:

> "One by one the 'feet' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side of the veil—'changed in a moment, in the twinkling of an eye,' from mortality to immortality, from weakness to power, from dishonor to glory, from human to heavenly conditions, from animal to spirit bodies. Instead of the kingdom waiting for the living members to finish their course, the kingdom work began at once; and the living ones on this side the veil are privileged to know 'the mysteries of the kingdom' and to engage in kingdom work before their 'change'; and as they die will not fall 'asleep,' but will be 'changed' in the moment of death, resurrected as part of the blessed and holy first resurrection.
>
> "Their work will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the kingdom on this side the veil: only the weariness, the labor feature, will cease with the change. We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and his glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned to the members of the same kingdom class whose course and service are not yet ended on this side the veil—the harvest work."

THE FINISHED MYSTERY

For years Brother Russell held and taught that the church nominal, Catholic and Protestant, would federate; that they would be recognized more or less by the civil powers; that the church nominal constitutes "Babylon"; that the association of the ecclesiastical with the civil powers is an abomination in the sight of the Lord; that the members of the church this side the veil, particularly during the latter part of the harvest, were typed by John the Baptist; that the "John" class would probably give a strong rebuke to "Babylon"; that the rebuke would consist of a plain proclamation of the truth, exposing the error; and that this work would just precede the settling down of the "dark night when no man can work" in the harvest field; and that "Babylon" must fall. He was fully convinced that such work must be done. At a question meeting held at one of the conventions in 1916 by Brother Russell, in answering a question concerning the judgment and the binding of kings and nobles, he said:

> "The two-edged sword means the Word of God. That must mean here [this side the veil], for no one will be smiting anything with a two-edged sword over there. This two-edged sword in the hands of the saints means that while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of his people a share. We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this judgment may mean to put the truth in such a way as to do the judging. The Elijah will handle this sword."

Up to the very day of his change Brother Russell was bending every effort to prepare for the smiting of "Babylon." It should be carefully marked that the message of truth in due time constitutes the sharp, two-edged sword; and that the antitypical Elijah class, otherwise designated as the antitypical "John" class, would be used of the Lord to send forth this message of truth far and wide, that it might accomplish the divine purposes.

Following Brother Russell's "change," an Executive Committee, composed of Brothers Ritchie, Van Amburgh and Rutherford, was appointed to manage the affairs of the SOCIETY until the annual election in January, 1917. Within a short time after the creation of this committee, it was brought to the attention of its members that Brothers Woodworth and Fisher had some understanding and interpretations of Revelation and Ezekiel that might be helpful; and since Brother Russell had stated that some one else would write the Seventh Volume, and since he had stated that the Seventh Volume would come to the church, and since the Scriptures clearly set forth that there must be seven volumes of STUDIES IN THE SCRIPTURES, the Committee carefully considered the matter and decided to have the two brethren named write manuscript and compile what had been written by Brother Russell upon the prophecies of Ezekiel and Revelation. No promise whatsoever was made by the committee to these brethren as to whether the manuscript would be used.

Early in the summer of 1917 the manuscript was completed; and after a careful and prayerful consideration, it was believed to be the Lord's will that it should be published and given out to the church. The readers of THE WATCH TOWER are familiar with the fact that it was published, and about the middle of July was sent to all WATCH TOWER subscribers, and on the 17th of July was delivered to the Bethel family. It was prepared under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY, as will be seen by reference to the preface. The name of the SOCIETY likewise appears on the outside of the cover. Upon the title page appears the name of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, which has likewise appeared on the title page of the other volumes for several years; and the copyright was put in the name of the PEOPLES PULPIT ASSOCIATION. Thus it is seen that all three of the corporations, which joint are used to carry on the harvest work, participated in the putting out of the book; and its publication was fully accomplished by "the messenger" of Revelation 14:18—the WATCH TOWER BIBLE AND TRACT SOCIETY, which is maintained by the sacrifice of the saints of God.

In harmony with the expectation of the Lord's "little ones," who had been engaged in the harvest work, this, THE FINISHED MYSTERY, the seventh of the series of STUDIES IN THE SCRIPTURES, contains a clear exposition of the prophecies of Ezekiel and Revelation. Never has there been any publication which so clearly defines "Babylon," outlines her wrongful course, and exposes her fraudulent practices, as the Seventh Volume. This book is designated "the Point of the Sword" which is set against the Babylonish systems, and which, cutting away the mask, exposes the true nature and foretells the imminent fall of Babylon. (Ezekiel 21:15) The "Point of the Sword" is sharp on both sides. It truly represents the testimony of the two great prophetic books of the Bible—Revelation and Ezekiel. Can there be a reasonable doubt that the message of the Seventh Volume is the instrument in the hands of the Lord's consecrated, the antitypical Elijah class, with which the smiting is to be done? And since Brother Russell stated, "The Elijah class will handle this sword; he will give all of his people a share," is it at all unreasonable to expect that in due time the truly consecrated and earnest workers in the harvest field will grasp the sword, and go forth with joyful hearts to the performance of the duties and privileges placed in their hands by the Lord?

ITS PHENOMENAL SUCCESS

When the book was first published, it was thought that not less than 100,000 volumes would be required, and a contract was made by the WATCH TOWER BIBLE AND TRACT SOCIETY with the printers for the manufacture of less than 100,000 volumes. This number was soon exhausted, and more were ordered. Near the close of our fiscal year the demand became so great—colporteurs everywhere reporting so much interest manifested by the public, the orders coming in with such rapidity—that up to this time we have found it necessary to give orders for the 850,000 edition. Many of the classes, following the suggestions of THE WATCH TOWER of October 1, have organized for the sale of the Seventh Volume; and hundreds of the friends who have heretofore had no active part in the colporteur service are now placing many volumes in the hands of the people. Many order-loving people, heretofore entire strangers to the harvest message, are receiv-

message of Volume Seven with gladness of heart. If space uld permit we could insert many statements similar to following:

"It is the most wonderful book I have ever read. It has own me clearly what is wrong with the churches and the rgy; and I don't want to go there any more."

Another said, "It has cleared all the mists away. No nder I could get no satisfaction from the churches!"

Another wrote, "I always realized there was something ong with the systems, but never could define the trouble til I got this book. I want to get out of Babylon while getting is good."

The sale of the Seventh Volume is unparallelled by the e of any other book known, in the same length of time, cepting the Bible. The classes that are using it as a Berean dy report wonderful blessings. It is not claimed that the ok is perfect, nor was this claim made for the preceding volumes. No imperfect creature could produce any perfect ng. A number of typographical errors have been corrected the second edition. Others will be corrected as found. It not claimed that all interpretations are perfect, nor would ch claim be made for any of the series of the seven volumes; t that the hand of the Lord has supervised its publication d distribution must be evident to all who have been watch- the Lord's direction of the harvest, and who have joy- ly participated in that portion that has come to them.

We are pleased to announce that the translation of the venth Volume into Swedish and French has already been complished, and both are to be off the press this month, in rope. As soon as we can fill orders in these or other nguages, announcement will be made in these columns. It being translated and published by instalments in the Ger- n, Polish and Greek WATCH TOWERS. It is being translated o four other foreign languages, and doubtless will be trans- ed into many more soon.

"THIS HONOR HAVE ALL HIS SAINTS"

Brother Russell long ago stated in THE WATCH TOWER at the "penny" of Matthew 20:2-17 constitutes "kingdom nors." From the quotation above made, he mentions the nor that will come to the kingdom class in binding the kings d nobles and in executing the judgments by the sword. He ther stated that the giving of the "penny" surely means nething that will occur in this present life this side the l, and that it would take place at the end of the age; that ose coming into the harvest field recently have an equal portunity with those who have been long in the service in elding the sword according to the Lord's appointed pur- ses. Further commenting upon the "penny," Brother Rus- l said:

"We can think of only one way, and that is to apply the parable entirely to present life experiences of the kingdom class, especially those who will be living at the close of the Gospel age, and as greater knowledge of present truth is now coming as a reward to all who will labor at all in the vineyard of the Lord, let us not be sur- prised if this should be equally distributed to those who have come in recently with those who have been a long time in the Master's service."—Z '14, 171-172.

It is with sincere joy that we are privileged to report at amongst the activities of the WATCH TOWER BIBLE AND ACT SOCIETY for 1917 the Seventh Volume of STUDIES IN E SCRIPTURES has been published, and is now going forth. e count this as another one of the strong proofs that the rvest is nearing the end, and that in all probability the ring of 1918 will mark the beginning of the closing up of activities of the kingdom class on this side the veil. Truly e message of Volume Seven has caused a great light to ne upon the pathway of the Elijah class, and with joy they n sing:

"And heaven shines clearer
And rest comes nearer
At each step of the way."

CONVENTIONS OF HIS PEOPLE

For a number of years it has been the custom of the ATCH TOWER BIBLE AND TRACT SOCIETY to hold one or more neral conventions, at which all believers in the ransom sac- ice are welcome. It has always been recognized that these nventions are stimulating, building up those who attend in e "most holy faith" and keeping their minds fixed upon at great convention of the "general assembly of the church the first borns" to which we have all been looking forward. ving in mind that we were nearing the end of the way, d desiring to heed the words of the Apostle, "Not forsaking e assembling of yourselves together, as the manner of some but exhorting one another, and so much the more as ye e the day approaching" (Hebrews 10:25), we felt that it would be especially pleasing to the Lord that his people assemble in convention in 1917.

The SOCIETY put forth a strenuous effort to have one general convention at a central point in the United States, with a view to having all the friends assemble there who could possibly come. So many things interfered with arrangements for the holding of such a convention that we came to the conclusion that it was not the Lord's will to attempt to have it. We wondered if we could have a convention at all without Brother Russell being present in the flesh, and yet we felt sure it would be pleasing to the Lord that his people come together. About the time our efforts for this general convention failed, requests began to pour into the office from all parts of the country, asking for conventions to be held. Arrangements were made to hold a few conventions. These were attended with such manifest approval of the Lord, and such a wonderful blessing to his people, that it was determined to respond to the call of the church in so far as possible; and consequently the SOCIETY responded, arranging the routes of the traveling pilgrim brethren and others of the office force so that small conventions might be held in various parts of the United States.

Since August the first up to this time, twenty-one of these conventions have been held, not one of which was held except upon the earnest request of the local classes. Those who have attended can testify to the wonderful blessings coming to them. Everywhere the spirit of the Lord has been manifest, and it is our belief that Brother Russell beyond the veil has been permitted to have some part in these conventions. Those who are privileged to manage the work of the SOCIETY claim no credit whatsoever, but humbly and joyfully acknowledge the Lord's favor in having any part in these assemblies which have strengthened his people in the hour of greatest stress that has yet come upon the world or upon the church. These conventions have not only strengthened the faith of the many attending, but have enthused many to lay aside earthly weights and joyfully enter the harvest field. The requests for such conventions continue to pour in, and we take this as an indication from the Lord that it is his will that the SOCIETY continue to arrange for them.

THE PRIGRIM SERVICE

It has always pleased the Lord to have the message of the kingdom proclaimed by word of mouth. The pilgrim service has been greatly blessed by the Lord since the SOCIETY inaugurated it. The meetings held by the various pilgrim brethren have brought many blessings to the consecrated and to the public. The greatest number of pilgrims engaged in the work in 1916 was 69. Conditions became such that some of these are no longer engaged in the pilgrim service, but the Lord seemingly has been pleased to raise up others to perform this part of his work. At this time there is a total of 93 brethren engaged in this branch of the service, which we believe has not been exceeded during any year of the harvest. Below is a brief summary of the pilgrim work for this year:

Engaged in pilgrim service	93
Miles traveled	617,186
Towns visited	6,672
Public meetings	1,956
Semi-public meetings	3,287
Total attendance	850,734

VOLUNTEER SERVICE

The army of the Lord has done a great volunteer service in this country during the year. By this we mean the publication and free distribution of the BIBLE STUDENTS MONTHLY. Two editions have been published and distributed, aggregating 28,665,000 copies. The third edition of approximately 10,000,000 is now enroute to the classes to be distributed on December 30th of this year, and the first of January of next year. We have had many responses to these papers, testifying that they have brought blessings to many hearts.

OTHER BRANCHES OF THE WORK

The PHOTO-DRAMA OF CREATION has been shown during the year at various places, and interest in it still continues, the total attendance for the year being 292,338. The number of productions was 678. The Eureka Drama productions were 901 and the total attendance 62,483.

Since it is contrary to the terms of the Charter of our Association for the SOCIETY to engage in the manufacture and sale of Angelophone machines, it became necessary to put this branch of work in other hands, and it is still continuing. It being entirely in harmony, however, for the SOCIETY to still manufacture and sell the records for the Angelophone, arrangements were made with the brother who took over the Angelophone Company, whereby the SOCIETY finances the reproduction of the records. These new records

have proven very satisfactory, and furnish another means that the Lord is using to give the message of glad tidings to those having hearing ears.

The pastoral work has been greatly blessed during the year. For the year 1916 there were 350 classes engaged in the pastoral work. During the first part of the year 1917 there was a slight increase, but later in the year more classes engaged in it, and the total number engaged in pastoral work for 1917 was 924. The results have been very gratifying, many hearing the truth and making full consecration and symbolizing this consecration; a number of new Berean Bible classes have been established.

THE COLPORTEUR WORK

Many of the dear brethren who heretofore have been engaged in the colporteur work were compelled to engage in secular business in order to provide themselves with the necessities of life. Consequently during the year 1916 there were only 372 colporteurs. During the year 1917 this number has been increased to 461, regularly engaged in colporteur service. Added to this, 355 classes have duly organized and are carrying on the special colporteur work. By this means the county where the class is located is divided into smaller sections, and everyone of the consecrated who desires to have a part in this work is assigned to a small district until he has finished, and then assigned to another district until the territory is entirely covered. Some of the classes have as many as 100 engaged in the colporteur work, many of whom have never before had any experience; but they report some very splendid results and many blessings of the Lord. If we count 10 members as the average of a class doing the colporteur work, we have 3550 special colporteurs and 461 regular colporteurs, which at this time would aggregate 4011 engaged in the colporteur work; and from the daily reports coming to the office we anticipate this number will more than double very shortly. We give below a comparative summary of the output of the various publications for the years 1915, 1916 and 1917:

	1915	1916	1917
STUDIES (English and foreign)	362,344	265,495	574,838
Drama Scenarios (bound books)	55,630	70,000	87,567
Mannas and other books	53,355	42,000	95,898
Booklets (English and foreign)	88,447	110,000	191,719
THE WATCH TOWER (24 issues)	1,272,000	1,128,000	1,211,000
German WATCH TOWER (12 issues)	24,000	24,000	25,000
Polish WATCH TOWER (12 issues)	24,000	17,000	19,000

Our correspondence for this year has been unusually heavy. We have endeavored with the well-organized office force to handle this as rapidly as possible.

Number of letters received during the fiscal year, 203,686
" " " sent out during the fiscal year, 167,154

AUDITORS' REPORT

At various times heretofore the books of the SOCIETY have been audited by a committee selected by Brother Russell for that purpose. At a recent meeting of the Board of Directors an auditing committee was selected and notified to come to the office and make thorough examination and audit of the books and accounts of the SOCIETY. The report of this auditing committee appears below and speaks for itself:

The undersigned committee, upon request of the President and the Secretary-Treasurer of the WATCH TOWER BIBLE AND TRACT SOCIETY, submit the following report:

On the 8th day of December, 1917, an examination of the books of the SOCIETY was made at the office in the Brooklyn Tabernacle, 13-17 Hicks Street, Brooklyn, N. Y., said examination covering the period of the fiscal year, Nov. 1, 1916 to the close of business, Oct. 31, 1917.

The books were found in excellent condition, accurately kept, with the accounts stated fully and clearly.

The SOCIETY'S cash was found to be properly deposited in banks, trust companies and safety deposit vaults.

The system of accounting used in the office seems admirably adapted for the purpose of the SOCIETY. The office has been organized on an excellent efficiency basis, the space, material and personnel being used in a manner that commands our highest commendation.

With our knowledge of corporations doing large business, we doubt whether it would be possible to find elsewhere the same amount of business transacted with the same number of employes.

Every feature of the office work, the forms used, and the methods employed, bespeak the utmost economy in time and money.

The committee finds the stock of books and other literature kept in an orderly manner, and that the amount of stock is kept at the lowest point consistent with good management, and that the movement of the stock is ex pedited by every known means.

The transportation of large shipments to various part of the country is made expeditious and economical, where ever possible, by forwarding direct from the factory.

The record of voting shares kept by the Secretary Treasurer we find to be complete and accurate.

ELIOT H. THOMSON,
General Bookkeeper, Washington Loan & Tr Company, Washington, D. C.
HARRY J. ALDRICH,
Efficiency Engineer, Spencer Kellogg & So Incorporated, Buffalo, N. Y.
CLAYTON J. WOODWORTH,
Vice-President and Auditor, Foster Correspo ence Schools, Scranton, Pa.

FINANCIAL CONDITION

Never during the harvest has the Lord's approval a loving kindness been made more manifest in his provis for the carrying on of his work than during this year. the beginning of the fiscal year the contributions came rat slowly. For the first four months they were about like first part of 1915; but in the latter part of the fiscal ye particularly from August until the close of the year October 31st, 1917, contributions to the Tract Fund grea increased, and by comparing this with the previous repo published in THE WATCH TOWER it will be seen that for fiscal year 1917 the contributions exceeded any yet in the h tory of the SOCIETY, with the exception of the two phenome years of 1913 and 1914. The zeal and earnestness manifes by the friends in sending in their sacrifices has been an spiration to those who have read their communications. append hereto a copy of the financial statement issued by auditing committee, which is self-explanatory:

The audit of the books of the WATCH TOWER BIBL AND TRACT SOCIETY for the fiscal year ending October 31 1917, is in detail as follows:

Receipts		
Good Hopes and Tract Fund Donations		$219,545.4
Expenditures		
Pilgrim Service	$27,700.63	
Free Literature, Books, etc.	54,544.20	
Sent to Foreign Fields	24,512.20	
Pastoral Work	282.24	
Various Conventions	2,866.00	
Repayment of advances made in 1915 (See Z. '15-373 and '16-389. $100,713.09 minus $20,000.00)	80,713.09	
Balance on hand	28,927.05	
		$219,545.4

[Signed] ELIOT H. THOMSON
HARRY J. ALDRICH
CLAYTON J. WOODWORTH

It is proper that we mention the fact that by refere to the report for 1915 it will be seen that the SOCIETY borro a large sum. It will be observed on the financial sheet 1917 that after repaying this amount there is still a bal of the approximate sum of $28,000 to the credit of the G Hopes fund. It should be observed, however, that the n of the foreign branches are such that it has been neces for us to remit to them a goodly amount since the clos the fiscal year. It is also necessary for us to carry a l stock of paper in order that we may have our books tracts promptly manufactured. During the month of Nov ber alone it was necessary for us to order 18 carloads of p at an average cost of $2,000.00 per car. Paper this yea much higher than it has been in previous years. It will be seen by reference to the financial report that the Soc is in a healthy financial condition, but as it has always the policy of the SOCIETY to use the money as it came in preparation for the work in the near future will qui absorb the balance to the credit of the Good Hopes fund. future operations will be governed as the Lord may indi by providing the means.

We are pleased to announce that the Brooklyn Taber and the Bethel Home are free from all debt or encumbr and since the disposition of the New York City Temple, w was heavily mortgaged, the SOCIETY has no debts upon w it is required to pay interest.

For all the Lord's leadings and blessings in this behal are indeed grateful, and to him we give all the credit praise for every feature of the service.

REFERENDUM VOTE

As heretofore announced in THE WATCH TOWER, upon

uggestion of others the classes were asked to meet at their espective places of assembly on the 21st day of November, nd cast a referendum vote as to who should constitute the ervants of the SOCIETY in the capacity of Directors and fficers for the ensuing year. The following well known rethren; namely, E. H. Thomson, Gen. W. P. Hall, and J. T. D. Pyles, of Washington, D. C., consented to act as a committee to receive and tabulate the vote, and report. Some f the classes laboring under a misapprehension, as we are dvised, neglected to take that vote; but the classes voting nd thus far reported to the committee, show returns as iven below:

Washington, D. C., Dec. 13, 1917.

To the Officers and Directors of the
WATCH TOWER BIBLE AND TRACT SOCIETY,
Brooklyn, New York.

DEAR BRETHREN:

We report herewith the returns from 813 ecclesias who have sent to this committee the results of the advisory election for Directors and Officers of the SOCIETY, as suggested in THE WATCH TOWER of November 1, 1917.

Candidate	Director	Pres.	Vice-Pres.	Sec'y-Treas.
J. F. Rutherford	10,990	10,869	14	3
W. E. Van Amburgh	10,909	14	418	10,700
G. H. Fisher	10,333	4	395	30
J. A. Bohnet	10,323	1	126	4
A. H. Macmillan	10,204	2	1,856	102
W. E. Spill	9,880	.....	183	1
A. N. Pierson	8,888	49	5,722	13
C. J. Woodworth	1,776	28	328	2
M. Sturgeon	680	376	73	36
A. I. Ritchie	543	10	223	21
R. H. Hirsh	469	1	2	25
I. H. Hoskins	459	.....	.....	3
J. D. Wright	444	2	4	5
H. C. Rockwell	342	1	13	209
R. J. Martin	293	17	73	7
W. F. Hudgings	181	.....	30	14
A. E. Burgess	143	.....	9	11
P. S. L. Johnson	126	20	25	19
E. W. Brenneisen	100	1	4	3
89 others receiving less than 100 votes	1,036	26	182	94
TOTAL VOTES CAST		11,421	9,680	11,802

Fifty-five classes reported that they were unable or unwilling to vote.

A final report, to include belated returns from foreign points, will be submitted at the annual meeting in January next.

[Signed] J. T. D. PYLES
W. P. HALL
ELIOT H. THOMSON.

FOREIGN WORK

The harvest work in the foreign field still has the Lord's blessing, notwithstanding the great stress. In Germany the pilgrim service, colporteur work and the harvest work in general are still progressing. The Bible House is maintained, but its management from the headquarters is conducted through a representative of the SOCIETY in a neutral country. The work in general is in very good condition, we are pleased to report.

The first public meeting held in Holland was in the summer of 1913. Considerable interest was then manifested, and now we have two representatives in Holland and much interest in the Lord's cause is being aroused.

The condition of the work in other foreign fields will appear from the reports, some of which are published below, and others will be published in subsequent issues.

REPORT OF BRITISH BRANCH

DEAR BROTHER RUTHERFORD:—

I have pleasure in enclosing a summary of the output of books and tracts in the British Harvest Field during the year which ended with us on October 31st last, the memorial to us of our dear Brother Russell's death. I have also the pleasure of giving you herewith a brief review of the year's work. The year has been in some ways the strangest of years for us. We have had our trials and difficulties; and these have come in unexpected ways, and from unexpected quarters. But the year has been one of the best that we have had in the whole of our experience in the harvest work, and we have very much for which to thank the Lord. Looking at the figures which we are enabled to report, we are surprised that during the third year of the great European war we are able to show so good a report. The pressure of the Military Service Act began to be felt at the opening of our financial year, and it has continued. Our young men, those who made in almost every ecclesia the dynamic force of the class, have been taken away from us. The Chief Reaper has seen fit to take them out of the harvest field, and he has placed them in strange situations. Many of them are together in various settlements in the country, and they are enabled to look back over their experiences, and in many cases they are enabled to "try" one another. Also they have the privilege of gladly helping each other toward that rounding out of the character which the Master desires to have. It seems as if the general experience of the harvest work this year has emphasized this latter feature: probably the harvesters have more than at any time felt that the benefit of the work was for themselves rather than those for whom they seemed to labor.

I will now give you a brief account of the various branches of the work, beginning with the

Pilgrim Service

In this branch of the work we report with pleasure, and with thankfulness of heart to our heavenly Father, a considerable increase of activity. We were, by the favour of the Lord, able to use the time and talents of good, loyal brethren who had, if not the whole time, at least a considerable portion of their time free for this service. The result is that there has been more visitation of the British classes than at any time in the history of the harvest work. The letters from all the classes are full of gratitude and appreciation of the labour and ministry of our pilgrim brethren; and it is abundantly evident that the blessing of the Lord has been with us in this branch of the service. There is a very close bond of union between the brethren in this country at this time; and we believe the Lord will bless us even more abundantly.

Colporteur Work

The colporteur work has not been so brisk as last year, nor indeed as brisk, we think, as it might have been. We give all honour to the dear brethren who have continued in that work, and who have wrought so hard and so well. Our output of books is 62,685, which is only 9,000 less than last year. Most of these books have, of course, been put out by the colporteurs, and a fair proportion of them have been sold in the Drama follow-up work.

Volunteer Work

Our output of volunteer literature has fallen considerably. There are two main factors in this decline: the fact that our workers are depleted—many active young men who engaged in this work having been taken away from us—and the shortage of paper. In the early part of the year it was almost impossible to buy paper, and the price asked was very heavy. Then we did not receive our copy from America for quite a while, and thus we thought it might not be the Lord's will for us to force open a door. However, as soon as the Lord gave liberty, we hurried the work forward; and our brethren speedily got out a good edition of the "World on Fire," B. S. M. No. 91. Altogether a total of 3,300,000 has been distributed during the year. Our output of tracts, including those to advertise the Drama, is 4,100,000, which may be said to be about one-third of a late average good year.

PHOTO-DRAMA

The Drama has done well, though we must use that word in a comparative sense. It seemed as if its days here were numbered. There was nothing doing. But in late Spring, the Lord opened the way. One of our dear brethren who had conditional exemption from the Military Service wrought hard and long, and we have been able, by his and other willing service, to run one exhibition, as might be said, almost continuously; that is, we have taken one exhibition to a town, evening only, for four days, concluding with the finale on Sundays. The results have been very gratifying, almost as good as if we had had an eight days show with two exhibitions per day. Even in this limited way we have had over 9,000 names for colporteur calls; and very good results have, on the whole, been obtained. It seems as if the Lord were about to open the Drama door a little wider, and there is a possibility of a good witness yet being given by this means. The Photo-Drama is very acceptable everywhere. Any town would take it regularly; and it would be a continuous attraction, though of course we seek to do that which is best in the general interests of the harvest field.

Pastoral Work

The pastoral work is new to us this year, and we on this side were late in starting. For several reasons it seemed impossible to begin until the year was well advanced. The number of classes which have taken up this work is seventy-eight; and though our reports are not all that we can desire in showing results, yet we know that the Lord has blessed the work very much. There are many today who are fully consecrated to the Lord but who, before they were visited by the pastoral workers, did not know the way of consecration, even though their hearts were leaning towards the Lord, and

who did not know the joy of his glorious plan. Our hearts are made glad as we think of the blessings which have come through this work. The sisters are rejoicing in their opportunities of service, and the Lord is blessing them very much.

Finance

The financial side of the work has been easy; for there has been no difficulty whatever here. The contributions of the Lord's people to the work have not stopped; and the brethren generally have expressed their confidence that the office still represented the Lord's work, and that the Lord would take care of that which was committed to him. This has been shown by an increase of over £1000 compared with last year, and we have been very thankful for these indications of the Lord's good pleasure.

Seventh Volume

There is one feature of the work which remains to be mentioned—the Seventh Volume. We should have been very pleased if we could have reported to you that the brethren had this in hand, and that its message was being spread. As you know we could not get this circulated here because of lack of the necessary plates. At the time of writing the plates are not yet in hand, and it may be that there will be difficulties in getting them through the importation burrage. However, this matter is in the Lord's hands, and we quite understand that it is of his providence that the plates are on this side and so near to us. Paper also is a difficulty. We ordered paper many months ago, but we have not yet got a delivery of it. However, no doubt the paper will be ready just about the time when the plates are ready; and then when we are through with the printing and other litle difficulties—and the printers and binders are very busy with the trashy books which fill our book-stalls—we shall hope to put the Seventh Volume in circulation in time to get it into the hearts of the brethren and into the hands of those to whom the Lord would send it.

We would urge the dear British brethren who read this report, and who have ability to serve in the colporteur work, to consider very specially in the sight of the Lord the privilege of this work before the hours of service are ended. Those who cannot enter into that work directly may still do so by praying the Lord of the harvest to send laborers into his service; for still it is true the harvest is great, but the laborers are few.

The general condition of the country is one of prosperity; and certainly it is true that there are weary hearts to comfort, hungry souls to be fed as never before. The devastating effects of this terrible war are making many long for something they feel ought to be there, but which they do not get. They have asked for bread; they got a stone. We are thankful for signs of a movement towards an increase of work in the colporteur field, and we believe that there will yet be a good work done.

THE WATCH TOWER continues to be welcomed as always; and the brethren receive it as they have been accustomed to do, as the channel conveying to them the Lord's blessing. We regularly pray that the Lord will bless this channel to His people, that they may be fed and led. The spiritual health of the brethren continues good. The Tabernacle congregation continues with one heart and mind, waiting upon the Lord; and the congregations in the larger centres—Glasgow, Edinburgh, Liverpool, Birmingham, Manchester, Oldham and Bristol—are continuing in the way of the Lord in faith and patient labor. The many other classes are laboring as faithfully and patiently, and we should be glad to mention them all to you. It is a pleasure to us to think that you know so many of the British friends, and that you are familiar with British conditions.

It has been a pleasure to me as I have visited the British friends to find them loyal to the SOCIETY and to yourself as its President elected by the brethren to that high privilege of service. Whenever you can find in the Lord's providence an opportunity of coming over here, you will be heartily welcomed by us all. The London Bethel family send warm love to you, and to their brethren in the Brooklyn Bethel; so would all the British friends if they had the opportunity.

Believing that the Lord has much work to be done, I count it a great privilege from the Lord to be enabled to report thus to you, and with warm love and loyalty, I am,

Yours in the Master's grace and service, J. HEMERY.

REPORT OF FRENCH AND SWISS BRANCH

DEAR BROTHER RUTHERFORD:—

It is a blessed privilege to give here a full report of the French work—Nov. 1, 1916, to Oct. 31, 1917. Not only have the ecclesias increased in number during this year, but the dear friends understand better than ever before the deep things of consecration to the Lord. It is our endeavor to keep the Lord's people busy in the harvest field, so that all their spare time is devoted to this work. Whenever a new B. S. M. is issued, the friends hold special prayer meetings and then on the same day they distribute the good tidings in every part of the French harvest field. Thus the work is supported by the continued prayers of the saints, and the blessing has been much greater than ever before. We do the same for Photo-Drama showings and for public lectures.

During the year the French work has made much progress especially in the unity of spirit amongst the brethren. The distribution of free literature is much larger than that of last year—the output this year having been 210,000 tracts more than last year. The attendance at public lectures has been excellent—about 5,000 more than last year. The increase in the number of volumes sold was 1,300. This year we are publishing Vol. 3, and Vol. 7 is now on the press. Early in the incoming year we hope to publish Vol. 4. We shall then have all the STUDIES IN THE SCRIPTURES in French. For this great blessing we are very thankful to the Lord.

General Report for the Year

Letters and Cards received	3,230
Letters and Card dispatched	2,147
Packages and Parcels dispatched	2,121
SCRIPTURE STUDIES sold	2,735
Booklets sold	3,715
Tracts distributed	418,217
Total attendance at pilgrim meetings and at Photo-Drama showings	56,550

Financial Report

Receipts		*Expenditures*	
Donations received and stock on hand	30,519.88 Fr.	For books, tracts, etc..	30,450.02 Fr.
		Balance	69.86 "
			30,519.88 Fr.
	30,519.88 Fr.		

With much Christian love, I am,
Your Brother and servant in the Lord, A. FREYTAG.

AUSTRALASIAN BRANCH REPORT

DEAR BRETHREN IN CHRIST:—

Just one year has passed since we became bereft of our dear Brother Russell; and while we still have his beautiful words of comfort, revealment of the Scripture and guidance yet even though so far away from the centre of the work how greatly have we missed his influence! Yet we realize that the Lord has been with us and that while we have not put out so many volumes as previously, yet there has really been more interest discovered through the various methods of work in vogue.

We have lost some colporteurs through sickness, death and other circumstances. This accounts for the small output for some of the workers have done better this year than ever before. At times local conditions have made it difficult to place the volumes in the homes. But generally the people have more money now than ever, and it is usually easier to get a hearing and stir interest. We are glad that there is still a prospect of more laborers entering the field, and trust that much may yet be done in sending out the Truth.

The shipping difficulties which interfered with the colporteur work also interfered with the volunteer work, so that we have fallen below the million mark. What has been done, however, has been done well. Our work of sending through the post to all out-lying towns and districts has resulted in interest being found in parts which could never have been reached by hand distribution or by colporteurs.

Classes have been gradually increasing and numbers attending the old established classes have also been added to. The great distances make it very difficult to operate any frequent pilgrim service, but we have done what we could. The main classes have been visited; and this has meant the traveling by land and sea of several thousands of miles. We hope, however, that this service may be extended if the Lord wills, as classes are now gathering up a little better to make calls en route to the distant ones.

Our experience seems to have been in line with yours in regard to the increase in donations to the Tract Fund, so that you will notice we have been enabled to substantially reduce our debt to Brooklyn. This we are sure will be pleasing for many of our friends to know, as there is a general feeling that we should be able to not only pay our own way but to reimburse Brooklyn for first expenditure, if possible.

The pastoral work progresses. So far away, we are some months behind in anything started at Brooklyn; and even yet all the classes have not organized for this work. Melbourne and Adelaide are the only ones that have sent

eneral report, though Brisbane is active in the work and ydney has just commenced. The reports of Adelaide and Melbourne indicate that though the work needs great patience nd plodding-perseverance on the part of the sisters, yet in he long run the results are good and well worth the efforts f weary feet and patience-tried hearts.

The Adelaide Friends called on about 1,100 names and ad 16 chart talks, with average attendance of about 20. Four ew classes have been started with an average weekly at-endance of about 35. They had about 29 workers. Many f these workers could only give very little time. The Mel-ourne figures are very similar:—1,200 visited, 18 talks with verage attendance of about 32. In both cases there are many vho are now reading the volumes though not able to attend he classes.

The Photo-Drama of Creation has been fairly operative n S. A. and Victoria, having been shown at 16 places to bout 116 audiences, with total attendance of about 37,640. Ve find that some good comes wherever it goes. We have een short-handed since Brother Lea left us; but Brother Aichelmore has managed the whole thing in a most credit-ble manner. The Eureka Drama has also been operated very uccessfully in New Zealand by Brother and Sister Nelson in o-operation with the New Zealand classes, who jointly own he outfit. Then Brisbane, as well as West Australia, South Australia, and Tasmania, have all done good work in the way. have not particulars from all, and time and space prevent oing into too much detail.

Up to now we have not received our shipment of the Seventh Volume and all are anxiously awaiting its arrival.

Yours in the service of Christ, AUSTRALIAN BRANCH.

Annual Statement 1916-1917

Literature circulated:—		
Studies in Scriptures, Bound Volumes	11,185	
Studies in Scripture, Paper Edition	1,795	
		12,980
Booklets, and "Hell" Watch Towers		3,880
		16,860
Photo-Drama of Creation Books	1,149	
Photo-Drama of Creation Booklets	445	
		1,594
		18,454
Free Literature:—		
"P. P." and "B. S. M."		723,500
Watch Tower"		6,190
Free Scenarios		6,800
Correspondence:—		
Letters received		4,859
Letters out		4,859

Tract Fund Expenditure

	£	s	d		£	s	d
Donations	1,846	4	3	Deficiency, 1916	1,852	4	8
Subscriptions "P. P."	124	16	..	Purchase Printing Paper	472	17	..
Donations to Drama	29	5	..	Pilgrim service, including Advertising: Rent Hall, Fares and Personal expense	91	15	5
Subscriptions to Sermons in Newspapers	28	16	1	Postage, Freights, etc.	67	3	3
Deficiency	1,223	10	8	Postage on "P. P."	24	9	6
	3,252	12	..	Printing "P. P."	371	11	2
				Photo-Drama Work.	177	12	5
				Expense re Sermons, publications	119	18	7
				Proportion General Expense, Gas, Rent, &c.	75	..	..
					3,252	12	..

WALKING TO THE LORD UPON THE WAVES

"O thou of little faith, wherefore didst thou doubt?"—Matt. 14:31.

Jesus and his apostles had been across the Sea of Galilee. A multitude had gathered there; and Jesus was loth to send them to their homes; for it was toward evening and they had had no food for some time. Therefore he performed a great miracle and fed all the people. After this Jesus bade his disciples to get into a ship and cross again to the other side of the sea. But he himself remained to go into the mountain alone to pray. That night the sea became very boisterous and stormy. While the boat was rolling about upon the troubled sea, the apostles saw Jesus coming toward them, walking upon the billows. Some of them cried out in fear, thinking that they saw a phantom. But St. Peter recognized that it was the Lord. Suddenly the thought came to him that he might also walk upon the water and go to meet the Master. He called to Jesus, asking permission. Jesus answered, "Come"; and St. Peter stepped out boldly upon the great heaving billows.

This was a sudden spurt of faith, apparently, on the part of St. Peter—a wonderful faith it would seem. We wonder whether any of us would have thought of venturing out upon those waters! If Jesus had said to any of us that we might come to him walking upon the sea, would we have done so? When St. Peter had gone a little distance from the boat, he looked at the boisterous billows and his faith wavered. Immediately he began to sink. But he did the right thing to call, "Lord, save, or I perish!" It must have been quite a severe storm, as the context indicates. Poor Peter was helped by the Master, and then he and the Lord were received into the ship.

The disciples had been out for some time tossing about, and doubtless were some distance from the shore. But immediately they were at the land, as St. John tells us. (John 6:21) Perhaps the Master worked a miracle in the boat's coming so quickly to land—but no matter.

Why should the Lord speak of St. Peter as having little faith? He showed far more faith than most Christians would exercise. We are inclined to think of the Master's words as encouraging the Apostle—"You had a little faith; why did you not hold to it? Why did you doubt? If you had continued to exercise the faith with which you started out, it would have carried you safely over to me."

Our admiration for St. Peter is greatly augmented by the narration of this incident on the Sea of Galilee. He was ever impulsive, but his faith was genuine, and the Lord loved him therefor. The Apostle did not sit on the side of the boat and wonder if the Lord really meant it when he had invited him to come. On the contrary we find that he immediately believed the Master's voice and straightway be climbed over the ship's side and placed his feet upon the water. He did not question; he did not hesitate nor falter. The Master had beckoned to him, and it was for him to obey. And he did! Truly he possessed faith, real faith, great faith—though "little" in comparison to the faith of Jesus himself. Had St. Peter, after recognizing the Lord's presence, hesitated or refused to heed his invitation, preferring to remain with his companions in the sinking ship, the results might have been disastrous.

We think that we may learn a lesson from this incident. More than eighteen centuries ago the Lord left his church. Then she started out upon the stormy sea of her experiences and has toiled on throughout the night of this Gospel age. And now we have about reached the dawning of the Millennial morning; and we perceive the presence of Jesus. We see him walking on the billows of the world's stormy sea. It is no phantom. Our Lord is really with us, and has bidden us to come to him over the boisterous waves. It is a time for the exercise of faith; it is a time of special testing.

The storm is now greater than it has been for many years. But he calls his faithful to come out to meet him, and thus be separated from the majority of people—from the majority of those who have named his name, many of whom are merely nominal Christians. He has called us to come out of Babylon. We are to manifest our faith in him by prompt obedience. We would surely get into trouble if we should lose our faith! we might sink in the storm. The Lord appreciates even the little faith we have. He does not reprove us for not having greater faith, but would encourage it and cheer us on to an increase and strengthening of it. So we have stepped out upon the billows and have met our Lord; we are to be received into the ship. The vessel will soon be at the shore. The Master is here with us; and we shall soon reach the glorious kingdom —very soon!

FULFILLED BEFORE OUR EYES

By God's favor to the living members of the church, the time is past when the prophecies of Jehovah have had to wait for centuries or millenniums for fulfilment. No longer can there be delay, as spake the Lord through the Prophet concerning "that proverb that ye have in the land of Israel [the whole world], saying, The days are prolonged."—Ezekiel 12:22.

Now by his grace, it is not a time for waiting, but for fruition, and for the divine utterance; "Thus saith Jehovah God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel [throughout the world]; but say unto them, The days are at hand, and the effect [fulfilment], of every vision. For I am Jehovah; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days will I say the word,

and will perform it, saith Jehovah God. There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith Jehovah God."—Ezekiel 12:23, 25, 28.

It is something marvelous to us, and a mighty confirmation of faith to see the God-given interpretation of Revelation and Ezekiel in the Seventh Volume of STUDIES IN THE SCRIPTURES already in process of fulfilment before our very eyes.

Concerning the world war, just as the conflict began in July, 1914, with only two nations at war, and progressed in August and later with many nations involved, so did our heavenly Father evidently purpose that the titanic conflict should close—not miraculously, all nations at once, but in the natural way that Almighty God almost invariably does or permits things.

In Volume Seven, page 268, paragraph 3, is written, "The close of the war about October 1st, 1917."

To be fighting is war; to stop fighting is peace. The fighting actually ceased with the largest nation, Russia, in October, 1917; for since October 21st Russia has had peace along her entire western front. So far as international conflict is concerned Russia ceased her war and passed into peace, and now we see the state of peace legally progressing by official armistice or treaty. Simultaneously, and overlapping the ending of her war, Russia passes into the second divinely appointed stage of her trouble—revolution.

As to other nations, the end of war is not yet. For them there is and will be much heavy fighting; but just as some were late in getting into the war, some will be late in getting into peace. However, peace, the ending of war, began on time, according to the divine Word—in the very month indicated by our heavenly Father.

Still another divinely appointed prophecy in Volume Seven has seen its fulfilment already. On page 530, in connection with Ezekiel 33:21-22, it was written three-quarters of a year ago that Ezekiel's dumbness for a year, five months and twenty-six days, might be a time feature, to be fulfilled in th dumbness of Pastor Russell in death. It was only reasonabl to make this application, because the Prophet in so man respects pictured God's great messenger to the closing ag of the church. Pastor Russell died October 31, 1916, and th period indicated will end about April 27, 1918. From th language of Ezekiel this is designated as the time of the comin of the dread tidings that "the city is smitten"; that is, tha Christendom, or ecclesiasticism, is seen to be in desperat danger from revolution, if the existing forms of governmen shall not by then already have begun to change to such revolutionary, socialistic, or laborite status as is so unhappil exemplified in stricken, suffering Russia.

In Ezekiel 33:22 it is written: "Now the hand of the Lor was upon me in the morning, afore he that was escaped cam to me in the morning; and my mouth was opened, and I wa no more dumb." In other words Ezekiel's dumbness was re moved in the evening before the morning when the tiding arrived. "It was," says the Seventh Volume, "on the sam day, for the evening began the day." This signifies tha perhaps half a year prior to the general realization of Chris tendom's downfall, Pastor Russell, though dead, shall agai speak through this, the Seventh Volume of his STUDIES IN TH SCRIPTURES. Half a year before April 27, 1918, was abou November 1st, 1917. It was about then, as divinely indicated that the sale of the Seventh Volume began to attain the enor mous proportions it has reached—over 100,000 copies havin been distributed during that month alone! Thus Pastor Rus sell began to speak again to Christendom.

It is for our encouragement and to lift up our hearts t the utmost fullness of confidence in the Word of God, that ou beloved Father in heaven is giving us a strong witness, in th interpretations of both Revelation and Ezekiel, of the divin guidance of the church in connection with the Seventh Volum of SCRIPTURE STUDIES.

JESUS AT WORK

[The first eight paragraphs of this article were reprinted from article entitled "Laborers in the Harvest," published in issu of February 1, 1912. The remainder was reprinted from article entitled "He Healeth Their Diseases," published in issue of February 15, 1912. Please see the articles named.]

JESUS BEGINS HIS WORK

[This article, excepting the paragraphs below, was a reprint of article entitled "Driven Into the Wilderness," published in issu of February 1, 1912, which please see.]

THE GOSPEL OF THE KINGDOM

As we saw in our last Study, John the Baptist and his disciples had preached and baptized under the announcement that the Kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic Law, and thus be prepared to be transferred from typical Israel to antitypical Israel—from membership in Moses the type, to membership in Christ the Antitype—the long-promised Seed of Blessing.

In due time the preaching of John the Baptist was brought to a close—when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent. Their message, however, was the same as John's for we read that "Jesus came to Galilee preaching the Kingdom of God and saying, The time is fulfilled, and the Kingdom of God is at hand. Repent ye, and believe the Gospel." (Verses 14, 15.) Whoever believed this Message recognized Jesus as the Sent of God, the Messiah, who in God's due time will be the Kin of Israel and the Monarch of all the earth. "The time is fu filled" meant that the foreordained time had arrived when th offer of the Kingdom would be made to the Jewish nation.

God foreknew, however, that Israel would not be read that only a few would be prepared to become Messiah's brid his associate in the Kingdom work, and that it would requi eighteen centuries to select the remainder from amongst th Gentiles. Hence in Romans 9, 10 and 11 St. Paul points ou that the Prophets foretold the stumbling of Natural Israe their temporary rejection as a nation, and the fact that remnant of them would form the nucleus of the bride class, th remainder of which would be made up of Gentiles. He als shows that the remainder of the Jewish nation would b blinded "until the fulness of the Gentiles has come in" an the "elect" class is completed.

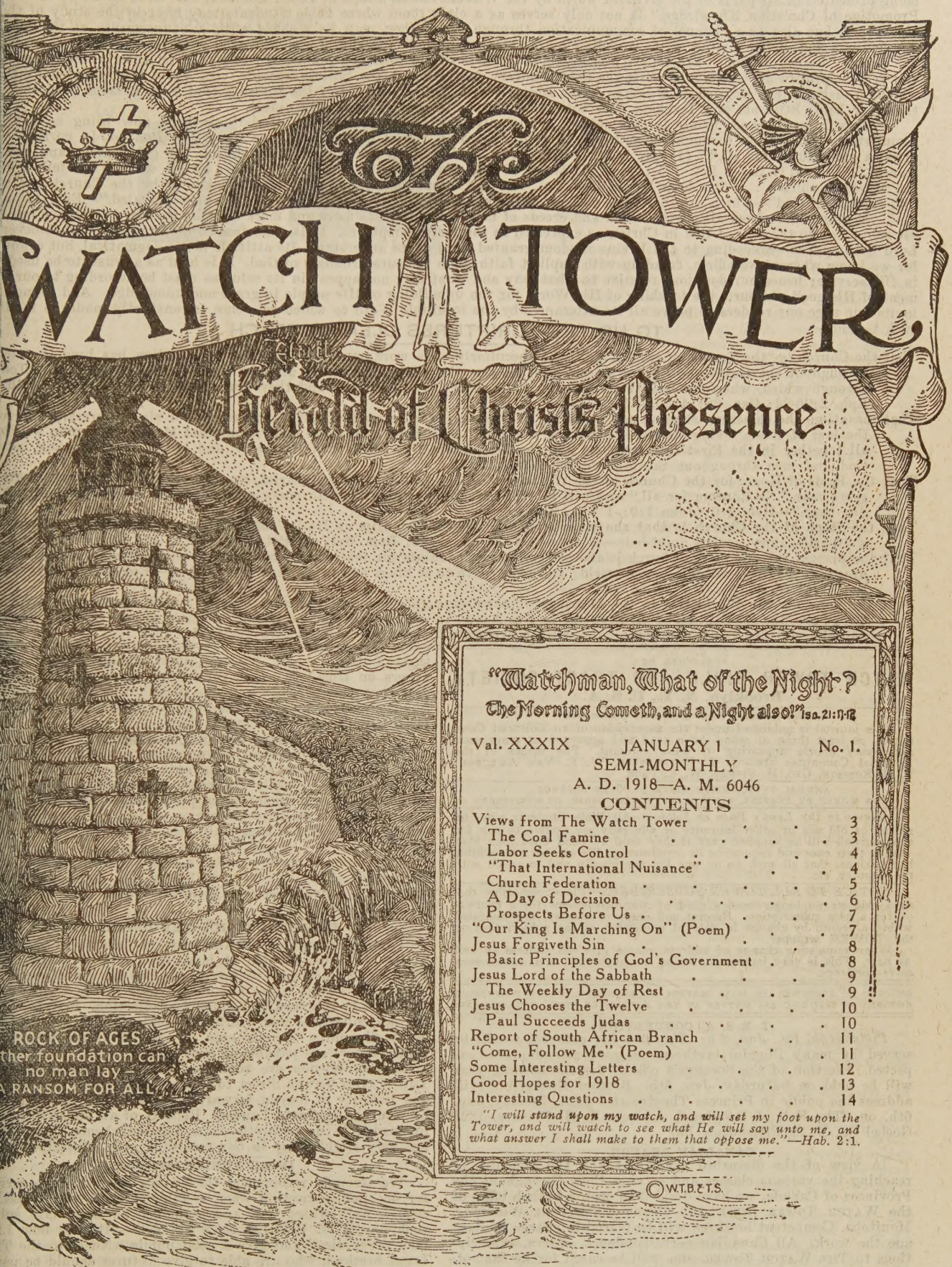
JOHN PREPARES THE WAY FOR JESUS

[This article was a reprint of that entitled "Preparation for the Kingdom," published in issue of January 15, 1906, which plea see.]

ENTIRE SUBMISSION

"God's ways are not as our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stooped for flowers.
But oh! 'tis from the oft-pierced heart those precious drops distil
That many a life, else all unblest, with healing balm shall fill.
Then give, oh, give the flower to those who pray it so may be;
But I would choose to have the thorns with thee, dear Lord, with thee!

"Man judgeth man in ignorance; he seeth but in part,
Our trust is in our Maker, God, who searcheth every heart;
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy-seat.
Then teach us still to smile, O Lord, though sharp the ston may be,
Remembering that they bring us near to thee, dear Lord, thee!"



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

n the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear or looking forward to the things coming upon the earth (society): for the powers of the heavens (ecclesiasticism) shall be shaken. . . . . ye see these things come to pass, then know that the Kingdom of God is nigh at hand. Look up, lift up your heads, rejoice, for your redion draweth nigh.—Luke 21:25-28-31.

THIS JOURNAL AND ITS SACRED MISSION

This Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the vine Word, but also as a channel of communication through which they may be reached with announcements of the Soc Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conven

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arra and very helpful to all who would merit the only honorary degree which the Society accords, viz., Verbi Dei Minister (V.D. which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is speciall the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so gene repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave himself a *Ransom* [a correspo price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6) Building up on this sure foundation the gold, silver and pre stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowsh the Mystery which . . . . has been hid in God, ... to the intent that now might be made known by the Church the fold wisdom of God"—which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into est subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoeve Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confi for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our ment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to faci such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly 'His workmanship;" that its construction has been in pro throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Te through which, when finished, God's blessing shall come 'to all people," and they find access to Him.—1 Cor. 3:16 Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place bet God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church of the World, lies in the fact that "Jesus Christ, by the grace of God, tasted deat *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,* due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 2 Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Mille Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Red and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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I. B. S. A. CONVENTION

Pittsburgh, Pa., Jan. 2-6: This five day convention will be served by many Pilgrim brethren. A good attendance is expected. Election of the SOCIETY'S officers for the ensuing year will be held on Saturday, Jan. 5th. Brother Rutherford will address the public in Princess Theatre at 3 p. m., Sunday, Jan. 6th, on "The Fall of Babylon." Address R. H. Bricker, 1323 Goebel St., N. S., Pittsburgh, Pa.

CANADIAN BRANCH

In view of the disturbed conditions and the difficulty of reaching the various classes and serving them throughout the Provinces of Canada, we have decided to open a branch office of the WATCH TOWER BIBLE AND TRACT SOCIETY at Winnipeg, Manitoba. Competent brethren will be placed in charge to manage the work. All Canadian correspondence, orders, subscriptions to THE WATCH TOWER, etc., will be cared for by that office. A more detailed statement will be given later.

IN RE THE FALL OF BABYLON

Due to the congestion in both freight and express shipping, it is possible that some of the friends may not receive their shipment of B. S. M. No. 99 in time for the Dec. 30th distribution. Without doubt, however, most classes will receiv papers on time. In event your shipment is delayed, we gest that you arrange to make distribution on the foll Sunday after its arrival, making the witness as genera far-reaching as possible in one day.

PASTOR RUSSELL'S SERMONS

These are now in stock at our printers, in cloth and le and a large shipment is now en route to Brooklyn. We ar the friends will greatly appreciate this volume. Many c sermons have never before been published, but were dictat Brother Russell for personal use on various occasions. The contains several full-page halftones. Cloth $1; leather, postpaid.

VEST POCKET MANNAS

These seem to have supplied a long-felt want on the p the friends. They are only 2¾x5¼ in size, and bound in ble covers, round corners. Cloth, red edges, 30c; leather edges, 75c postpaid.

TO FRIENDS OUTSIDE THE UNITED STATES

Foreign stamps of all kinds are not usable in the U States and must be sold at large discounts, if salable a Therefore do not send us foreign stamps for remittances.

British Postal Notes are not payable in the United S and must be returned to London for collection. Private ch are not collectible and drafts on London banks are subj heavy discounts. Remittances by regular Government money orders are payable at face value.

British friends are requested to send their renewal THE WATCH TOWER direct to London office. This saves ex and liability of loss in forwarding to Brooklyn and havi be returned again to London. Reports of all subscription forwarded to us promptly from London; hence there w but very slight delay in our recording your subscriptions

IN RE PUBLIC MEETINGS

We strongly recommend the classes everywhere to ar for one public meeting when a Pilgrim visits your class cure a well-located hall and announce an up-to-date su such as, "THE WORLD HAS ENDED—Millions now L may never die!" and give a good public witness to the T Local brethren who are able to give lectures should be us address public meetings on Sundays. Let us give as w public witness as possible. Evidences are increasing ra that the dark night is fast approaching when no man can Let each and every one bestir himself, doing with his what his hands find to do while it is yet called day.